

The Australian CHRISTIAN

Vol. XVII., No. 32.

Thursday, August 13, 1914.

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In the hands of the skilful preacher this contributes much to the freshness of his message, and helps to satisfy the appetite of the multitude that craves variety in the diet of the soul as much as variety in the diet of the body.

SHALL THE PREACHER BE A SPECIALIST IN ARCHEOLOGY?

Keeping pace with the progress of archeological discovery is delightful, but not easy. The explorers themselves have to wade through dust and mire and rubbish, and endure hardships of climate and repulsive customs and unpleasant conditions of life, and so those who follow their published work must wade through scarcely less choking dust and rubbish and submit to much wearisome reading to find one little treasure,—must traverse a great desert to find one oasis. Professor Petrie has said that for the archeologist just to keep up completely with all that has been done and is being done, is to have no time to do anything himself. The busy pastor cannot do more than make use of the condensed reviews of results, which are in turn condensed from still other condensed reviews. Archeological results have been skimmed again and again to produce such a review as is published once a month in the *Sunday School Times*. What is there given is, indeed, the "cream of the cream" of the discoveries.

In concluding the series of articles on the value of archeological material in sermon work, I promised to add another article for the benefit of those who wish to explore in more difficult fields. In the three articles thus far published I purposely confined the illustrations and directions to that part of the field which is more easily accessible, in order that all might see how easily it is within reach. I have been asked by some—doubtless many others would like to ask—how the preacher can keep up with the progress of research, how obtain a systematic survey of the great results of exploration, how obtain a comprehensive view of the great and difficult problems to which archeological evidence is applicable, and, last and most important of all, how the preacher can make use of these things when he has found access to them.

The best kind of jury.

The thing that the preacher wants of the

archeologist is the evidence, evidence on all sorts of biblical questions, and the prime character of evidence is that it makes things evident. To see things that are evident lays no hard requirement upon any one. Any intelligent person can meet that requirement; the greatly sophisticated have no advantage. A judge of the court once said to me that the best jury in the world is a company of intelligent farmers, persons not too much sophisticated in the subtle ways of modern business and social life of the cities. They look at facts, naked facts, not facts seen through any fog of conventional or professional notions. So any intelligent Bible student is capable of understanding and using real evidence, and does not need to get all his opinions from experts,—may even use the evidence to better advantage than many so-called experts, who become immersed in their own speculations. The digging up of evidence and presenting it is the work of experts; but when once the evidence is ready for the jury, from that point on every preacher may be "his own specialist." All he needs is access to the evidence and application of the evidence.

The question, "What journal will give me full account of all these important discoveries?" cannot be satisfactorily answered. There is no such journal, and, if there were, it would not be a journal but an encyclopedia. Then which are the important discoveries? What is important to one is unimportant to another. Besides, each department has its own journal or even journals. The best immediate sources of the discoveries are the reports of the exploration societies. The Palestine Exploration Fund, the Egyptian Exploration Society, the Egyptian Research Account, the various German, French, and Italian exploration societies, and the *Ecole Biblique* of the Dominican friars in Jerusalem. Next to these reports, sometimes even superior to them, are the journals. The Proceedings of the Society of Biblical Archeology, Professor Petrie's new quarterly, *Ancient Egypt, Recueil de Travaux*, mostly in French only,

and *Orientalistische Literatur-Zeitung*, mostly in German only. In America, the *Records of the Past* (Washington) is in some respects incomparable. This last gives an excellent selection from all departments of archeology. For a brief review of practically everything of any worth that appears anywhere in the archeological world, there is nothing that approaches the Journal of the Archeological Institute of America,—in the English tongue at least.

All these and a long list of more specialised sources are laid under tribute for the monthly review in the *Sunday School Times* and only those discoveries noticed which seem to contain some real and valuable contribution to biblical study. The aim is to make it unsurpassed and invaluable to the busy Bible student; but for those who desire, and rightly, to get nearer the sources for themselves, I have given also this list of the most helpful sources for constant perusal. There is no other way to keep fully up with the progress of discovery.

New clothing from the monuments.

Now the application of all this evidence, when the preacher has gained access to the sources, is of the most practical interest. The materials of our daily food are much the same from generation to generation; the freshness of our eating is altogether in the skill of the cook in adapting the materials to our appetite. So the truth of God remains the same, as does God himself, but the message is fresh or stale according as the preacher is skilful in adapting it to the appetite of the famishing world. Only the preacher who keeps up to the times in which he lives, and so knows the whims of the appetite of the soul, and keeps up to the times in the new light upon the truth, and thus altogether is a skilful cook, is always fresh. All others are hopelessly stale. Or to change the figure of speech, the preacher who stops getting new light upon the truth is no more acceptable to his times than one who stops getting new clothes. His ideas need new raiment quite as often as his person. And

it is a fact that the only two sources of style in the clothing of biblical thought, the record of the eternal truth of God, are the ever-changing conditions of life and the old original styles of clothing. Bible thought now being given back to us from the monuments.

The apologetic, the controversial value of archeological material has little use in the pulpit. The way for the preacher to use these things is in providing new styles of dress for his thought. The most familiar examples will be the best to illustrate this point. The Moabite stone clothes the narrative of the house of Omri with much that the sacred writer expected the mind of the Israelite to supply, but which our minds do not have. The Tell el-Armarna tablets give us imagery of the Patriarchal times in Palestine comparable in kind to that supplied by our own civilisation by our knowledge of the educational facilities of these days; if less in degree than in some parts of the civilised world, it is greater than in some other parts. The creation tablets from Babylonia began the making more vivid to us the biblical teaching that the selection of the chosen people was a late and long process, and that we are to see the beginnings of revelation made to the whole world, and so reflected in myths and legends everywhere.

As we come on down to the flood tablets, and still later to the recently discovered theological tablets from the Nippur library with their Messianic hope, our thoughts begin to be more and more freed from the fetters which Rabbinic exclusivism fastened upon the revelation of God, which even modern Jewish thought is shaking off, and we are enabled to see the flowing garments of revelation fluttering out in those early times to the gaze of the whole world, and we realise that what God later gave to the chosen people as a depository, he deposited with them for all the world. In the new dress which these discoveries give to this thought how the sending of Jonah to Nineveh, the carrying of the prophets into the lands of the captivity, and the selection of three Gentile women in the Messianic line, take on a fresh meaning to us. Verily the clothing of people or the feathering of birds.

So the discovery of the Bedouin character, "desert people," whatever the race, of the Hyksos kings at their great camp at Tell el-Yehudiyeh, invests the experiences and conduct of the patriarchs in Egypt with the life-likeness of princes among other princes at a foreign court, and the Book of Nehemiah stands before us in much more vivid colors because of the parallel correspondence in the Aramaic papyri from Assuan. Every discovery, even the most trivial customs of the day, or manner of speech, or event of history, concerning the Bible story, gives a fresh touch of color; some new article of adornment to the truth and in the hands of the skilful preacher contributes much to the freshness of his message, and helps to satisfy the appetite of the multitude that craves variety in the diet of the soul as much as variety in the diet of the body.

Thus it is possible, and for such a happy

result is it not worth while, for every preacher to be his own specialist?—*Prof. Melvin Grove Kyle in S.S. Times.*

Editorial Notes

"We Be Brethren."

German Australians and Australians of German descent are worthy of our hearty sympathy at this time. They naturally feel a deep interest in their Fatherland where many of them were born, and where they have relatives living. At the same time they have learned to love Australia and the British Empire, and by naturalisation or birth are subjects of our king and loyal to his rule. It behoves all to honor these men who have made such sterling colonists and many of whom have risen to eminence as politicians, merchants and settlers. At this crisis they are manifesting their loyalty to the British Government in no uncertain manner, and ordinary courtesy, to say nothing of Christianity, should lead those of English descent to avoid the use of any expressions of racial feeling calculated to wound their sensibilities. There are several thousands of Germans by birth or descent in the Commonwealth, especially in South Australia and Queensland, and many of them are members of churches of Christ. It is to be deeply regretted that the force of events has led the nations of Great Britain and Germany, so closely allied in religion and commerce, and with so many traditions and interests in common, into bloody conflict; but that is no reason why we should not live in the heartiest fellowship with all our fellow colonists who are loyal to our king. "We be brethren."

Closing the Ranks.

Among the lessons to be learned from the European conflict is the need of closing our ranks in the face of danger. How suddenly the Home Rule agitation which had assumed such alarming significance has subsided! Ulstermen and Nationalists in view of the common enemy have fraternised, and for the time at least have laid aside their differences. The Lords and Commons of England are no longer at strife, but have united to uphold the dignity of their common cause. Even in Australia the coming Federal election has been largely shorn of its party character, and ministerial and opposition leaders are co-operating for the security of the country. Is it not time for denominational leaders to learn the lesson that union is strength in the presence of the powers of darkness? Who can doubt that if believers co-operated as one army the influence of drink, gambling and impurity would be speedily crippled? And if Protestants united, would not the power of Romanism in the Commonwealth and Dominions be perceptibly weakened? In narrating the quarrel between the forces of Ab-

raham and Lot, the inspired historian significantly says: "And the Canaanite and the Perizzite dwelled then in the land." It was wise policy no less than fraternal interest on the part of Abraham to suggest, "Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we be brethren." The unholy spirit of strife between brethren in the presence of the Canaanite and the Perizzite is a great source of weakness among brethren to-day.

How it Affects Us.

It is deeply interesting to notice how the news of the war is being received. There are those who actually rejoice in the fact of this colossal conflict. To them it is the cause of pleasurable excitement, largely arising from the conviction that the combined forces of Britain, France and Russia must be victorious, and their enemies be humiliated. These find an outlet for their enthusiasm in the waving of flags and shouts of loyalty. Then there are the people whose hearts are filled with fear, who dread the worst, and who at the best see nothing but hardship and privation, especially for our own population. Others think they discern the fulfilment of prophecy and are led to closer examination, and in some cases to more dogmatic interpretation of apocalyptic symbology, feeling convinced, as many in all ages have done, that the principal prophetic utterances were made with special reference to their own time. There are not even wanting those whose worst passions are intensified by the news of national strife, and who in their bitterness and lust for blood can only "see red." But we rejoice to know that many will be led into closer dependence on God, and in the realisation of their helplessness to avert the consequences of this fratricidal struggle, will find comfort in the thought that "The Lord God omnipotent reigneth." These are not the times for frothy bombast on the one hand or craven fear on the other. The man who believes in God can afford to be calm and confident. The nations may be convulsed and the whole world shrouded in gloom, but still

"Behind the dim unknown
Standeth God, within the shadows, keeping watch
above his own."

Whatever views we may take of prophecy, the justification of war, the duration of the conflict, or its direct or indirect material results, we have the assurance that this is included among the "all things" which are working together for good. It is as certain as the shining of the sun that out of this awful carnage and wholesale murder, out of this inhuman strife and bloodthirsty bitterness, out of this unholy ambition and ungodly greed, there shall be born a brighter era; and it may even be that the fact of this war shall mean the impossibility of war in the future. At all events, God lives, and as in his laboratory of nature the poisonous vapor of the filthy cesspool is transmuted into the pure and fleecy cloud, so in the working of his providence the wrath of man shall be made to praise him, and the blood of con-

fluct shall fertilise the soil from which shall spring the flowers of human happiness and spiritual prosperity. The sincere Christian, then, may well possess his soul in patience and remember the words spoken when Judah was alarmed at the prospect of annihilation by the Assyrians: "In quietness and in confidence shall be your strength."

A Knotty Question.

The German Baptists of America have been agitated over the question of whether a member should own a motor car, and finally in National Convention assembled have gravely decided "to advise their churches not to allow their members to own or operate an automobile, auto-truck, motor-cycle,

or any other motor vehicle." These good, earnest people believe the tendency is for the users of such machines to become high-minded and puffed up. No doubt the object of the resolution so solemnly carried is a good one, but its success may well be doubted. Motor cars have come to stay, and while their possession may possibly militate against the spirituality of some of the owners who may be tempted to spend their Sundays in pleasure touring, they may also be used to forward the cause of Christ. We may smile at the action of the German Baptists of America in fighting the automobile, but are not questions solemnly discussed even in some of our Australian churches of about the same measure of importance and utility?



Fellowship with Christ in His Sufferings.

By W. C. Bower.

Like a Mont-Blanc, out of the Alpine range of Paul's thinking rises his doctrine of the mystical union between the disciple and his Lord.

Beneath his forensic manner of conceiving of salvation is Paul's belief in the method of redemption through the identification of the saved with the Saviour. In his deepest thought that relation is vital and personal, transcending the thought-forms of juridical procedure or of status. In that union the disciple ceases to live, but Christ lives in him.

Kindled by imagination and penetrated by profound emotion, the conception of vital union is transfigured into purest mysticism. Paul thinks of himself as sharing with Christ the crucial experiences of his redemptive life. With Christ he suffers death through crucifixion. With Christ he is buried through baptism. With Christ he rises as by a resurrection to walk in newness of life. With Christ his life is hid away in God above the reach of the vicissitudes of this changeful life. And, looking forward to the supreme moment of human history when his glorified Lord will return, he sees himself manifested within him in glory. It is against this luminous background of these fundamental ideas that there emerges Paul's conception of fellowship with Christ in his sufferings.

Paul sharing Christ's sufferings.

