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To encourage us in the great work of redemption let us feast our eyes continually upon what is to be.



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EARTH'S WRONGS PUT RIGHT.

Man's remedies.

It is apparent to almost all people that there is something radically wrong with the world; it is generally recognised that things are not as they should be, and that something should be done. Revolutions in different nations, together with the political and industrial unrest found almost everywhere are but expressions, if sometimes ugly ones, of this feeling. It is good, however, that men so think, and although many mistakes may be made in striving to reach the right, yet, the fact that a desire is present will help to lead us eventually to the true way of putting right the wrongs, of healing the open and secret sores of the world.

Recognising some of these evils, some men are seeking remedies. At the present time many seem to think that the hope of the world lies in politicians and Acts of Parliament. Never! The party bitterness imported into all things political destroys almost all the good that might otherwise be done. And laws are inadequate to completely cure, even though, under proper conditions, there might be thus some modification of the existing sad state of affairs. And there are reasons for man's failure.

Men and laws can only deal with open acts, but are powerless to provide the right motive, and in all man's attempts he leaves out the fact of sin, and consequently does not go to the root of the matter. It is sin that makes men so selfish; it is sin that is at the bottom of sweating, gambling, immorality, wars, and all the other troubles of the human family. This being so, there can be no permanent cure of the sores of the world, without this basic trouble is dealt with; and men are impotent to deal with it. Development, system, civilisation, laws—the remedies that men suggest provide not for the eradication of sin.

God's remedy.

To put away sin and give to man a new heart is a work that must be done before the world will be right. This can only be done by Jesus Christ. Jesus of Nazareth is God's remedy for the sores and wounds of humanity; he is the Lamb of God that bear-oth away the sin of the world. But even Christian people seem to sometimes lose sight of this. As Christ and his gospel are really the hope of the world, there is great need that he should be preached, in order to the redemption of humanity. The humble preacher of the gospel then, is doing more for the complete healing of the world's sores than any well-paid politician in the land. It is only by the continual preaching of the message that men will be made willing to have the divine remedy. And after

all the divine way is not to put matters right in a wholesale way, but to put the individual right. Oh! that men everywhere would let Christ have his way with them.

Has Jesus had his day?

But somebody will say that Christ has had nineteen centuries, and has not yet eradicated these evils. It has even been asserted that "the good Lord Jesus has had his day." But the day of Jesus is yet to be, for men have not yet been willing to let him save them from themselves, and from their sins—not to any very great extent—and considering this, it is really marvellous what Christ has done for the world. Then very often those who have been won to Christ have misrepresented his teaching. It has not been unknown that some professedly Christian men have defended the liquor traffic, apologised for gambling, and certainly they have preached war as a kind of a Christian virtue. But some day they will interpret his teaching more accurately, and then much more successfully will they carry on the work of winning their fellows through the preaching of the Christ.

But is there cause for discouragement when we see the present evils and realise that men are wrongly presenting Christ's teaching? Certainly not! But to encourage us in the great work of redemption let us feast our eyes continually upon what is to be. It seems that this is what the prophet Micah did (Micah 4: 1), and so in doing so we shall be in good company. Such a vision will nerve us for the present efforts in the cause of righteousness. Can we not see, through Christ, a world freed from the liquor traffic; saved from the gambling mania; delivered from the social evil; with its swords beaten into ploughshares, and its spears into pruninghooks, and learning war no more; with greed and selfishness gone? Can we not see sobriety, truth, peace, and godliness enthroned? And how thankful we should be to know that every development of the Christian into the Christ-like

Can we list the troubles and wrongs of humanity? Their name is legion, and that after nineteen centuries of Christianity. Greed seems to be enthroned; the liquor traffic is licensed and protected by Governments that desire to be considered Christian; the gambling mania with all its unbrotherliness is popular; the social evil goes on its course blighting and blasting for time and eternity many of the fairest of the sons and daughters of the nation; appalling poverty exists side by side with abounding wealth; industrial unrest prevails in almost every so-called civilised community; political parties and so-called statesmen fire at one another volleys of the vilest accusations; nations have been arming to the teeth, on the pretext that to preserve peace we must prepare for war, with the result that the lie has been given to the assertion, and now we find not only Europe, but nearly the whole world, involved in a titanic, awful, blood-shedding struggle, the end of which it is hard to forecast; bitter racial prejudices are encouraged as though we are not all brothers, and creatures of the same Creator. Such a dark list, amid our boasted civilisation, is enough to make the angels weep, and almost to destroy any faith we mortals have in humanity.

ness, every soul won to Christ, every true gospel sermon preached is helping the coming of that glad and happy time.