To be sure, in many fragments dealing with the doctrinal content of Christianity there is a theological import in this idea. But there is an extension of this idea of fellowship with Christ in his sufferings which has the most far-reaching implication. It

finds clear and not infrequent expression in Paul's correspondence, and always in connection with his missionary labors. Measuring his fragile body against the stupendous task of carrying the message through Asia Minor, across the Ægean into the Grecian peninsula, and westward past Rome to the edge of the world, bearing to his death the scars of beatings and stonings, of exposure and disease, we do not wonder that he should construe his ministry as a continuation of the ministry of his Lord, and his afflictions as a sharing of his Lord's sufferings, not differing greatly in purpose, in spirit, or in kind. In a letter to a mission church, and with a boldness of thought that startles us, he says, "I rejoice in my sufferings for your sake, and fill upon my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." To another church, founded by his missionary labors out of prison, cold, and martyrdom, he affirms that his one passion is to know Christ, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death. As his thought sweeps across the centuries and glimpses the programme of God, the daring thought takes possession of his mind that for the accomplishment of so stupendous a task even the sufferings of Christ are not sufficient, but that in the plan of God his own sufferings are needed to partially fulfil that which is lacking in the passion of his Lord.

Not that the unique passion of our Lord was in itself inadequate. On the contrary, its completeness and finality are everywhere insisted upon in the Scriptures of the New Testament. Before his passion he was able

to say, "I glorified thee on earth, having accomplished the work which thou hast given me to do." Nevertheless, sufficient as was Christ's passion when viewed in itself, Paul felt that when viewed in the light of the entire history of the kingdom of God there was a lack which must be fulfilled by the sufferings of the disciples.

Human and Divine co-operation.

This conception, so difficult for the commentators, speaks a clear message to the Christian heart. The purpose of God is eternal, having its beginning before there was a human race, and by no means yet complete. It lies like a broadening path of light across the centuries. Many have been the toilers in its behalf. Unique as was the work of Jesus, it was but a segment of God's redemptive purpose. Such was the mind of Jesus. While witnessing to the consciousness of Jesus as to the completeness of his own personal task, the memoirs of his life equally witness to his consciousness that the task itself was unfinished. He left a programme for the continuation and completion of the ministry which he began. On the eve of leaving his disciples, he said to them, "As the Father hath sent me, even so send I you." From his point of view, the ministry of the disciples was to be a continuation of the ministry to which he gave his life. From his point of view, he came not so much to do something *for* us as to do something *with* us. This, I take it, is both the meaning and the method of the incarnation. From his point of view, the work of world-redemption is one which can only be accomplished through the loving co-operation of the divine and human agencies.

But in the nature of our constitution fellowship with Christ in his redemptive task involves fellowship with him in his sufferings. It is written in the nature of our universe that the good of the many springs from the vicarious sufferings of the few. Not only was the method of redemption through the humiliation and death of Jesus pursued in absolute obedience to this law, but it was its clearest revelation to the human mind. The greatest Benefactor of our race, Christ was at once its Prince of burden-bearers. His visage was more marred than any man's. He was a Man of sorrows, and acquainted with grief. Men thought him smitten of God and afflicted for his own shortcomings. But a truer moral and spiritual insight perceived that he was wounded for our transgressions, that he was bruised for our iniquities, and that Jehovah had laid upon him the iniquity of us all. Never was truer word spoken than in the reproach which was cast upon him on his cross. "He saved others, himself he cannot save." For him it was the choice of an alternative—he could save others *or* he could save himself; but he could not save others *and* save himself.

Out of his own experience of suffering incurred in the service of others he announced that he who would follow in his way must bear his cross daily. Like his Lord, he who would save his life must lose

it in the lives of others. Except one's life fall into the earth and ide, it abideth by itself alone. The Christian consciousness has not erred in seizing upon the cross as the symbol of Christianity. The cross is the symbol of self-giving; and self-giving is the heart of Christ. In the heraldry of spiritual men the cross is the badge of the world's benefactors. Would we share with Christ his redemptive task? Then we must drink his cup, and be baptised with the baptism with which he was baptised. We, too, must begin to be amazed and sore troubled as we enter within the shadow of our own impending cross.

Sharing the life of God.

The incarnation, by which God merged his immortal and sinless life with ours, was the method of redemption in Christ. For him the incarnation involved humiliation, suffering, and death. It must needs be so, since redemption comes from sharing the life of God. But by reason of that incarnation a portion of our race is beginning to realise itself in him. That God's redemptive work may be completed there must be a new incarnation in the twentieth century. The church in Christian lands must take upon herself the form of a servant and, humbling herself, must become obedient, if need be, even unto death. The church must

merge the life that is in her through the indwelling Christ with the life of the non-Christian peoples, that Christ may be formed in them also, and that they, too, may be lifted into the life of God. The method of the incarnation must remain forever incomplete until the Christ has clothed himself not only with the flesh and blood of the Hebrews, but with the flesh and blood of China, of India, and of Africa. and the whole race shall be united and redeemed in him.

Only through the rent veil of vicarious suffering can we enter into the Holy of holies of Jesus' life. It is much to enter into his thought-life as with admiring wonder we hear him teaching the multitudes in Galilee. It is much to share his sympathy as he moves through the press of the throng, healing and helping as he may. It is much to gaze in awe while he is transfigured before us. But if we would really know the Lord we must enter into the silence and the shadows of the Garden with him. We may believe from the memoirs of his earthly life that he longed for human fellowship in that earthly hour; does he not long for it still? The pathos of the Garden, now as then, is that we sleep while he suffers! And thus we miss the vision of the inner shrine which only eyes baptised in tears can see.—*Missionary Intelligencer*.

Burmese, regarded by many as one of the wonders of the world. You pass down wide streets lined with handsome buildings,



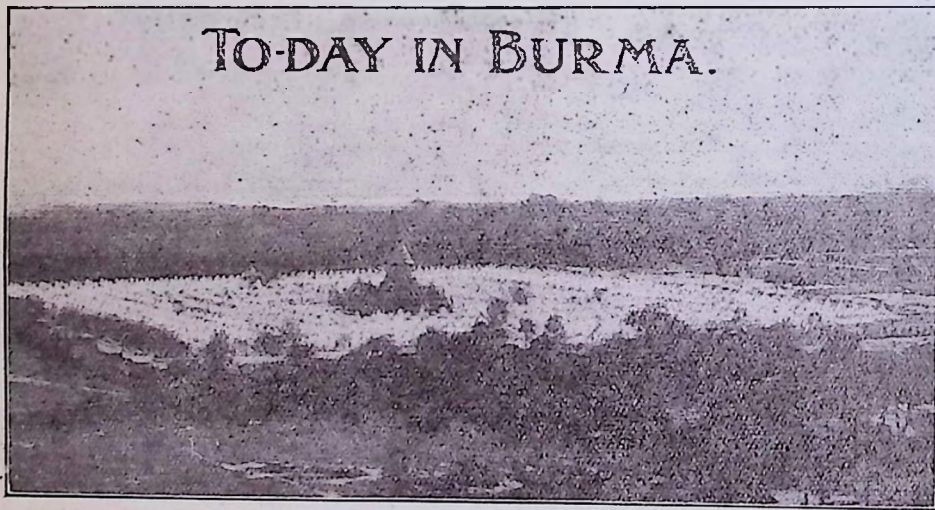
One of the chief Native Market Streets, Rangoon.

banks, and shops, along which rattle electric trams, rickshas, and quaint native conveyances. Burmese, Hindus, Bengalis, Chinese, and Malays in their picturesque costumes, are everywhere carrying on their trades and transacting their business. The prosperity and wealth of the place amazes you, more particularly so when you remember that fifty years ago Rangoon was a mere fishing village. Under British rule, however, it has developed into one of the busiest ports of the East, with a seaboard trade amounting to three hundred million rupees a year. Something like two and a half million tons of rice are shipped from here every winter.

Burma's most famous pagoda and the innumerable shrines that surround it are certainly not easy to describe. The principal structure, or pagoda proper, which is a kind of open-air cathedral, consists of a huge but graceful cone, towering 368 feet into the air, and therefore taller than St. Paul's. From top to bottom its solid brickwork is covered with a layer of pure gold, and, as may be imagined, in the bright Eastern sun presents a striking dazzling appearance. This covering of gold is renewed once in every generation. Formerly it was done entirely with gold leaf. Now gold plate has been substituted for the upper part, which is 59 feet high, and not easy of access, while gold leaf is still used on the lower part. Quite apart from the periodical renewal, pious pilgrims may be seen almost daily climbing up the shrine and placing a few golden leaves upon it.

Like all erections of this kind, it is crowned by a Ti, or "umbrella spire," hung with innumerable gold and silver bells, which ring in the wind, the whole being graced by a vane which is a mass of diamonds, emeralds, and rubies, numbering 4600 in all. Buried in the foundations of this extraordinary structure is a gold relic-casket, said to contain four hairs from the head of Buddha. Running right round the base of the structure is a spacious paved platform, always crowded with priests with red robes and shaven heads, and worshippers dressed in gorgeous silks.

TO-DAY IN BURMA.



These 450 pagodas contain the laws of the country engraved on 450 marble plates.

That picturesque and romantic country, Burma, lying to the east of India, which became a province of British India in 1886, is a land of strange contrasts, of smiling and merry people, of wonderful pagodas and quaint bazaars.

Almost before you step ashore at Rangoon, its principal port, you discover that there is no need to preach women's rights in Burma, for they are the real rulers. They do the courting, retain their own name on marriage, hold their own property, and keep the purse. Furthermore, they transact the business of the country, acting as merchants and salesmen, running the bazaars and shops.

Then it is a land of pagodas, these being the most characteristic feature of Burmese

scenery. Every prominent cape on the coast of Lower Burma, and almost every hill in the Irrawaddy Delta is crowned with one, and every village has one or more, while in Upper Burma they are to be found in large numbers. They are to be seen scattered up the river valleys to the very borders of China, and although they differ from the so-called pagodas of the latter country, they form an architectural link between them and the pagodas of India and Ceylon.

The largest and most famous of these wonderful structures is the Shwe Dagon pagoda at Rangoon, the golden tapering cone of which is seen from the deck of the steamer long before she reaches the wharf. It is a twenty minutes' drive from the docks to this, the most sacred shrine of the

After all, to learn something of the manner and customs of the Burmese, one must travel inland, away from modern Rangoon. Then the gorgeous and luxuriant tropical vegetation of the country is most pleasing, and so are its picturesque villages. Visit the great bazaars at Mandalay, and you get an ideal picture of the Burmese woman at her best. Here are hundreds of them, young and old, married and single, all smiling and laughing, doing all the business, their men-folk merely acting the rôle of common porters.

It is in Mandalay where we find the Royal Palace, while a little way out of the city are the Temples of the Law. In a wooded valley rises a large pagoda, around which are grouped, in the form of an immense square, some 450 smaller white temples or shrines. Each of these 450 shrines contains a slab on which is engraved a portion of the Bhuddist Bible.—*H. J. Shepstone in Home Messenger.*

The Signs of His Coming.

By Peter Ainslie.

Concluded.

In the face of all this, humanly speaking, the church was never better equipped for conquest. There has never been such unbiased knowledge and that so generally disseminated. There has never been such sincere fraternity among the various denominations since the church divided. There has never been so much wealth among Christians, and that so freely given. Last year the Congregational Church paid for all purposes 10,355,000 dollars; the Episcopal Church, 10,365,000 dollars; the Baptist Church, 11,673,000 dollars; the Methodist Church, 23,863,000 dollars, and the Northern Presbyterian Church, 24,000,000 dollars, making an aggregate for just these five denominations of 88,000,000 dollars for their necessary bills. That all denominations are increasing in wealth, liberality and culture is no question, but there is a fearful lack of spiritual life in the church. It seems that opportunities have paralysed efforts. In many cases Sunday services are only sacred concerts, and are so filled with forms and ceremonies and worldliness that its once supreme mission of saving the world is lost sight of. A conversion in many cases would not only be a surprise, but would upset the Sunday programme.

It is by no means in the scope of this treatise to go into the details of the causes of this falling away, beyond a mere mention of the fact that it is generally acknowledged that pride, fashion and prosperity have produced a general worldliness, and consequently weakened the spiritual life. The church unconsciously, like Samson with his head in the lap of Delilah, has been shorn of its rightful strength.

(a) Among the first conditions we find is a negative morality, which is almost universal in both the inactive church and the world; and further, it must be acknowledged that it is the legitimate product of

the general teachings of the church, for while the various denominations are Christian, the rightful emphasis is not given to the Christ. The morality of the Old Testament practically prevails over that of the New Testament. The Ten Commandments, for instance, made up of nine negatives and one positive, and designed for the Jew and the infancy of the race, are taught in nearly all Sunday Schools as the highest type of morality, and the majority of Christians and those persons of the world that have any church training so believe it. The result is you meet everywhere a negative morality. Nine out of every ten persons will say as evidence of their piety, "I do not do." We blame them, and yet we have taught them. The Old Testament presented a negative morality—"Thou shalt not"; the New Testament presents a positive morality. "Come unto me," said Jesus, and he swept by the lowlands of the Old Testament and lifted the human gaze up to that marvellous revelation as announced in the Sermon on the Mount, when with artist hand he drew the human life filled with God, and at the bottom stamped, "Therefore, ye shall be perfect, even as your Father in heaven is perfect," and left it for the study of all generations—Jesus, the man living, and his human like upon the canvas of all ages. It is no surprise that he demands us to look above a morality that rewards its actors with flocks and lands and worldly honors to that higher conception of service that suffers, that bears, that sacrifices, and that counts all things loss to win Christ, whose bestowed riches are righteousness, peace and joy everlasting.