Helping the coming of the better day.

And so in the midst of the distress of nations, the unrest of the community, the seeming powerfulness of sin, let us go on with our work of winning men to the Christ, and thus shall we be hastening the coming of the better day, when men the world over will do unto others what they would have others do unto them; when universal peace, social justice, and divine brotherliness shall prevail; when earth's wrongs shall indeed be put right. By preaching Christ, and living him day by day, we shall be helping to

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace."

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Editorial Notes

The Harvest is Coming.

American brethren at Manmad, Dist. Nasik, India, are meeting with much success in their missionary work. They have crossed the thousand line according to their report in the *Standard*. In March 130 were baptised, of whom 30 were in Bombay, and 223 in April. 84 of these had attended the heathen festival at Varkhede. It seems likely that within the near future there will be a great turning to Christ among the heathen of India. Hoary-headed superstitions are being undermined and ancient mythologies are crumbling before the persistent presentation of the pure, simple teachings of Jesus. The seed faithfully sown is commencing to produce a bountiful harvest of which the firstfruits are already being gathered. The good work will progress at an ever accelerating rate of speed.

United Meetings in Russia.

It appears that our Russian brethren are taking the lead in the direction of union among the believers in Christ in their country. Since their first general convention in St. Petersburg in 1909, the Evangelical Christians, as they are generally called, have convened united prayer meetings at Easter time every year. These are largely attended by Baptists, Mennonite Brethren, Methodists and Presbyterians, all of whom are invited. Meetings continued this year from 8 in the morning to 11 at night, and were conducted in a large hall, which was crowded out. Our brethren kept John 17 very prominent, and addresses were delivered by a number of leaders of the various churches

represented. As Z. T. Sweeny says in the *Christian Standard*, the 17th of John "has the same message to Christians in Russia that it has to Christians in the United States." All over the world those who plead for the abandonment of sectarian names, creeds and usages, should be to the front in moulding public Christian sentiment in the matter of union on New Testament lines.

Rome and Drink.

Geo. P. Rutledge, in an American exchange, comments upon the fact that R.C. church papers freely publish drink advertisements. Protestant papers refuse them, and even some prominent secular United States dailies are shutting them out of their columns, but R.C. papers have no scruples about their admission. This is true also of Australia. No Protestant church paper would defile its pages with drunkard factory advertisements, but the R.C. religious press gives them special prominence. In one number alone we counted about fifty liquor advertisements. Our R.C. friends not only supply a disproportionate number of inmates of our gaols, but an equally large percentage of publicans also belong to that body. Perhaps there is a special fitness in this connection of Romanism, drink and crime. We realise there are many respectable Roman Catholics who have no sympathy with the drink traffic, but it is painfully evident that we cannot expect much help from that body as a whole in our efforts to weaken the blasting influence of alcohol in our country.

War and Commerce.

The European war is getting fairly under way. So many countries are involved and the area to be covered is so immense that unless some early decisive victories should dispose the defeated to favorably consider overtures for peace, there appears every prospect of its long continuance. In the meantime it seems evident that Britain will be able to keep the great sea roads of commerce open, so that no really serious and permanent injury will be done to Australian trade. We shall of course suffer through the closing of commerce with Germany, both in imports and exports, but adjustment will in time overcome the temporary inconvenience. It will be many years after peace is declared before Germany will regain her trade with Australia, if she ever does so fully. While there will be great anxiety, accentuated by the presence of so many thousands from Australia and New Zealand going to the front, the intense excitement will become modified, public confidence will be gradually restored, and avenues for employment will be reopened. If the war leads people to look upward and to realise that God is their refuge and strength it will not be an unqualified evil.