(b) Besides this, the division in the church has contributed its quota to this spiritual decadence. These numerous divisions have stolen away the spirit of Jesus, and we may cry out with Mary, "They have taken away my Lord, and I know not where they have laid him." In consequence of this, both the appearance and policy of the church are carnal. Paul so accused the Corinthian church, when division was in its incipency. The new-born sin of the apostolic days has become a monstrous crime. The divided church will save many, but, divided as it is, its conquest of the world is absolutely impossible, for Jesus has clearly taught us, in John 17: 21, that the union and co-operation of Christians is all-sufficient and alone sufficient for the conversion of all the earth—not the union of creeds and the co-operation of denominations, but the abolition of both and a union of Christians, irrespective of creeds and denominations, upon Jesus Christ and him alone. This is the rightful attitude of Christianity. There can be no apology for sectarianism or its milder term, denominationalism, which is as dangerous on the one hand as scepticism is on the other. Its continuance has vastly damaged the religion of Jesus, and any attempted defence is immoral. What was said once may be said again with the same aching pathos: "What are these wounds between thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." De-

nominalism is the chief barrier in the conversion of the world, and it has marred much in all that goes to make Christianity like Christ, although, in spite of it, Christians are found among all communions; not the product of denominationalism, however, but of the religion of Jesus which some clear visions have caught, in spite of the clouds and dust of denominational superstition, tradition and arrogance. It goes without argument that Jesus Christ did not organise any of these fragmentary ecclesiastical institutions, and it is belittling to set any one of these forth as the religion established by the death and the resurrection of the Son of God. We all must go higher up the mountain and look out upon a broader horizon. Our denominational histories are too narrow and too carnal to be dragged forth in whitewashed garbs as deserving our boasting. The best are not good. Before the mangled body of the Christ we should hang our heads in shame. The religious society with which I am connected is one of the largest bodies in this country, yet I will not glory in its history, which has sought to be, and perhaps will generally be acknowledged to be, the most non-sectarian, nor will I glory in the men who have made its history, however good and great they may have been and are. What Paul has said, both you and I must do, "Let no one glory in men, but he that glorieth, let him glory in the Lord, whose we are and whom we serve." "Be it far from me to glory, save in the cross of our Lord Jesus Christ."

These problems are weighing heavily upon thousands of hearts, scattered among all complexions of belief and through all quarters of the earth. The form of godliness too frequently usurps the throne of godliness. Because a thing bears some outward resemblance to Christ is no reason that Christ is in its heart. It may be rightly asked, "When the Son of man cometh shall he find faith on the earth?" Jesus never asked a more pathetic question, and in this question is the intimation that barely a remnant will greet the coming of the Lord.

4. Perhaps you have thought that much in these pages is visionary and sentimental. You may have laughed at the idea of the coming of Christ being near, but in your laugh I find an unmistakable sign of his near approach. The apostle said, "Know this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, What is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation."

Few will stop to think seriously of the coming of Christ, and still fewer will search the Scriptures to see if these things be so, and most Christians join with Darwin, who said, "All things continue as they were from the beginning of creation, and there is no need for miraculous intervention." The apostle could not have better described this day. Most of the world is looking for a millennium of material achievement in brass and copper, and big houses and great bridges, and smooth railroads, and electric-

ity as a part of the household furniture. Already thousands have written the name of Christ over these things that men have wrought, as though they brought salvation to a dying race. Instead of giving peace, these things are taking away peace, and the whole human race is rushing now as it never did to get a little bread to eat and a few clothes to wear. Steam and electricity have sharpened competition, and the greed for gain has smitten like a plague the brotherhood of man. It is now as it was said by the apostle, "Evil men and impostors shall wax worse and worse, deceiving and being deceived," but there rolls on and upward to the eternal throne the silvery river that bears upon its bosom that splendid host of the redeemed out of every nation, and of whose pathway the Scriptures assert, "shineth more and more unto the perfect day"—light meeting light until immortality shall gaze upon immortality.

"In an hour that ye think not the Son of man cometh." He himself hath so declared, and he said that the world would be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. The mechanic will be in his shop, the banker in his bank, the merchant in his store, the clerk at his desk, the sailor at the topmast, friend calling on friend, and the world repeating its usual, every-day humdrum, when suddenly Jesus will make his appearance in the sky, riding upon the clouds when they shall be "burned into gold and crimson before his Advent feet." Then those who have fallen asleep in him will leap up from their lowly beds, and we who are alive shall be caught up in the clouds to meet the Lord in the air. Jesus shall reign upon the earth for a thousand years. Then the second resurrection will mark the assemblage of the unrighteous, when the judgment shall roll in with its awful doom. Jesus shall then deliver up the kingdom to the Father, and God shall become all and in all. The time is at hand. The doors of the sky will shortly open for the approach of the King of kings. "Watch, lest ye be found sleeping!" "Maranatha!"

Field-Marsals on Foreign Missions

Three distinguished Field-Marsals, Lords Roberts, Grenfell, and Methuen, have addressed a letter to Army officers, saying: "You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."

"Revolution in China."

A large company assembled in the Auditorium on the evening of Tuesday, August 11, to hear Dr. Macklin's lecture on "Revolution in China." Alex. McCallum, Retiring President of the Council of Churches, presided, and extended a hearty welcome to the lecturer. H. Kingsbury read a greeting from F. G. Dunn, President of the Federal Conference, who was unable to be present on account of illness. The audience rose to greet Dr. Macklin, who returned the greeting in Chinese fashion.

The Doctor opened his lecture by dealing with the conditions which brought about the Revolution. Prior to the Manchu Dynasty the Ming Dynasty ruled, and good leaders brought the country to prosperity for a while, but division and immorality soon brought about internal strife. Two great leaders of Empire contended for power. Both were extremely cruel, and ruined the Empire. Then came the Manchu Dynasty. Despite the fact that for a time there were several good Emperors, corruption in high places undermined the prosperity of the country. Bribery was rife. The people became tired of this, and began to think of reform.

But the chief condition of revolution was contact with Western nations. Some influences from Europe were not good, but visitors to Europe brought back many ideas which made for better conditions. In addition, missionaries came to China, and translated the Bible into many dialects. The Christian Literature Society was formed; Dr. Timothy Richards and Dr. Allen issued a fine magazine which propagated Christian and philanthropic principles. The biographies of such men as Washington were translated. The lecturer himself translated Henry George's "Progress and Poverty." The Revolution Party was studying Voltaire and such writers. There was need for translation of the lives of the great leaders who had given us our Christian civilisation. The lecturer therefore translated Motley's "Dutch Republic," a life of Wyclif, and Green's "History of England." The last-named work occupied four years in production. The Viceroy wrote the preface. Hearing from Timothy Richards that the Bible was the secret of England's greatness, this Viceroy had previously circulated Bibles among his officials. But many of the reformers were at the same time reading agnostic and other dangerous literature.

The defeat by Japanese arms led the Chinese to see that the secret of their failure was ignorance of European methods of war. An attempt, however, of the Reform Party, under the Emperor Kwang Su, failed to secure the dethronement of the Empress Dowager, and the Emperor was dethroned. Sun Yat Sen was the great leader and agitator of the Revolution, and had leavened the Empire with sedition. Sun Yat Sen was absent at the time, but on his return he was greeted as first President of the Republic. On the death of the Empress Dowager and Emperor, the brother of the deceased Emperor acted as protector. Yuan Shih-Kai had a strong army, and the military chiefs demanded the abdication of the Emperor. The contest then was between Yuan Shih-Kai and Sun Yat Sen. The latter was urged not to resign, but though a remarkable man in many ways, he lacked administrative powers. He was not equal to the astute Yuan Shih-Kai.

War between North and South followed. Great armies were sent against the Revolutionaries, but the latter enlisted forces from all ranks, and the

fight lasted for weeks. Finally the North (loyalists) won. There was much fighting at Nanking when the Revolutionary Party got control.

During the war the missionaries did service in Nanking as Red Cross men. They were warned to retire, but they kept to their post.

East of Nanking is the Purple Mountain, where-on was a battery. The Revolutionists captured the battery, and Chang Hsun determined to retire by night. The Doctor and other missionaries managed to get the opposing generals to meet, and secured an agreement. But, despite this, the Manchus were looted.

Many of the Revolutionary Party opposed the opium traffic. Some Jewish firms fostered it. The Doctor had an action for libel brought against him by the Jews, but they lost the case.

Under the Republic many accepted the principle of liberty of religion, and asked the missionaries to lecture on Christianity. One general called "The Tiger" opened halls for Christian lectures. On the great "day of prayer" the Doctor was invited by the general to conduct a meeting. "The Tiger" had broken the opium habit, and showed the beneficial results in his person. An amusing incident is told of the general. When urged to have his pig-tail removed, "The Tiger" said, "What sort of a tiger would I be if I were to lose my tail?"

Some of the Revolution leaders died suddenly. The Revolution Party got angry. In parts the Republic had been successful, but administration had been weak. Socialistic principles of dangerous tendency had been advocated. The Second Revolution therefore was not backed up by the business men. Nevertheless, a second siege of Nanking brought forth great heroism on the part of the Reform Party. The missionaries again did Red Cross work. The battery on Purple Hill was taken and retaken repeatedly. Great courage was shown by the besieged men. Some, however, preferred tea-drinking. When the city was reduced by weariness, there being only a small force, the lecturer again mediated. The opposing general promised that the citizens would not be harmed if the town was surrendered, and gave a proclamation to that effect. But the proclamation was not trusted by the officers in the city. Finally, however, Nanking was betrayed into the hands of the besieging forces. Then looting was indulged. The hospital, school and chapels were turned into retreats for refugees. Streets were filled with looters, who plundered houses and killed many occupants. The Doctor again interviewed Chang Hsun, and told him of the looting, and the general denied it. Then the Doctor frightened him with threats of a British, American and Japanese punitive expedition, as citizens of those countries had suffered maltreatment, and at length persuaded him to put down the looting. A city of 500,000 had to borrow £1000 to start business again!

Yuan Shih-Kai had now got control as Dictator in China. The type of man needed in China was a Cromwell.

The lecturer then proceeded to describe his scheme for putting the poor people on the land. Sun Yat Sen gave permission to use waste lands. Then the signatures of leaders of all parties were secured. During the Presidency of Sun Yat Sen and that of Yuan Shih-Kai Christianity had found free course, and this was a hopeful sign for the future of China.

Referring briefly to medical work, Dr. Macklin spoke of the many hospitals in various parts of China. In Nanking and neighborhood there were many poor, and his hospital work was largely in the direction of helping these. A garden-farm had been opened as a place for convalescents. Latterly about 600 a year had been thus helped. "Lazarus" work—picking up the outcasts—showed the spirit of Christ.

J. J. Franklyn moved a vote of thanks to the chairman for his able presidency, and this was carried by acclamation. In reply, Mr. McCallum said it had been a pleasure to listen to one of the most interesting lectures he had heard.

The meeting closed with the National Anthem.

In the Realm of the Bible School

A DAY OF QUESTIONS.

Sunday School Lesson for August 30,
Matt. 22: 15-22.

A. R. Main, M.A.

Tuesday of Passion Week is generally regarded as Christ's great day of controversy. His enemies strove to entrap him, to get some ground of accusation against him, or else some word which would discredit him in the eyes of the people. Not only did our Lord with wonderful skill meet every such assault; but, when he had successfully resisted every attack, he carried the war into the enemy's camp, and by his questioning so confounded them that "no man was able to answer him a word; neither durst any man from that day forth ask him any more questions" (Matt. 22: 46). Stalker's fine chapter on "Christ as a Controversialist" in his book "Imago Christi," might profitably be read by anyone interested in our present course of lessons. It contains a fine study of the dangers of controversy, of its value when rightfully conducted, and of the methods and results of it when engaged in by the Lord Jesus Christ, in this as in all else our great Exemplar.

An unholy alliance.

This lesson deals with one matter alone. The Pharisees, full of hate, took counsel how they might ensnare Jesus in his talk, and sent their disciples with the Herodians to question Jesus.

The Pharisees were the most prominent of Jewish parties. Jesus often rebuked their sins of formalism and hypocrisy, and so gained their enmity. The Pharisees were patriots. They professed to be very strict in their teaching of the law. "They believed in their own nation as the chosen of God, separated from their heathen neighbors. They were looking for a Messiah who would deliver them from the galling yoke of Rome. They hated the Roman dominance over them. They were fiercely opposed to the tribute taxes which supported the government they hated, and regarded them as impiety and treason to their God."

There is some difficulty in deciding as to the Herodians. They are only mentioned in Matt. 3: 6; 12: 3; Matt. 22: 16. Josephus does not speak of the "Herodians," and it is disputable whether the party of Herod in Josephus can be identified with the New Testament party. Whether the Herodians were a religious or a political party has been disputed; but most probably the latter alternative should be accepted. We may believe that the Herodians were "the adherents, or partisans, of the Herod dynasty and, as such, well content with the Roman overlordship, but desirous of seeing one of this family over Judea in place of the Roman procurator. The principles of Jesus' teaching were no more favorable to the Herodian policy and ideals than they were to Pharisaism; consequently, the otherwise strange union of Herodian and Pharisee against Him." It is generally believed that those with Herod were Sadducean in belief (see Matt. 16: 6; Mark 8: 15)—Professor

Smith calls them "traitors alike to Israel and to Israel's God."

It will be seen that we have a suspicious alliance in the united effort of these two parties. Ordinarily, they were opposed to one another, for their ideals were very different. It is terrible to think that a common enmity to Jesus could ever make foes unite in friendly action. Later Pilate and Herod made friends in somewhat similar case (see Luke 23: 12).

The trap.

With words of guile and flattery, they approached Jesus. In their treachery they spoke truth, when they said: "Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one." They were speedily to discover, when they heard the charge of "hypocrites"—play actors—that they had spoken more truthfully than they had thought.

Jesus' enemies arranged a question which was a not unnatural one, and one that was most injurious. It was one on which the parties approaching him were divided: "Is it lawful to give tribute unto Cæsar or not?" "The Dictionary of Christ and the Gospels" points out that "tribute" is used in the Gospels in two distinct senses. First, "the tribute-money (Matt. 17: 24) was the temple-tax levied on all male Israelites of twenty and upwards, to meet the cost of the daily burnt-offering and the other sacrifices offered in the name of the people, and for other objects of a public character." Secondly, we have the tax referred to in our lesson. "The tribute to Cæsar denoted the taxes payable by the Jews, as Roman subjects, into the imperial treasury. These included taxes on land and property, and the poll-tax, from which only children and old men were exempt. The Roman authorities made use of the Jewish courts in collecting their revenue from these sources" (so Josephus states). The Pharisees and Herodians asked regarding the lawfulness of paying such taxes.

The subtlety of the question is obvious. If the Lord replied at all, it seemed as if he must betray himself; and if he remained silent, that very fact would diminish his authority. Were he to say, "It is lawful," the Pharisees would report it to all the people who hoped for release from Roman dominion, and so Jesus' popularity would be undermined. Should he say, "It is not lawful," then the Herodians would cause him to be delivered to the secular authorities as a traitor.

The perfect answer.

Who ever studied the life of Jesus and failed to marvel at his wonderful skill? Ever, without pause or premeditation, the perfect answer is given. We would never have thought of such a reply as was made on this occasion: but, once we read it, we see that the answer is final.

The Lord first revealed that he knew the sincerity and hate which prompted the question: "Why tempt ye me, ye hypocrites?" Then he asked them to bring him the *denarius* with which the tax was paid. "The denarius was 'the money of the tribute' (Matt. 22: 19), all imperial taxes

being payable in terms of it in accordance with a rescript of Germanicus. It bore upon it the name and title of the reigning emperor, along with the effigy either of himself or of some member of the imperial family—the 'image and superscription' to which our Lord alluded. It was issued by the imperial authority, even the Roman Senate having only the right to mint copper coins, and could thus most appropriately be spoken of as 'that which is Cæsar's.'" Edersheim says: "Neither Herod nor Herod Antipas had any image on their coins. This must have been either a foreign one (Roman) or else one of the Tetrarch Philip, who exceptionally had the image of Tiberius on his coins." The inscription, on both sides of the coin, probably read: Tiberius Cæsar, son of the divine Augustus, the august chief priest.

Before giving his reply, Jesus with dramatic effect made the enquirers prepare the way for his answer. "Whose image and superscription hath it?" he asked; and, unsuspectingly, they answered, "Cæsar's." With lightning speed, the words came: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Farrar paraphrases and explains thus: "To Cæsar you owe what he demands of *his own* coinage; to the Temple the tribute which you *can* only pay in the shekel of the sanctuary; to God you owe *yourselves*. Pay to Cæsar the coins which bear his stamp, to God the duties of your own souls which bear *His* image." The same writer has the following excellent note: "They thought that escape was impossible for him; and yet he instantly shatters their deeply-laid plot to pieces by showing that they—Pharisees and Herodians alike—*had absolutely decided the question already* (according to their own rule 'He whose coin is current is king of the land'), so that there was no need for him to give any opinion whatever about it. The point was this,—their national acceptance of Cæsar's coinage was an unanswerable admission of Cæsar's right. Tribute to them was no longer a cheerful offering, but a legal due; not a voluntary gift, but a political necessity. The very word he used was decisive. They had asked, 'Is it lawful to give (*dounai*)?' He answers, 'Give back' (*apodote*). By using these coins they all admitted that 'they had no king but Cæsar.' The Christians understood the principle perfectly (1 Peter 2: 13, 14) as the ancient Jews had done (Jer. 27: 4-8)."

"Jesus was as far as possible from being a gentle anarchist," say Burton and Matthews. "It is not often necessary for the members of the kingdom of God to turn revolutionists. The watchword of the Christian is not, *My rights*, but *My duties*." We can see from Rom. 13: 1-7 and 1 Pet. 2: 13, 14 how two of the apostles interpreted the command of the Lord Jesus. Duties to man, and duties to God—these are all our duties. Christ gives directions for the whole of life.

It may be noted as an instance of the depths of shame to which the opponents of the Lord were willing to descend, that, despite the emphatic command to "render unto Cæsar the things that are Cæsar's," Jesus should a few days later have been charged before Pilate with "forbidding to give tribute unto Cæsar" (Luke 23: 2). That is, his enemies wished him thus to forbid tribute, in order that they might accuse him; then, when he refused to give such advice, they told a deliberate lie and yet accused him. They should have blushed with shame.



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

Opium in China.

The hearts of many are deeply exercised at the failure of our Government to take steps for the disposal of the stocks of opium still in bond in Chinese ports—which constitute a grievous stumbling block in the way of multitudes to whom the gospel is being preached.

So determined are the Chinese authorities to stamp out the evil that, in October, the President, Yuan Shih-kai, issued a mandate, declaring that "officials were hereby instructed to draft the regulations providing punishment for those who violate the opium prohibition law, and those officials who are not active in the suppression of opium. The Ministry of Education is hereby instructed to embody in the text-books the reason why opium is injurious to mankind. The Ministries of Industry and Commerce and of Agriculture and Forestry are hereby instructed to devise means for the livelihood of those who are prohibited from planting poppies. Thus the root of the evil will be eradicated, and I hope that it will be a great blessing to the country."

In the Criminal Code, severe penalties are prescribed for those who cultivate, manufacture, deal in, or smoke opium; and Article 212 provides that "Police officers and assistants who, in the course of their duty, shall knowingly fail to cause offenders to be dealt with according to law shall be subject to the same punishment as therein provided."

On November 22, 1913, the *Peking Daily News* said: "There has been much opposition on the part of the foreign opium merchants, supported strongly by the British Consul in Foochow, and the British Minister in Peking. This attempt to break down China's earnest reform has been going on for years, and has resulted in many setbacks, much discouragement, and much ill-feeling."

That even from a commercial point of view all this is a short-sighted policy, in view of British interests, is brought home in many ways. For instance, a Chinese writer in the *World's Chinese Students' Journal* says: "The good showing made by the square deal and disinterested fairness of the United States shown to China heretofore, has already made a tremendous impression on the minds of the Chinese people.... There is no reason why America should not get the lion's share of the possibilities of our regeneration."

The great question, however, is that of our duty as a Christian nation; and many who have pondered deeply over the matter regard the failure of the British authorities to deal with these stocks of opium as marking the loss of a great and last opportunity, not only to vindicate our Christian attitude before a great non-Christian people, but

to strengthen the readiness to listen to the gospel which has been spreading in China since the Revolution. It is not too late, even now, to take action, and to a large extent to retrieve the ground lost; so prayer is being made that in high quarters counsels may prevail which shall be in keeping with the spirit of the gospel.—*The Christian* (London).

Srigonda's Darkness Lifting.

The outhouses of the Srigonda buildings are just on the finish now, and look very well, being of bluestone and mortar throughout.

I have the bungalow foundation digged, and ready for the setting in of the foundations, so we will soon get on with this work. The wheels of Indian trade and commerce drag slowly on.

I have purchased the wada in the town for R.500, with court fees, etc. This is about £34 in English. This wada is substantially built, and only requires a few repairs to set it into good order. It contains seven rooms, which will serve as accommodation for Sudoba and his family, also for a school and dispensary. With these buildings we will be well fitted up for a good work in the Srigonda district.

Already the people are asking after medicines, and I believe when we open our dispensary in the wada that it will be a very busy time for one pair of hands.

We have some good friendships established, and there are two who are enquiring after the truth of the claims of Jesus Christ.

I have not had a chance to visit much in the outlying villages, but we have several decent sized towns in which to station preachers.

I have had several good opportunities of presenting the gospel to the high officials of this town, and each one has received the messages in a friendly spirit.

These people, with all their failings, are a lovable people, and I could quote many instances in which they have sacrificed much in order that I might have a little comfort. One night while itinerating I slept in an old shed. It was a very cold night, with the rain coming down in torrents. There were several natives whom I knew well in the old shed for the night. About midnight one of the dear old fellows rose up and took the only blanket he had, and gently crept to where I was lying, and covered me with his blanket, thinking I was cold. I was cold even with the things I had on, but I was also awake when he came near. After he put the covering over me, he went and lay at my feet, intending to sleep there, but I hauled him up alongside of me, and soon we were conversing about the grand old gospel of Jesus Christ. We talked until daybreak, when we rose and went our respective directions. I believe that soul has a ray of light gleaming into it now. I have not met him since, but hope to

some day. Many instances I could quote of kindly acts shown to me by these poor but seeking Indians.

But the darkness is so dense that it needs a strong, powerful light to penetrate that darkness. Jesus is that light, and will lighten every seeking soul.—Hy. Watson, Srigonda, June 12.

A Silver Jubilee.

The "silver birthday" demonstration of the Foreign Missionary Auxiliary of the church at Hindmarsh, S.A., was a brilliant success, a thorough inspiration to all our workers. The lecture hall was profusely decorated for the occasion, and an excellent programme was presented and rendered in good style.

The chairman's remarks were full of reminiscences in connection with the Auxiliary. He strongly urged our young people especially to dedicate themselves to the Lord's service in the mission field, and earnestly pleaded for the future success of the Auxiliary. Dr. Elliott, Principal of the Chapman-Alexander Australasian Bible Institute, favored us with an address full of loving inspiration, and earnest appeal to God's people to give the very best ever and always to him. We have reason to thank God for Dr. Elliott's utterances. May their influence abide!

The report expressed heartfelt gratitude to God for the privilege given us to "hold the ropes" whilst our missionaries descend into the depths of heathen darkness, and for the success attending our efforts for 25 years. Every banking account had been fully gone into, and duly audited. It was found that £900/4/6 had been gathered by the Auxiliary and presented to the Robert-st. Church of Christ for Foreign Mission purposes in the 25 years of its history. This was gathered, not in large, but very small sums. The largest contributor is only one of £5 per annum. This contributor has entered on the twentieth year of faithfully sending along, without solicitation, the contribution. So we thank God for the many, very many, small contributors. God Almighty bless them!

£799/10/- of this sum had been earmarked towards the support of Mr. and Mrs. Strutton. But perhaps this is the least of service rendered by the Auxiliary, when we remember the prayers offered, the sympathy shown by our people in the work, our stimulative periodical missionary meetings, at which we have been favored by many noted servants of God, returned missionaries and prospective ones, whose influence cannot be estimated. Stations have been planted, largely as an outcome of the work of the Auxiliary, and many precious souls gathered in from heathen darkness. To God be all the glory both now and ever!

A very comprehensive vote of thanks to all concerned was carried on the motion of Bro. T. H. Brooker, after which a typical birthday party was enjoyed in social chat with many old and new friends. The ladies had provided sumptuously for the occasion. A monster birthday cake was provided by Sister Glastonbury, the hon. secretary and treasurer, and a smaller one for the little kindergarten, who took a prominent part in the proceedings.—A.G.

The Federal F.M. Executive Committee expect to publish in the columns of next week's "Christian" an acknowledgment of all moneys received to date in connection with the July offering.—J.I.M.

The Family Altar

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

BIBLE READING.

There are many good ways of reading the Bible, just as there are ways of mining gold and of farming the soil. It is not enough to own a gold mine or a farm. We might own both of these, and yet go to the poorhouse. We must mine the one and farm the other, or they will be of no value to us. Even so the Bible unread is as worthless as the amulets worn by superstitious Indians in the hope that they will bring the blessings of the "Great Spirit."

Some read the Bible as a whole; some read it by books; some read it biographically; some read it topically. But perhaps the best way for most of us in the "Family Altar" company to read it is to take a single verse or a paragraph and meditate on it until we extract its sweetness as the bee extracts the sweetness of the flower. Reading the Bible is like eating good food; it is not the amount we eat that does us good, but the amount we digest.

SUNDAY, AUGUST 16.

Gems of Thought.—"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (Luke 24: 32).

God's oracles grew luminous as he spake;
And light from darkness sprang, as day from night.

—Bickersteth.

Common ink leaves a plain mark on the paper. But the ink used for secret writing fades away immediately after it is used, and the paper seems to be blank. But if that paper is held to the fire, the writing comes out and can be read easily. To many people the pages of the Bible, especially the Old Testament, seem blank, and without interest or beauty. But if you learn to read God's Word with care and intelligence, above all, if you pray to God to show you the true meaning, the pages which seemed blank before will be full of interest to you.—H. J. W. Buxton.