Help the Distressed.

Whatever views we may hold concerning the justification of war in general, or the wisdom or policy of the present conflict, there can be no difference of opinion about the necessity of rendering assistance to

those who must suffer hardship in consequence of the war. The disarrangement of trade and commerce is so general that already distress is being experienced, and it will in any case be some time before business resumes its normal state. It behoves those in a position to do so to come to the aid of their less fortunate fellows, and the various relief funds should be heartily supported. While the suffering in Australia and New Zealand is not to be compared with that being experienced in Europe, it will yet in some cases be acute, and the efforts for its alleviation strongly appeal to our Christianity. It is on such occasions as these that the quality of our religion is fairly tested.

Close the Bars.

It goes without saying that the distress to be anticipated among the poorer classes in Australia will be intensified by drinking. Men thrown out of employment will frequent the publichouses, and in many instances will find the means to buy drink while their families and creditors suffer. The funds provided by the more economical will thus have to be used to relieve those whose legitimate means of sustenance are diverted into the publican's till. The drinking of idle men will also be a menace to the good order of the community. It is not surprising that a feeling is growing in favor of closing the hotel bars until the close of the war. If this were done it is believed that a large percentage of the many millions now worse than wasted in drink would be available for the alleviation of distress. At a public meeting in Port Adelaide, called by the mayor to arrange for relief measures, this suggestion met with much support, and in other places the same course is being proposed. If it was found necessary to lock up the drink bars in Brisbane and New Zealand during the recent industrial troubles, it is surely not unreasonable to urge this step at the present crisis.

As Our Sun Dips West.

The days grow shorter, the nights grow longer,
The headstones thicker along the way;
And life grows sadder, but love grows stronger
For those who walk with us, day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart runs lower,
And seldom covers the reefs of care.

But all things in the world seem truer,
And the better things of the earth seem best;
And friends are dearer as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in love's sweet tone;
For no man knows on the morrow whether
We two pass by, or one alone.

—Ella Wheeler Wilcox.

"Fear not. You are not dropped from the hand that guides the stars. Strive, watch, pray, trust; you shall see the face of God."



Sanctification by the Word.

The word sanctification is used in two different senses. It refers, on the one hand, to *growth in holiness*. A Christian is expected to grow every day; not to stand still, marking time, but "so to live that each to-morrow finds him further than to-day." We are to add to our faith virtue, and to our virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity; that so we may increase in the practical knowledge of Christ.

This is character-building: to be constantly growing more like him. And to that end we have received the immediate presence and power of the Holy Ghost, the Sanctifier. He is not called the Holy Ghost because he is holier than either of the other persons of the Godhead, but because it is his official function to impart and cultivate holiness. Wherefore our sanctification is measured by our close and vital acquaintance with him.

But sanctification means also *consecration*; that is, devotion to duty. So Jesus says: "For their sakes I sanctify myself, that they might also be sanctified through the truth"; by which he means that he sets before them an example of perfect devotion to duty. And he indicates how this is to be accomplished in us. The agent of sanctification, in both senses, is the Holy Spirit, and the instrument used by him is "the truth."

Our Lord and the Bible.

We are left in no doubt as to where this truth is to be found; for Jesus adds: "Thy Word is truth." His reference is clearly to the Scriptures. I am aware that an attempt is made by those who reject the Scriptures, to explain this away by saying that he was thinking of all the manifestations of Deity in the world about us. But here the wish is father to the thought. The reference of Jesus is not to God's voice in the rolling of the thunder and the rippling of the brooks, but to his revealed Word; and this is in line with all his other teachings.

He was always true to the Bible; he knew it, believed it, loved it, preached it, practised it, and commended it to those who followed him. He never in a single word or syllable intimated that he questioned its inspiration and entire trustworthiness. It is respectfully submitted to the consideration of his professed followers, that the Book which was good enough for him should be good enough for us.