Bible Reading.—Luke 24: 13-32: Unfolding the Scriptures.

MONDAY, AUGUST 17.

Gems of Thought.—"There came unto him a woman having an alabaster box of ointment, very precious, and poured it on his head as he sat at meat" (Matt. 26: 7).

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has clung?
What worth is Eulogy's blandest breath
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer,
Speak it while I am alive to hear.

—Margaret Preston.

Bible Reading.—Matt. 26: 6-13: Words of sympathy to the living.

TUESDAY, AUGUST 18.

Gems of Thought.—"Christ is the end of the law of righteousness to every one that believeth" (Rom. 10: 4).

No other Lord but thee we'll know,
No other power but thine confess;
While we, with all thy saints, adore
The wonders of redeeming love.

—Ralph Wardlaw.

The time-table of a railroad is fulfilled—not when some train runs perfectly according to schedule—but when that time-table has accomplished its purpose and is succeeded by another.—W. O. Moore.

Bible Reading.—Rom. 10: 1-10: The passing of the law.

WEDNESDAY, AUGUST 19.

Gems of Thought.—"I have sinned in that I have betrayed the innocent blood" (Matt. 27: 4). Words, more than anguish, worse than shame, "Oh, I have sinned! for I have sold The guiltless blood for guilty gold."

—Thomas Dale.

Sin and hedgehogs are born without spikes; but how they prick and wound after their birth, we all know.—Richter.

Bible Reading.—Matt. 27: 1-10: Remorse.

THURSDAY, AUGUST 20.

Gems of Thought.—"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage" (Matt. 25: 10).

"Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

Perfect purity, fulness of joy, everlasting freedom, perfect rest, health and fruition, complete security, substantial and eternal good.—Hannah More.

Bible Reading.—Matt. 25: 1-13: Watching rewarded.

FRIDAY, AUGUST 21.

Gems of Thought.—"Sir, we would see Jesus" (John 12: 21).

We would see Jesus, for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness—the final strife.
We would see Jesus—the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see his face.

—Ellen Ellis.

I have seen ten thousand visions of Christ, but never yet have I seen Him. But there is a day coming when I shall see him as he is, not as I have fancied him to be, not as my heart paints him, nor as my wants interpret him, but as he is. In that illustrious day he shall be the chief among ten thousand and altogether lovely.—Beecher.

Bible Reading.—John 12: 20-33: The vision of all visions.

SATURDAY, AUGUST 22.

Gems of Thought.—"Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Ex. 14: 21).

"March on, then, right boldly. The sea shall divide;

The pathway made glorious—
With shoutings victorious,
We'll join in the chorus,
'The Lord will provide.'"

We do not discuss the proportion of the "natural" and "supernatural" in the drying of the bed of the sea. Clearly the "strong east wind" was part of the agency, but no wind that ever blew would drive water in two opposite directions, or

pile the parted waters in two parallel "walls."—*Sunday School Times.*

Bible Reading.—Ex. 14: 19-22: The Lord in the hour of emergency.

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AUSTRAL PUBLISHING CO. LTD.,
528, 530 Elizabeth Street, Melbourne.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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

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

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

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

Queensland.

BRISBANE.—Last Lord's day was set apart as decision day in the Bible School. The attendance was good, a number of parents were present, also the Adult Bible Class. W. H. Nightingale addressed the children, taking as his subject "Heaven." H. Urquhart Rodger, of the Albion church, occupied the platform at the gospel service, and delivered a good address on "Faith." There was a very good attendance.—H.C.S.

WEST MORETON CIRCUIT.—The work has made good progress during July. Many of our Sunday Schools are busy preparing for the Union examinations in September. The Vernor Sunday School has increased eight, and a good work is being done by O. Ademann among the children. July 26, three young women confessed Christ at Rosewood chapel, and were baptised the following Tuesday. September 4, the second quarterly meeting of the W.M. Sisters' Conference will be held at Mt. Walker chapel, also the half-yearly Executive meeting.—C.H.P.

West Australia.

PERTH.—Our meeting this morning was well attended. Bro. Blakemore spoke upon the mission we are to hold early in October, with A. W. Connor as the missionary, and asked for the hearty co-operation of every member. We held a Junior service in the evening, when Miss Rigg rendered a solo and Bro. Blakemore spoke especially to the young people, taking for his subject "The Binding of a Strong Man."—W.A., Aug. 3.

FREMANTLE.—Good congregation last Lord's day morning. Bro. Cole presided, and S. Taylor gave an interesting address on Matt. 5: 20. The Bible School is doing well. At night the writer gave an address on "The Second Coming of Christ." We had a very sad experience last Lord's day. Bro. C. W. Svenson, member of the Junior C.E. and Bible School, attended the service in the morning and was at school in the afternoon, and died at 8.30 the same evening. He was baptised by the writer on May 13 this year. Tuesday afternoon we laid his mortal remains to rest in the Fremantle Cemetery. May the God of all comfort sustain and bind up the broken hearts. Five new members were received into the Senior C.E. last night.—E. G. Warren, Aug. 2.

Tasmania.

KELLEVIE.—The gospel is once more being proclaimed here. The brethren some time ago erected a building in which to hold our Bible School picnics; and as our chapel is not yet started, they decided to repair it, as it was damaged by fire, and needed a lot of improvement. We held our meeting to remember our Lord's death on last Lord's day, and a gospel meeting in the afternoon was well attended. We also reorganised the Bible School. Thanks are due to Bro. and Sister Mundy for the use of their room to hold the meetings in, also for keeping the Bible School going. We are looking forward to a visit from Bro. McCallum, of Hobart, also Bro. Black, from the Peninsula.—A.G., Aug. 4.

HOBART.—An Adult Bible Class now meets at 10 o'clock on Lord's day mornings. Twenty-five members were present at the last meeting, and the class is under the able leadership of W. C. McCallum. All the departments of church work are flourishing, and the reports read by the various

secretaries at the recent business meeting were bright and encouraging. The Bible School especially is looking up, and last Lord's day the attendance reached 125. We regret having to report the serious illness of Bren. G. Smith and H. Rodd, and trust that they will shortly be restored to health and active work in the church. S. Wong of Sydney and C. S. Garland of Kalgoolie have recently met with us.—J.A.

LAUNCESTON.—On August 2 the morning meeting was presided over by C. Nichols; a large number were present. Bible School well attended in both departments. In the evening a memorial service was held to our late esteemed Bro. J. C. Green, who passed away on the previous Monday morning. The chapel was packed, and Bro. Swain delivered a most impressive address. On Monday night Bro. Ling led the Endeavor meeting, and the service was very bright and helpful. The Margaret-st. church collected the sum of £15 towards the F.M. fund.—A. W. Heron, Aug. 7.

New Zealand.

PALMERSTON NORTH.—The sisters here have held three successful sales of work, and as the result of their efforts handed £14 to the church building fund. Our Sunday School is now quite up-to-date. Curtains divide the chapel into class rooms, and each class is provided with a blackboard. Last Lord's day we had meeting with us Sister Hall, from Levin, and Sister Newbury, from Lower Hutt. The gospel service was very well attended, when Bro. Johnston took for his subject "The man that is a terror to himself." This week's prayer meeting was a record one since the opening of the chapel.—M.C., July 28.

KILBIRNIE.—Last Lord's day evening Bro. Jarvis preached on "Must I go, and empty-handed?" At the close a young girl from the Bible School made the good confession, making eleven from the Bible School to date. At the morning meeting a young lad, baptised the previous Tuesday evening, received the right hand of fellowship, which was also extended to a brother who desired to be restored. On Wednesday evening last a very successful gift social in aid of the newly formed sewing bee (adult) and sewing circle (junior) was held. Sister J. Day made an efficient chairman. There was a good attendance of visitors from sister churches, and the proceedings were most enjoyable.—G.F., July 31.

DUNEDIN.—One confession since last report. A well attended "gift evening" was held in the Tabernacle on Wednesday night. The proceeds go to assist the forthcoming sale of work in aid of Roslyn building fund. £10 out of the Bible School missionary fund has been voted towards the expense of students at the Intini Mission in South Africa.—L.C.J.S., Aug. 3.

CHRISTCHURCH.—The special July sermons were concluded last Sunday, when Bro. Gebbie gave a most instructive address on "What about Heaven and Hell?" Thursday evening a send-off social was given to Sister L. McNally and D. Bull, who are about to leave us for South Africa, going to Bro. Sherriff at Forest Vale. Speeches were made by Sister Mansill, for South Africa, Bro. McJarrow for the Bible Class, Bro. Mason for the choir, Sister Langford for the sisters, Bro. Langford for the officers, and by Bro. Gebbie for all. Small tokens were given by Bible Class, Bible School and choir, and by the church. Suitable responses were made by the two missionaries-elect, and the meeting was concluded with a social cup of tea.—P.S.N., Aug. 1.

INVERCARGILL.—We have established a Mutual Improvement Society, which now numbers 32 members, and meets fortnightly. Our Bro. and Sister G. Ladbroke are leaving us for the North Island, and last week were tendered a farewell social and presentation from the church members. They have been connected with the Invercargill church for nearly a quarter of a century, Bro. Ladbroke having been at different times during that period church secretary, and a capable platform speaker. We can ill afford to lose such useful and conscientious members. Our evangelist, Bro. Bull, has resigned, and we are now looking for another brother to take up the work in this promising field.—P., Aug. 3.

AUCKLAND (Ponsonby-road).—On July 20 the church held its 62nd anniversary. There was a large gathering. J. C. Laing presided. His stirring address was the keynote to a harmonious outcome. Addresses on the early history of the church by old members were given by R. Laing, of 62 years; E. Carr, 52 years, and J. L. Scott, 40 years' membership. A loving message was sent to Sister Easton, a foundation member now 94 years old. The roll call was made by E. Vickery, all present responding to their name. Some came 90 miles to this function. The musical items were a song and piano solo by Sister Pryne, and the roll call quartet by four young men. A banquet was provided by some members. This was timed at 8.30, between the other items. The supply and table decorations were much appreciated. The whole proceedings were novel and effective, raising great expectations. The meetings on the first day were much better attended. The brethren are upholding the gospel preaching with ability and some success. Bren. Page, Moyle and J. C. Laing have had four responding to their appeals, two in Ponsonby-road and two at the branch in Richmond.—E.C.

South Australia.

LIPSON.—Sunday, August 2, was a red letter day here. The Eyre Peninsula Conference had arranged for united services in the Institute, and these proved to be very happy and inspiring meetings. About 50 disciples gathered round our Lord's table in the afternoon, and there was about an equal number of visitors present. Five brethren who had never been received into fellowship here were given the right hand of welcome. The roll of churches was called, and representatives from each of the churches gave a greeting. We were glad to note that every church was represented, some of the brethren coming from places over 30 miles distant. J. Nankivell presided over the gathering. After an adjournment for tea a song service was commenced at about 6.30 p.m. Then followed an hour's musical treat, the feature of which was the singing of the men, which was exceedingly well balanced and hearty. Several singers helped with solos, duets, and a quartette. An audience of over 100 listened very attentively to an address on the question, "What it means to be a Christian," at the close of which a young man confessed his faith in Christ.—A. J. Fischer.

LONG PLAINS.—We have recently reorganised our Bible Class. Fine attendance on July 19. Practices for anniversary services in full swing. Good attendance at gospel service on Sunday, 19th. Our F.M. offering this year was £13/7/- . Students' Class is doing good work. Good attendance at a church social tendered to Sister Miss E. Moyle on July 30. Sister Moyle has loyally and efficiently presided at the organ and led the singing for about seven years. Bro. Daniel occupied the chair. Songs, recitations and speeches were of the order of the evening. The writer on behalf of the church presented our sister with a gold watch and chain. Supper brought an enjoyable evening to a close. Splendid meeting for breaking of bread on Sunday, August 2. Bro. Tuck, from Balaklava, gave a helpful address on "Little Things."—F. J. Goodwin.

STIRLING EAST & ALDGATE VALLEY.—Friday night a number of Endeavorers visited the Ironbank Society, six miles distant. I. A. Paterson addressed the gathering. A splendid fellowship exists between the societies of the Mt. Lofy Union. Yesterday we added one class and teacher

to our Bible School. Great gathering last night. Splendid interest.—T.E.

MURRAY BRIDGE.—Since last report one added by faith and obedience, and three by letter. The annual meeting of the church was held last week. Bro. Overall and the evangelist were appointed to the eldership, and Bren. Jenkins, Heyer, Hunter, and Page to the diaconate. The subsidy to the Home Mission Committee was increased. Present membership, 46. Sister Mrs. Francis has been called upon to lose one of her daughters. The sympathy of the church goes out to our sister in her bereavement.—J.T., Aug. 10.

MAYLANDS.—Last Thursday Mr. Macdiamid, B.A., of the Sudan United Mission, gave an interesting lantern lecture. The chapel was full. Splendid meetings to-day. 116 broke bread. Temperance Sunday was observed in the Bible School. E. J. Paternoster, evangelist of York church, gave a chemical talk, and 49 young people signed the pledge. To-night H. R. Taylor spoke to a large audience on the subject "The Handwriting on the Wall." One woman made the great confession. The tennis club are getting busy, and expect to have two sections this year, and thus socially reach a greater number.—R.L.A., Aug. 9.