The pathway of sanctification is thus made clear. If we profess to follow Christ we must allow him to prescribe for us. He breathed on his disciples, saying: "Receive ye the Holy Ghost." He pointed to the Scriptures, saying: "Search them; for in them ye think ye have eternal life, and these are they which testify of me." We have the Bible: and we have the Holy Spirit to illuminate its pages and anoint our eyes with eye-salve that we may see; and we have, furthermore, the sustaining power of this great prayer of Jesus, "Sanctify them by thy truth."....

He prayed for all non-believers to the end of time when he cried: "Father, forgive them: for they know not what they do." But on this occasion, in the upper room, his prayer was on behalf of those who loved him. Oh, the blessedness of being included in the prayer of Christ! It makes us strong and patient, and hopeful in suffering and service, to know that he thus ever liveth to make intercession for us.—*Dr. D. J. Burrell, in Christian.*

Those Whom Jesus Loved.

"Now Jesus loved Martha, and her sister, and Lazarus."—John 11: 5.

Then he loved three souls of very different temperaments. To love all three is to love natures which are greatly contrasted in their constitution. That is the characteristic of true love. It is comprehensive and inclusive. There is a species of love which makes a fastidious choice of its objects. It picks out a few of a particular mental color, or of a certain moral temperament, and with rigid exclusiveness it confines its communion to these. But here is the love of the Master lavishing itself upon these very different souls, and in each of these finding joy and satisfaction. Jesus does not want all his loved ones to be of one mould and color. He does not seek uniformity—He loves us for our own individuality. He will not remove our individuality. He only seeks to glorify it. He loves "Martha, and her sister, and Lazarus."

"Jesus loved Martha." Martha is our Biblical example of a practical woman. "Martha served." In that phrase is enshrined her character. Martha was ever eager for practical deeds, and her interpretation of "practical" was a ready ministering to the needs of the flesh. If she had been a worker among our modern slums,

she would have persistently advocated the giving of suppers and teas. Martha was no expert in abstract discussions. But she was great when anybody was sick and in want of immediate help, great at lifting an invalid without increasing the pain, great at sitting up through a long night without ever looking tired, great at shedding her blood for another, without letting the spent treasure be named! Martha is typical of a vast multitude of women whom we describe as "handy women," women who are at home in a crisis, who are calm in some terrible emergency, who are strong and self-controlled at a death-bed. It is to Martha's gentle, practical hands that we must all come at last, and I am glad that she stands enrolled among the loved ones, as the chosen champions of the Lord. "Jesus loved Martha."

"And her sister." Mary was contemplative, spending long hours in deep communion with the unseen. Her mind was roomy, full of visions. Her heart was equally capacious, full of feeling. Sometimes her feeling was aroused into high ecstasies, and then it found expression in some costly gift. But more usually Mary was quiet, reserved, unobtrusive, full of thought. The practical person is apt to be impatient with Mary. "Bid her that she help." That impatience arises from a narrow and impoverished conception of service. We do not think that all land is wasted that has not built upon it a shop or an eating-house. Land which is used as a garden, on which the green grass grows and the flowers bloom, is never regarded as waste. We want the park as well as the kitchen, the green grass as well as the warehouse. It is the same in human life. We do not want life to become a huge kitchen, full of severely practical ministry. We need the Marys as well as the Marthas, the deep contemplative souls whose spirits shed a fragrant restfulness over the bare and busy streets. The severely practical Peter could never quite understand the dreamy John. "Lord, what wilt thou have this man to do?" He wanted him to be doing, doing; and yet it was from the dreamy John that there came the sweet and comforting revelations of the city where there is "no more pain," and where the light shines unceasingly. We need the souls who sit at Jesus' feet and listen to his word, and then interpret the sweet gospels to a tired and weary world. Upon these also the Lord has set the seal of his benediction, and has claimed them as his own companions. "Jesus loved Martha, and her sister."

"And Lazarus." What do we know about him? Nothing. Most birds have one striking characteristic. The eagle is famous for its powers of flight, the nightingale for its song, the robin for its beautiful breast, but what fame has the sparrow of the common street? And how many sparrows there are in the human race! Such Lazarus appears to have been, undistinguished and commonplace. Yet Jesus loved him. What a huge multitude come under the category of "nobodies"! Their names are on the register of births, and on the register of deaths, and the space between is a great obscurity.

There are crowds of people who are massed together under some such description as Paul gives in one of his Epistles,—“Other my fellow-laborers whose names are written in the book of life.” Thank God for the commonplace people! They turn our houses into homes, and make life restful and sweet. We could spare the roses rather than the blades of grass. We can do without genius better than we can do without homeliness. Jesus loves the commonplace. Here then is a great, comforting truth. We are all loved, the brilliant and the commonplace, the dreamy and the practical. “Jesus loved Martha, and her sister, and Lazarus.”—*J. H. Jowett, M.A.*

“R.J.C.”

By Horace Kingsbury.

When a lad I used to write these mystic letters,—“R.J.C.”—in my books and on my table, that I might see them often. Like other boys, I met temptations, and was always glad to find any help in my endeavors to be an overcomer. Now the letters, “R.J.C.,” meant nothing to others who might chance to see them, but to me they meant, “Remember Jesus Christ.” Working on the principle of “the expulsive power of a higher affection,” I tried again and again to lift my thought to my Saviour; and, in the measure that I kept him before my mind, I kept evil out of my life.

Strangely enough in my Christian ministry I have had two striking experiences, in dealing with men, that recall this practice of my youth, and emphasize its importance and value. A man whose life in Christ had been brief and beautiful, suddenly gave way to his old sin, and was speedily filled with a sense of unworthiness and shame. The strong tendency of old habits to recur, manifested itself in a moment of weakness, and my friend fell. But Jesus stooped down and lifted him, and since, there has been that double grip that always keeps from falling. When afterwards we knelt together, and both asked heavenly help, there was pathos and pleading in the voice that cried, “O God! Picture thyself to me when I am going astray.” It isn’t easy to go astray when the mind is filled with thoughts of God; and, if one does miss the path, he will not long ponder the heavenly love till, with the prodigal he exclaims, “I will arise and go to my Father,” and suits his action to his words.

Once, in a far distant town, I had preached a sermon showing how God still loves his children when they wander away, and how gladly he welcomes them on their return. A man who had heard the cheering message met me the next morning on the street. His face was troubled and his heart was heavy. He asked that he might see me privately, and, when we were alone, he unburdened his heart and told the story of his sin. The message of the day before had gone home. I knew him, and I sympathised with him, and I loved him. We mingled our tears and

our prayers before God that day, and he seemed not very far from either one of us. Two stronger men rose from their knees, once more to struggle against sin, and overcome with higher help. My friend’s earnest words are with me still: “If I was always as near to God as I am to-day, I would never fall. It is when I drift away from him I yield.” Three or four years passed, and one recent day we met again. How I was cheered when this happy Christian slipped his arm into mine, and took me aside to say, “I want you to know that I am winning my victory. Jesus is helping me.”

Someone whose feet stand in a slippery place, may read these simple, earnest words, and find some help in his upward striving. I do hope so! In the moment of weakness, and in the hour of temptation, fasten your eyes upon Jesus. The vision of his pure face, and the remembrance of his great love, will really help you. “Remember Jesus Christ.” He only is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

That Nazarene: He is the Christ.

By W. J. Way.

PART I.

Thou hast heard of old Jerusalem, where that Hebrew shepherd David reigned o’er tribes of strange renown—o’er men with visage dark and sanguine, who wrote and spoke and sung—men who professed allegiance to those holy gods whom we Romans never knew. But I fain would tell thee of the most renowned of all their clan—a Nazarene. So separate he from all the rest, that they were wont to ask ever anon, “Art thou the Christ?” I stood upon the pavement—Gabbatha in Hebrew tongue—in front of Jewry’s judgment hall. The stealthy air was crisp and hollow, foreboding some strange or dread result. ’Twas morning, and as the hour of penal judgment struck, I saw our Cæsar’s consul Pilate take his seat; before him arraigned in chains long rows of culprits stood, waiting the judgment hour—murderers, traitors, thieves and such men as offend against the gods. To each was meted out his dread deserts, and thence he went to death, or exile, or the cross. At length there came a throng with anger, missiles, stones and staves, and such looks of fiendish hate as ne’er were seen before nor since. I trembled at the murder sternly settled on their brows. One would define that Hades wide had split and thence escaped that foul brood. But in their midst stood One, by contrast more abrupt, than noonday’s brightest hour with midnight’s blackest veil—so loving, patient, tender, he against the fierceness of their raging hate. I had seen men of nations all, and each had much in common with the rest. Not so, this Nazarene; he differed from all men. No lie could adhere to him, no lust or guilt attach their stain. His face wore aye the glory of