QUEENSTOWN.—Sunday, fair attendance of members around the Lord's table. We received into fellowship three sisters from our scholars, and Sister Nelson. We had Bro. Collis with us, who is leaving for some little time, and taking up land at Mypolung; also Sister Zainett, who is going to live at Nailsworth. Bro. Brooker presided. Bro. Delves addressed on Heb. 5. Afternoon, held men's meeting. Bro. Brooker gave a lantern address. Evening, Bro. Brooker spoke to a large audience on the subject of "Covetousness."—H. Watkins, Aug. 9.

NORTH CROYDON.—The anniversary service was continued on Tuesday evening, when a public meeting and supper were held. Bro. Alwin Fischer occupied the chair. Addresses were given by B. W. Manning and B. W. Huntsman. A pleasing vocal item was contributed by Miss Weeks, and anthems were sung by the choir. Advantage was taken to bid farewell to E. A. Fischer, who is leaving for W.A. H. J. Horsell stated that Mr. Fischer had been a deacon of the church and an earnest worker of the Bible School. Bro. Ferris, on behalf of the K.S.P. Club, presented Bro. Fischer with a bound volume entitled "The Bright Side of Life," and H. J. Horsell, on behalf of Bro. Fischer's Bible Class of boys and the teachers and members of Bible School respectively, handed him a silver mounted pocket book suitably inscribed, and a silver shaving outfit. The boys of his class had made a presentation on the previous Sunday afternoon. Bro. Fischer suitably replied. Lord's day, August 9, in the morning J. Taylor presided and H. J. Horsell exhorted. Bible School, record attendance, 170 scholars, 6 new scholars. At the gospel service H. J. Horsell preached on "The Conversion of a Soldier." We have started a Junior C.E. Society.

MUNDALLA.—The church has organised a Bible School which meets at 10 a.m. The work is under the capable supervision of Bro. L. Fisher, who held the position of superintendent of the Bordertown school for many years. Splendid interest manifest in all departments of church work. At the gospel service the chapel is usually full. Another young man confessed Christ last Sunday night.—Edwin Edwards.

PROSPECT.—At a special meeting of the church held last Thursday evening the church asked the writer to let his resignation stand over until the end of the year, and he has agreed. Good meetings yesterday, when Sister Mrs. Brooks was received by letter from Grote-st., and Bro. Bradock from Semaphore. In the evening two who had previously made the good confession were immersed.—I.A.P.

KADINA.—To-day we have celebrated our church anniversary, when T. B. Verco, of Bordertown, presided at the Lord's table. Sister Mrs. Verco was also with us. Our preacher for the day was P. A. Dickson, of Norwood, who based his morning exhortation on Heb. 12: 1. In the afternoon he spoke on Heb. 12: 2, "Looking unto Jesus." In the evening the chapel was full, when

Bro. Dickson proclaimed the gospel. Two married ladies came forward. Mrs. Verco sang a solo and the choir rendered special singing during the afternoon and evening.—Jas. H. Thomas, Aug. 9.

WALLAROO.—The quarterly church business meeting was held on July 23. All reports showed substantial progress. On Lord's day, July 26, we had with us all day Bro. and Sister T. B. Verco and Miss Verco. Bro. Verco spoke to a good gathering at the morning meeting, also at the following Thursday evening meeting.—E.J.K., Aug. 8.

New South Wales

RICHMOND-TWEED DISTRICT CONFERENCE.—The above Committee are confident that good seed has been sown by the two district evangelists, Bren. Morton and Mason. However, the two brethren are to relinquish work under them. We are assured, though, that the good work will continue by the loyal support and services of the brethren at Lismore and the district churches. There are excellent opportunities, and the Committee expect that soon they will be able to announce plans for the conduct of the work.

LISMORE.—On August 2 the first C.E. anniversary was held. At the morning service Bro. Morton (Tyalgum) was the preacher. At night Bro. Stevens spoke on "The Building of Character." Excepting the address and closing hymn, six young men of the C.E. conducted the service. On Monday, the annual social was held. The Endeavor is very alive now. Bro. Morton goes to Ma Ma Creek, Qld. Sister Olive Davis is now out of the hospital, and is rapidly improving in health. There is much sickness amongst the membership.

ALSTONVILLE.—On July 26, a church of the New Testament order was formed, the following being the foundation members:—Bren. A. Riches, S. A. Hurst, C. B. Barber, H. J. Barber, and Sisters Hurst, Barber, Roston, and Riches. There were also present as visitors Bren. J. P. F. Walker, E. A. Parker, J. Furlonger, J. G. Milligan, G. M. Davis, and Miss Witchard. The meeting was held at 3 p.m. at Sister Barber's home. Bro. Parker presided, and the writer gave an address on "The New Testament Church." It was an enthusiastic and homely gathering.—S. Stevens, Aug. 1.

GILGANDRA.—Things are moving along nicely here at present. Meetings for worship continue to be well attended. Only two members have missed one Sunday in six months. Our Foreign Mission collection amounted to £12. This was very good, considering we only have thirteen members. We are holding a Bible Class once a fortnight. Would be glad to hear of any members coming into this district.—D. J. Butler.

NARRABRI.—July 12, we held our Bible School anniversary and distribution of prizes. Our school now shows a total enrolment of 50. Have just had a visit from Bro. Gale. His practical demonstration of "How to teach Beginners" was highly appreciated, and as a result two young people have offered their services for work in this department. On Monday night Bro. Gale gave a lantern lecture on Home Mission and Bible School work. An effort is now being made to raise funds for the purchase of horse and vehicle for preacher's use in this district.—W.W., Aug. 5.

TAREE.—P. G. Saxby and the writer went to Wingham last Lord's day, where fourteen met together. At Taree thirty met in the morning, and Jas. Collins addressed the church. We had twenty in the afternoon at the Bible School, and a fair attendance at the gospel service at night, Bro. Burns preaching. In the morning Bro. Burns held a gospel service at Coopernook, where twenty-four met, and in the afternoon at Ghinni, where we had a crowded house. Great interest among the people is showing at these two new centres.—T. T. Macaulay, Aug. 6.

WAGGA.—Bro. Brown has been engaged by the church as evangelist for twelve months. Arrangements for commencing building operations are being pushed ahead. Any desirous of helping should send donations to A. Brown, Railway-st., Wagga, or W. F. Wenke, Tompson-st.

MOSMAN.—We had with us this morning Bro. Holderness, recently from Queensland, and Sister Sheehan, from Victoria, and to-night Bro. Walden delivered a powerful address on "The Nation's Lesson to the Church," being a plea for unity.—A.E.O., Aug. 10.

HAMILTON.—On August 8 it was decided to donate £1 towards Foreign Missions, and the members were delighted that after the expenses of the quarter there was a credit of over £2. Bro. Jinks is making an effort to start an open-air mission band.

CHATSWOOD.—Fine meetings on Sunday. We are glad to announce definitely that the new church building will be officially opened on Lord's day, Sept. 6, to be followed by a big demonstration on Tuesday, Sept. 8. A cordial invitation is extended to all to attend these happy opening meetings.—T. Bagley.

NORTH SYDNEY.—On August 2 Bro. Alan Price gave an uplifting address from John 14: 27 in the morning. At the evangelistic service Bro. Webber's subject was "Paul's Speech at Athens." Sister Roberts rendered a beautiful solo. Bro. Wooster gave a most encouraging address in the morning of Aug. 9. Evening, Bro. Webber took for his subject "Paul's Visit to Corinth." The music by the choir under Bro. Tingate was all that could be desired.—F. J. Reeson.

MEREWETHER.—Lord's day, seven added to the church by faith and baptism—Mr. and Mrs. Porter and son (that is the whole household now for God and his service); Mrs. Porter's two sisters and sister-in-law, and the young man immersed last Lord's day. The writer exhorted the church on "Christian Experience." We had several additions to Bible School. Bro. Fretwell preached on "My grace is sufficient for you." One of our scholars came out for Christ.—Jos. Fraser.

ST. PETER'S.—Since last report meetings have been well attended. Gospel services very bright and encouraging. Lord's day morning, 9th, Bro. Pond exhorted. Sunday School about the same. We are commencing a red and blue rally. Gospel service ably conducted by Bro. Jagger, who delivered a stirring address. Our monthly Band of Hope was held last Tuesday, when Bro. Pond delivered the address. Prayer meetings on Thursdays are very helpful.—C. E. Cook, Aug. 10.

BELMORE.—H. G. Harward spoke at the worship meeting yesterday; attendance good. 80 per cent. of the membership broke bread during the day. The Bible School continues to grow in numbers. Much good work is being put into the primary classes. The building was well filled at the gospel service; A. E. Forbes spoke on "Peace and War," drawing from his own experience during the South African war.

PETERSHAM.—Aug. 9, we had a fair gathering at morning meeting. Three new members received into fellowship by faith and obedience. Bro. Avenall addressed the church. At the gospel meeting Bro. Poole preached a sermon chiefly to young men. One young woman and a young man made the good confession.—T.I.

AUBURN.—Since last report we have had a visit from Dr. Macklin; our building was filled, and all were intensely interested. We had another visit from Bro. Filmer on his return to the Islands. He gave us a description of his work and the obstacles in the way. We are pleased to report one by faith and baptism. School improving, and things in general on the upgrade.—G. H. Browne.

ENMORE.—Following the splendid jubilee services of Sunday week came the reunion tea on Monday night, when about 200 teachers, past and present, sat down to one of the best teas that have ever been served in the Tabernacle. The remainder of the evening was devoted to speeches, reminiscences, and songs. The speakers were A. E. Illingworth, evangelist; F. Willis, superintendent; G. T. Walden; G. Stimson, representing the Bible Schools Committee; John Kingsbury, John Hindle, C. T. Forscutt, C. A. Rofe, F. T. Webber, J. Evans, T. Andrews, E. J. Hilder and Thos. Morton, the last mentioned brother holding the record for secretaryship, a post which he held for fifteen years. Sisters Bains and Jeffery contributed songs.

Continued on page 544.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on August 6, when Mrs Dumbrell led the devotional meeting.

Sunday School Additions.—Semaphore, 4; Prospect, 1; North Adelaide, 2; Queenstown, 3; Unley and Cottonville, 1; Norwood, 1.

Obituary Report, Mrs. Caldicott.—On July 29 Sister Leaney, of the Hindmarsh church, received the home-call, also Sisters Houseman and Turner, of the Norwood church.

The Conference programme prepared by the officers was accepted.

Treasurer's Report, Mrs. Bond.—July 2: Received for Home Missions, £4/2/7; in hand, £44 18/10½; Total, £49/1/5½. Received for Foreign Missions, £4/5/6½; in hand, £27/6/9; Total, £31 12/3½. General Fund, Collection, 14/9; in hand, £4/16/1; Total, £5/10/10.

Dorcas Report, Mrs. Cant.—Good reports of work done have been received from all the societies. We were pleased to visit the Hindmarsh society at their annual social. Grote-st., York, Unley and Maylands societies have been visited, also North Adelaide. I would like to thank the Committee for their kindness during the year in helping me to carry out the work, and speaking a word of cheer to those who are doing this great work in helping the poor and needy ones.

Hospital Report, Miss Eva West.—We thank the Glenelg Dorcas Society for their gift of some nice warm dressing jackets, which were much appreciated this cold weather; also the Y.P.S.C.E., who sent along to the Destitute 11½ doz. oranges. We regret that Mrs. J. Roberts has to give up the work. Her visits to the sick will be missed very much by the sick ones, and also the Committee. Visits as follows: Convalescent Home, 4; Cottage Homes, 2; Private Hospital, 2; Hospital, 32; Destitute, 14; Consumptive Home, 12; Home for Incurables, 7; Children's Hospital, 3; Sick and Aged, 60; Blind Institution, 1. Magazines distributed, 566.

Foreign Mission, Miss Whitfield.—During the month letters have been sent to the country churches re money and goods for the New Hebrides and Mission to Lepers. Mite boxes have been sent to one country church. Letters have been received from Mrs. Waters, Oba; Bro. Chappell, Maewo; also from W. J. Eddy, secretary of the Mission to Lepers, thanking the South Australian sisters for the practical interest which they have taken in the work of the mission. We have been cheered by the visit of Bro. Filmer, who gave us much interesting information concerning the work on the islands. We were also glad to have a short visit from P. A. Davey. The following garments have been sent for the Leper Mission and New Hebrides. Wallaroo, 18 garments, print, old linen, medical comforts, value £2; Balaklava, 23 garments and goods, value £2/14/1; Goolwa Senior and Junior C.E., garments, £1/16/1; York, 32 garments, value of material, £1/10/-; also medical comforts valued at 15/-; total, £2/5/-. Mile End held a sewing bee on July 7. The sisters made 22 garments and filled 18 needle books.

Leader for next devotional meeting, Mrs. D. A. Ewers.—A. E. Manning, Secretary, North Parade, Torrensville.

Obituary.

WOOD.—Our Sister Miss Bertha Wood was called home on June 24. She had been for many years a member of the church at Grote-st., and when her health permitted, she was a regular and active member. She has been for some years in poor health, and has been living at Pt. Augusta with her sister, Mrs. May. Whenever she came to the city she met with us, and was very much beloved by those who knew her. She lived a faithful and Christ-like life, and was a living witness for her Master. Affliction only made her life sweeter, and her kindly words and consistent life were a blessing to many. Her brother Alfred is a member with us. We offer to all the dear

ones our sincere Christian sympathy. We know they will meet their loved one when we shall stand through Christ among the redeemed in the presence of God. May God comfort all with the hope that is in Jesus Christ our Lord.—J. E. Thomas, Adelaide, S.A.

ADAMS.—Our aged Bro. Samuel Adams passed to his reward on June 22. His aged wife, the partner of many years, went a year before him to the changeless home, and they are now reunited where partings never come. Late in life they had learned the truth about the subject of baptism, and together were immersed by H. D. Smith. Bro. Adams had reached the age of 70, and was ripe unto harvest. He and his wife were faithful members of the church at Grote-st. We laid his body away by his wife's, in the Payneham Cemetery, on June 24, in the hope of the resurrection at the last day.—Jas. E. Thomas, Adelaide, S.A.

LEANY.—After several years of constantly increasing infirmity, our beloved Sister Anne Leaney, of Port Road, Hindmarsh, fell asleep in Jesus on July 29, aged 76 years. She was born in Sussex, England; and when one year old was brought by her parents, Mr. and Mrs. W. Prest, in 1839, per ship "Somersetshire," to the State of South Australia, spending most of her life in this district where she died. Fifty-nine years ago she was married to Bro. Wm. Leaney by Pastor J. Kelsey, then minister of Hindmarsh Congregational Church. In 1858 she was baptised on the premises of Bro. Thomas Magarey, then residing at his flour mill near the Robert-st. chapel, Hindmarsh, so that for fifty-six years our sister had unbroken membership with the Church of Christ. She was well acquainted with its rise, its struggles and growth; with all its preachers and prominent members with whom she had public fellowship until no longer able to attend. After that she welcomed any who visited her for prayer and Bible reading, which devoted sisters and brothers frequently did. She was a thoughtful and spiritual Christian wife, mother and friend, helping many over the hard places in life. With her afflicted husband, she leaves 8 children, 46 grandchildren, and 14 great-grandchildren, to follow on. May their faith be what we believe hers ever was: "the path of the just which shineth more and more unto the perfect day."—H.D.S., Hindmarsh, S.A.

BELLETT.—Bro. John Bellett fell asleep in Jesus on August 3, aged 78 years. He was one of the oldest residents of Hawthorn, and was respected very highly in the community. Bro. Bellett was a good man, and a friend of the poor. For some years he was an officer of the church, and spent much of his time in visiting the sick. He was faithful and beloved. A large number of friends attended a service in the chapel, and Bro. Main assisted the writer in the funeral service. "Only good-night, beloved, not farewell."—A. C. Rankine, Hawthorn, Vic.

Queensland Home Mission Notes.

W. J. Way, Organising Secretary.

Yingerbay.—This district is 16 miles from Roma. The residents are engaged chiefly in raising cattle and dairying. There is every prospect of a railway being constructed from Roma to Yingerbay in the near future. The line is already surveyed, and operations should commence very soon. With the advent of the railway there will be more settlers by hundreds, more business and wealth. Now is the time to put forth strenuous efforts to build up a sturdy cause in this part of Queensland. There are no regular services held in the district and the few brethren are in great need of a building. On August 2, nine of us met under the public school building for the breaking of bread. We had a nice service. Under the same building Bro. Albert Waldron conducts a Bible School, and faithfully does what he can to help the young in the knowledge of God. We hope that others will help him in this work for Christ's sake. Arrangements have been made for a bi-weekly observance of the Lord's Supper, and Bro. W. Rothery, of Roma, will endeavor to visit them once a month.

Gubheramunda.—We visited this place on July 27, and were most hospitably entertained by Sisters H. Waldron and McPhie. We had a home service of singing, Bible reading, prayer. Our sisters are a long way out—thirty miles from any regular church services, and therefore they appreciate a visit, and rejoice in that which is good and uplifting. They are teaching the children about God and Jesus Christ and salvation.

Orallo and Upper Yingerbay.—We also visited these parts, calling upon the settlers and conversed, read the Scriptures, and exhorted them to seek salvation through Christ. We held encouraging services in the house of Mr. H. Seller, also in that of Mr. John Telford. Upper Yingerbay and Orallo are new and large settlements with a great future before them. As yet there are no schools, churches, or services. In all places we were well received, and asked to come again.

Home Mission contributions.—Albert Waldron, 10/6; H. Waldron, 8/-; Collection, breaking of bread, Yingerbay, 17/-.

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Tasmanian Home Mission Notes.

At last Conference it was decided to make a forward movement in this State.

Resolutions that at least two Home missionaries be engaged were enthusiastically and unanimously adopted.

The first field to be visited was Nubeena, and splendid promises of support were received from the members in that southern district. Negotiations were opened up with G. T. Black, who subsequently accepted an invitation to labor in Nubeena and district under the Home Mission Committee.

He reports a fine interest, and considering the nature of the place, splendid meetings. With the assistance of the local brethren Bro. Black conducts meetings at Nubeena, Impression Bay, Tunnel Bay, and arrangements are being made to organise gospel services at Eaglehawk Neck and Carnarvon.

In June the Conference Secretary paid a visit to Geeveston and Dover, with a view of ascertaining the possibilities of placing a man in that promising district, and was greatly gratified with the results of his trip.

Church meetings were held, and liberal promises of financial assistance were made. As a result of that visit the Committee expect shortly to have the second preacher stationed in the south of the island.

It is then planned to secure a third preacher if possible for the North-West Coast. If that can be done, the work will be placed on a firm and satisfactory basis.—N. J. Warmbrunn, Hon. Sec., Tasmanian H.M. Committee.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Horsham, 10/-; Danedong, £1; Cheltenham, £3/16/8; North Fitzroy, £9/5/7; Windsor, £1/3/9.

Churches, per Duplex Envelopes: Lygon-st., £14/8/4.

Individual Gifts: Morgan, W. M., Ararat (Stowell Church), 5/-; Symes, Mrs. Geo., Little River (Harcourt Church), 10/-; Sheppard, Mrs. Winslow (Warrnambool Church), 10/-.

Churches, towards Preachers' Support: Cosgrove, £10; Geelong, £1; Echuca, £3/5/-; Colac, £13; Dunolly, £2/14/2; Taradale, £3/9/4.

For Student Helpers: Abbotsford, 15/-.

Special New Field Fund: Anonymous, Moreland, £1.

Miscellaneous: Year Book Receipts, £1/0/3; C.E. Union, refund for Hire of Instruments and Conference Printing, £1/5/5.

Total, £68/18/6.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb.

Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

AGED AND INFIRM EVANGELISTS' TRUST.

Joseph Stimson, Sydney, £1/1/-; Sister Mrs. Taylor, Sydney, 10/-; An Isolated Member, per J. W. Wauchope, Port Pirie, S.A., 10/-; "A.Z.", £1/1/-; R. M. Williams, Kaniva, Vic., 10/-; Church, North Fitzroy, Melbourne, £5.

Any church or individual desiring further information regarding this fund can have same by writing the secretary. The fund is worthy of the support of every church in the Commonwealth.

Contributions from individuals are also appreciated.—W. H. Hall, Hon. Sec., Messiter-st., Canterbury, N.S.W.



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From the Field—Continued.

and Sister E. Lewis a recitation, and a very enjoyable evening was closed in prayer by Bro. Illingworth. On Tuesday evening we had a large gathering to listen to the choruses of the school choir, and items by the kindergarten pupils. D. R. Hall, Solicitor-General, occupied the chair. F. Willis, the superintendent, and J. S. Hull, the secretary, are deserving of great credit for the admirable arrangements in connection with the jubilee services; also Sister Hackshall and her willing staff of teachers. On Sunday Bro. Illingworth delivered a much appreciated address in the morning from Psalm 110, and we had another good meeting in the evening, when our brother's subject was "The Call to Arms." At the close four came forward and made the good confession, while a number who had come forward on the preceding Sunday night were baptised.—E.L.

PADDINGTON.—Sunday, August 2, good attendance at morning meeting. Bro. Collins exhorted. Bro. and Sister Darvall from North Sydney were received into fellowship. Bro. Collins has completed a year of work with the church. Good gospel service: Bro. Collins preaching. Sunday, August 9, fine address at the morning service by C. Rush. Bro. Collins conducted gospel service.—A.W.S.

Victoria.

STAWELL.—Owing to the prevalence of diphtheria the day and Sunday Schools in the town have been closed for yesterday and the ensuing fortnight. Being thus free from our school duties, a party of about 15, with Bro. Robbins, visited two "shut-ins." Doing this involved about three miles' walking, but the benefits of the meetings to the party mentioned, as well as to the sick ones, made this duty a pleasure. Better meeting yesterday morning, and another fine meeting at night, at which Bro. Robbins was in good form. A preacher training class is to commence shortly. We have several young men of promise who have already developed some speaking competence. These with others make the class.—A.P.A.B., Aug. 3.

SOUTH MELBOURNE.—All departments in a flourishing condition. On July 27 Les. Verco exhorted very acceptably, and in the evening our largest congregation gathered. Aug. 2, our evangelist exchanged platforms with Bro. Moore, of Brighton. At the gospel service another fine congregation assembled, and three made the decision. A nice gathering around the Lord's table on Aug. 9. Sister Hodgkinson, of Auburn, N.S.W., was with us, also Bro. Wakely, from the College. During the gospel service three who had previously confessed their Lord put him on in baptism. At the close a lad from the Bible School decided to follow his Lord. F.M. offering has reached £10.

WARRNAMBOOL.—Good meetings yesterday. The progress of the Bible School continues to be very encouraging. Our kindergarten class commenced on July 19, and during the intervening three weeks the enrolment has increased from 13 to 30 scholars. On July 28 the members held a cup and saucer social, and a happy time was spent.—L. Thomson, Aug. 3.

CARNEGIE.—Members of our young men's club had charge of both services on August 2, and their excellent service delighted us all. The club chaplain preached on both occasions. There was one confession at the close of the evening service. All departments of the work are in a healthy condition.

MONTROSE.—On August 2, we had fine meetings, especially in the evening, when we were cheered by seeing a young woman decide for Christ. She was baptised on Aug. 9, when we again had good services. Bro. Moysey is giving some fine addresses, and we feel sure that the good seed which is being sown must bear fruit.—Robt. Langley.

MALVERN.—We had the pleasure of receiving three into membership on August 2, Mr. G. R. Page, from Adelaide, and Mrs. Bremner, by letter, and one, Miss O. Maconachie, by faith and obedience. On August 9, after a splendid dis-

course on "Citizenship in the Empire," by L. C. McCallum, we had the pleasure of hearing one make the good confession. The kindergarten, in charge of Mrs. Hutchison, report that their numbers are increasing, both in scholars and teachers.—A.V.H.

NORTHCOTE.—August 2, we celebrated men's Sunday, when the Men's Mutual Society conducted the services morning and night. The young men did well, and these were the best conducted services held in connection with our church. The male choir under the leadership of J. Austin rendered several items. Our F.M. offering was £11.—R.C., Aug. 9.

HAWTHORN.—Our meetings were all good yesterday. In the afternoon the service of song entitled "Jessica's First Prayer" was rendered by the Bible School under the conductor, Bro. Warburton, with Miss Connie Parkes as organist. Bro. Bartley Jackson read the connective readings. An offering was taken up. The church has lost a valued member through the passing from this life of our esteemed Bro. Bellett.—A. C. Rankine.

WINDSOR.—Since last report we have had good meetings. Last Sunday Muriel and Hazel Turner were received, having been immersed the Sunday previously. To-night their mother followed her Lord through the baptismal waters. Next Lord's day evening we expect to have T. Hagger, and give friends a cordial invitation to be present. The teachers in the Bible School are preparing for the anniversary in September. The sisters had a visit from the General Conference Prayer Meeting Committee, and Mrs. Hagger, senr., visited the Sisters' Temperance meeting and gave a helpful paper.

COLAC.—On July 27 the citizens of Colac at a public farewell presented Bro. Chandler with a purse of sovereigns and Sister Chandler with a fine hot water kettle, in public appreciation of them ere leaving for Geelong. Tuesday, 28th, a church farewell to Bro. and Sister Chandler, and also welcome to Bro. and Sister Marrows. H. Dunn, on behalf of the church, presented Bro. Chandler with a nice marble clock with a suitable inscription of appreciation. August 2, evening meeting a full house, when Bro. Marrows made a good impression on all, this being his first Sunday with us.—E.H.L., Aug. 9.

NORTH MELBOURNE.—Good meetings yesterday. One baptism at close of evening service. The Bible School teachers held a very pleasant social on the 6th inst. Small but useful presentations were made to Sister Mrs. Kolbe and Bro. Bert Bickford, for their useful services in training the children so efficiently for our anniversaries during the past few years.—A.H., Aug. 10.

PRAHRAN.—August 2, splendid meetings all through the day. Two received by letter. August 9, 130 broke bread. Packed gospel meeting, when Bro. Gordon delivered another powerful address, his subject being "The Cry of a Distracted God." Two more received by letter. The Adult Bible Class and mid-week meeting are growing in numbers.—A.E.M., Aug. 10.

PRESTON.—Fifty present at the mid-week service, when Gifford Gordon gave an inspiring message. Fine attendance at morning worship. A. G. Day ably exhorted the church. We have been fortunate in securing the services of Bro. Sidwell for three months, who sang and preached the message at the evening service to a large and attentive audience. Pleased to say that Bro. Binney is slowly regaining his strength.—G.A.D., Aug. 10.

BALLARAT.—On August 2 five received the right hand of fellowship (two of these were from the Baptists). At night we had a fine meeting, and two young men took their stand for the Master. Yesterday's meetings were good, and at night a young woman made the good confession. The writer has just accepted an invitation to labor with the church here for a further period of at least twelve months. Sickness is very prevalent, and our secretary, Bro. Pittock, is confined to his bed with a bad attack of influenza.—H. P. Leng, Aug. 10.

CARLTON (Lygon-st.).—Nice meeting in the morning. Included amongst the visitors present were Bro. and Sister E. W. Pittman, from Glenelg,

S.A., also Bro. and Sister C. F. McDonald, and Bro. S. A. McDonald, from Dunedin, N.Z. S. G. Griffith gave a fine exhortation. At night Dr. W. E. Macklin kept the large audience interested in the address upon his work in China. Bro. Percy Davey and S. G. Griffith assisted in the meeting. On August 6 many members and friends of the Lygon-st. church met in a social gathering to take leave of Bro. and Sister Enniss. The meeting was a success in every respect, and was presided over by Bro. Griffith. Representative speakers from the Century Bible Class, Y.P.S.C.E., choir, Bible School and church all emphasised the esteem in which Bro. and Sister Enniss are held, and the help they have given to all branches of church work. Some well rendered items were enjoyed between the speeches, and quite a number of valuable and beautiful gifts were bestowed. Mr. and Mrs. Enniss suitably responded. Bro. Enniss will enter upon his new work of Sunday School organiser with congratulations and good wishes from the Lygon-st. church.

MORELAND.—Meetings well attended. We received by transfer from Lismore, N.S.W., last Sunday, Bro. and Sister Withers. Visitors included Sisters Mrs. and Miss Vipond, of Gippsland. Bro. Pittman exhorted on Sunday morning, touching on the war in a beautiful manner. The meeting at night was a splendid one, when Bro. Pittman again spoke. There were two confessions at the close, both Sunday School scholars. Church correspondence should be addressed to the secretary, J. J. Anderson, 26 White-st., Colburg.—C.R., Aug. 9.

MALLEE CIRCUIT.—Splendid meetings yesterday. Eighteen broke bread at Warracknabeal. We are holding a meeting to consider the advisability of commencing a Bible School here. At Brim we had about forty in the afternoon meeting, and about forty-five in the evening: the subject for the evening being "Christ's Claim to Prophecy." Several present for the first time since the writer's taking up the work here. The church is in a healthy condition.—W.G.C., Aug. 10.

ASCOT VALE.—The twenty-third annual business meeting was held on July 29. Reports presented had special reference to the progressive work of the church. Allusion was made to the excellent service rendered by Bro. and Sister H. E. Knott and H. Kingsbury. The treasurer, W. Flood, in submitting financial statement as from the date of our semi-annual meeting, stated that the receipts up to the end of June amounted to £182 9/9, and the expenditure to £191 15/7, showing a deficiency of £9 5/10, caused through installation of electric light. The deficit was cleared off by the members at this meeting. Bro. Kingsbury in reporting on his labors also made mention of the outstanding liabilities on land and church buildings, which amounted to £300, and of the special effort inaugurated about three months ago for the purpose of liquidating the entire debt by the end of the present year. He was pleased to state that £150 in cash and £50 in promises had been received, and he sincerely trusted that the balance, £100, would be forthcoming. The election of deacons resulted in the following being appointed: W. Brown, W. Flood, L. Gillespie, W. A. Kemp, D. R. Moncur, H. McGregor and J. Y. Potts. Since last report we have been visited by F. Filmer, J. W. Baker and J. J. Franklyn, and their addresses were very much appreciated. All meetings have been well attended. Last Lord's day the young man who made the good confession on August 2 was immersed prior to the gospel service, and at this service our preacher delivered a most earnest and impressive address on "God's Wonderful Peace."—J.Y.P., Aug. 10.

GEELONG.—Good attendances at all meetings last week. The Young Men's Club held a welcome banquet to Bro. Chandler; 80 young men were present. Addresses of welcome were delivered by the representatives of the various societies of the city, and the City Council was represented by Cr. Robt. Williams. Cr. Wm. Brownhill, the ex-president, was presented with a pair of gold sleeve links in recognition of his services to the club. Good meetings all day Sunday, and great interest in every department. Two were received by letter from Colac.—E.B.

Here and There

The Sunday School membership of the world is about 30,000,000.

G. E. Moore's address is now 49 Halifax-st., Middle Brighton, Vic.

The entire police force of Waco, Texas, numbering 37, professed conversion during a recent revival.

Arrangements have been made for Dr. Macklin to visit some of the country centres, and also to go to Tasmania.

Dr. Macklin is being well received by the churches in and around Melbourne, and Mrs. Macklin has also had a good reception.

A flashlight photo. of the Macklin meeting in the Auditorium, Melbourne, was taken, a block of which will appear in our next issue.

The Victorian General Dorcas will meet on Wednesday, 19th inst., at Swanston-st. lecture hall, from 10.30. All sisters will be welcomed.

The editor must ask the kind consideration of contributors for any remissness on his part, as he has been confined to bed for the last week or two.

Will those interested in the formation of a brass band in connection with the Churches of Christ in Victoria kindly communicate with Will H. Clay, 30 Dundas-place, Albert Park, stating instrument or the extent of sympathy?

Jesus was anxious to lift life above the tyranny of circumstances, and convince his followers that one could live like God himself, although he had a whole world arrayed against him, and left nothing behind him except a peasant's garment.—*Ian MacLaren*

A number of visiting brethren to the Conference in Adelaide in September have notified that they desire to obtain accommodation for about a fortnight, for which they wish to pay. Will brethren and sisters who can assist in this direction write early to John Fischer, 78 O'Connell-st., North Adelaide?

J. G. Rotherham, of London, writes:—"I have just said 'good-bye' to Bro. and Sister Tully. I think they have enjoyed their visit to the homeland. I passed on my copies of your 'Christian' to them; they were eager for home news. No time for more. With kindest regards, and high hopes that your health is improving."

Chas. Reign Scoville writes from Chicago:—"We just closed a meeting with the Christian church at Wichita Falls, Texas, with 613 converts. As I wrote you, our meeting before that was held at Valparaiso, Indiana, with 609 converts. The 'Australian Christian' is like a letter from home. We are just beginning a meeting here with 61 and 17 converts in the first two invitations. Christian greetings to all our Australian brethren."

N.S.W. Home Missions.—Will the brethren in New South Wales please note that from this date all monies intended for this Committee should be forwarded to W. H. Hall, Messiter-st., Canterbury, who has been appointed Treasurer on account of the retirement from the position of C. J. Lea. Bro. Lea has accepted the position of Executive Secretary, but it is desired that all correspondence shall be sent to W. Gale, "Glenburn," Penshurst-st., Willoughby, as at present.—A. W. Shearston, Asst. Sec.

Coming Federal Conference.—The proposal for the formation of a Federal Sunday School Executive, which has been before the States since last Conference, is on the agenda paper for the Federal Conference in Adelaide in September. Each State's Sunday School Board is desired to elect two delegates to meet the S.A. delegates (Messrs. E. A. Riches and G. D. Wright) in Adelaide prior to the discussion which will ensue in the Federal Conference session.—A. L. Read, Acting Secretary, Federal Sunday School Executive Proposal.

In connection with the work of the Victorian Bible School Union it is proposed to hold a School of Methods for Bible School Workers. This school, which will aim to supply the information so much needed by teachers, will be held weekly, and will continue for about eleven weeks. Arrangements have already been made with some of our leading brethren to undertake the work of instruction, and it is believed that such a course of studies as is proposed will greatly add to the efficiency of the teachers. Bible School workers may look for full particulars in a few days.

Mrs. Todd, of Belgrave, N.Z., sends the following from the *Outlook*, the N.Z. Presbyterian Church organ, of July 14, 1914:—"Baptists are not the only people that have adult baptisms. The First Church, Seattle, U.S.A., an institutional Presbyterian Church, with that most aggressive man, Dr. Mark Matthews, as minister, reports that during the last 12 years they have baptised 1200 adults and 1500 children. In the same period they have admitted to their church by profession of faith no less than 5656 persons, and have raised for all purposes almost one million dollars. churches. This church claims to be open and they have in that time set on from them eight working from 6 a.m. on Monday morning to 10 p.m. on Sunday night, and its activities touch every phase of human need."

"THIS LITTLE POOR MAN OF CHRIST."

(From the *Australasian Intercollegian*.)

This sketch is intended primarily to introduce Dr. W. E. Macklin (Toronto), of Nanking, who has just arrived on a visit of two or three months to the Churches of the Disciples of Christ in Australia, and who will address student audiences also during his stay; but it is hoped that, as a sketch of the possibilities of our life in China, it will not fail of intrinsic interest.

Dr. Macklin came 28 years ago as the first missionary to China of a church that has grown with enormous rapidity during recent years in America, where it is distinguished both by evangelistic zeal and by liberal faith and thought.

From the beginning, when he lived in an old temple, and conducted a little dispensary at the swarming "South Gate," the first place in his heart has been given to the cause of the poor and their welfare in every way.

The poorest have always been sure of a welcome at his hospital; of late years land has been given him by Chinese admirers, and by using this he has taught his convalescents to work and fit themselves for self-support.

In a striking manner he has utilised for evangelistic purposes the centrality of the tea-house in Chinese life. His tactfulness, his true appreciation of Chinese courtesy, and the recognition of his affection for men of all classes make him everywhere welcome. His commanding knowledge of Chinese stories and proverbs—in which he excels many of the Chinese themselves—his judicious mingling of pointed jest with earnest discussion and appeal, never fail to control his audience and ensure the eager perusal of the tracts, which he has himself written.

Most vivid in my memory is perhaps one Sunday morning when I saw him quietly sit down among a tumultuous group of drunken soldiers of the worst character, and quietly sip tea with them until one recognised and greeted him as the man who had saved his leg after a recent battle. Then came the humor, the telling proverbs, the enthralling stories, and, later, the home thrusts that brought self-condemnation—and then the preaching of the power of Jesus that brought new hope and life to the eyes of at least one man there, and sowed seeds in the minds of all. I have never better understood how Jesus Christ must have worked among the lowest sinners. The story is told of a coolie who, when asked why Macklin's Hospital is called the Christian Hospital, explained that Dr. Macklin was "Je-su, the Christ." He identified him with Him whose mission it was to love and heal the poor.

Dr. Macklin has conducted his work in regular country itinerancy until he and his mule have become familiar figures in many places. He has supported every cause of social reform and public

welfare in Nanking. His outspoken condemnation of officialdom in his sympathy for the poor has aroused the respect and consideration of the most powerful officials in Nanking—so much so that he has interested them in a widespread campaign of preventive medicine, which is an idea very novel in most parts of China. During the recent rebellion mediation between the city of Nanking and her foes has twice fallen to the lot of "this little poor man of Christ"—to use the words of St. Francis, of whom he may well be considered a modern follower.

The famine of 1908 led him to become the strongest supporter of a scheme which had just been formulated for settling the poor on the public lands. He secured the endorsement by Yuan Shih Kai, Sun Yat Sen, and the most prominent men, of the articles and object of "The Colonisation Society of China." This scheme may well transform the life of China which, though so largely an agricultural nation, is so hampered by ignorance of agricultural science and by the tying up of public land. Dr. Macklin comes to Australia armed with a commission to invite colonial experts to settle on the land in China, and while supporting themselves, to teach new methods to a province, and later to a nation in their staple industry. Here surely is missionary work of the first order.—B.B.C.

COMING EVENTS.

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.

AUGUST 23, 25.—Erskineville, N.S.W., August 23, church anniversary. Special services. Leading speakers and items. Roll call. Tuesday, August 25, at 6.30 p.m., monster tea meeting. 8 p.m., great public meeting; noted speakers. Attractive programme on a new and up-to-date scale.—W. Budgen, Sec.

BIRTH.

HUTSON.—At "Roslynec," 44 Shiel-st., Nth. Melbourne, on July 31, 1914, to Mr. and Mrs. Andrew Hutson—a daughter (Claribel Elaine).

IN MEMORIAM.

BARNES.—In fond and loving memory of my dear husband and our father, John Edwin (Ted), who was accidentally killed on the Brighton railway, July 18, 1911.

Do not ask me if I miss him.

A life that was linked with my own

Was torn away by a cruel train,

And to me the world is never the same.

Often when my thoughts do wander

To the one I loved so well,

Absence makes the heart grow fonder—

How I miss him, some can tell.

—Inserted by his loving wife.

His cheerful smile and kindly ways are pleasant to recall;

He had a pleasant word for each, and died beloved of all.

—Inserted by his children, Myrtle Hanger, Wesley, Olive, and Hazel Barnes, North Carlton.

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Daily Readings.

A Divine Institution. Matt. 16: 13-20.
A Converted Membership. Acts 5: 1-14.
Purchased with Blood. Acts 20: 26-32.
A Spiritual House. 1 Peter 2: 4-10; Ephes. 2: 19-22.
Reverence Due. 1 Cor. 11: 22; 14: 33-40; 1 Tim. 3: 15.
All one body we. Ephes. 4: 1-7; 5: 23-27.

Topic.—The Church. Zech. 4: 1-3, 11-14; Rev. 1: 10-20.
Do I honor the whole Church as the Body of Christ?
Am I doing anything to heal her divisions?

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