his sinless soul and deeply shamed all sons of men. He stood alone, unique, incomparable! I do confess to thee, my troth, that in my soul the question trembled, *Is this the Christ? Is this the Christ?* No warrior he, no battle sword, no carriage stained with blood, no bodyguard of slaves, no list of vanquished foes, no captives chained to chariot wheels; yet he was fittest to be king of all who ever breathed. He was, my Perpetua, everything of good, full-orbed, in one majestic soul. He in turn before weak Pilate stood. Thou knowest Pilate, that fickle craft, the sport of varied winds—too unstable he to rule those strange mad Jews—before him stood that Nazarene. Some said, “He’s mad, he hath a devil,” and other some “He made himself a king, a god, he hath blasphemed,”—the more part raved with bitterest gall, “Let him be crucified.” But as for him, his royal brow and eye divine hurled back the lies upon their authors’ heads. ’Twas seen he had no guilt, no crimson tint of shame had ever focussed on his cheek. They hated him because he would not hate, but loved—lied him because he would not lie, but blessed, and perjured their own souls because he from sin was separate. No judge could condemn, no law commit. ’Twas seen he stood above all law, and free if he should will from all the power and strategy of men. The very stones to me did cry, “Behold the Truth, behold Creation’s God, the King of kings and Lord of lords.” Forgive, my Perpetua, when I affirm, that I had judged thine the divinest face that ever poised on human form, until I saw the Christ. His face unmanned me; for in its light my every evil word and deed stood forth and I was dumb. Do not laugh, my Perpetua. I, too, forsooth would laugh, if I ne’er had seen. Of evil I had ne’er dreamed had I not seen that Nazarene. The thought had never hatched within my soul, that I was such a beast, until I saw that Galilean. I saw myself as ne’er before—a wretch, depraved, undone, and crept away and hid and wept, I felt so foul. Since then I’ve heard of one who smote upon his breast and would not look toward the gates of light, he felt so vile. Him as brother I would greet if we should ever meet. From out those gates of light that Nazarene most surely came—I know, I feel, I swear—how or when, I neither know nor care—but that he came thrice, just now, my soul would swear—he is the Christ, he is the Christ. But, oh, the strength of love that beamed from out those eyes—it was divine—a dual love, condemning, hating sin, deep as the pulse of God, yet throbbing love to all man’s kind; with wealth of power to create man’s soul anew and build it in the form of God. From my strong arm so often red with blood went out the nerve to wield the sword and from my soul slunk forth the hate of any man, and o’er my spirit shyly crept a peace unknown to men of blood and hate and strife; it was the atmosphere of God. It is eternal life, that Nazarene is Christ.

“Look to your character, your inner life, and your reputation will take care of itself.”

The Right Kind of Vengeance.

Almost a hundred years ago, a young man, one of a family of brothers and sisters who loved each other strongly, was living on an island in the West Indies. He was a religious man, but, like some other men, did not altogether know his own heart. When a terrible uprising of the negroes came in the island, and all his brothers and sisters and their children were murdered, he felt a frenzied desire for vengeance upon the colored race. So great was this feeling that for a while it swept everything before it. Vengeance, and nothing else, was to be the aim of his life from that day forth.

Then, so the story goes, he faced the wild tide of rage in his soul, and asked himself how a man vowed to God's service could so hate his fellows. Leaving the island, he went to America, and, in humility and prayer, founded a home for destitute negro children. Year by year he labored to dispel the ignorance of the race and to uplift these neglected children. Though he died years ago, and his very name is almost forgotten, his work still endures, and has gone forward to this day.

Such was the vengeance of a Christian

upon those who had destroyed all his loved ones. What a story of the possibilities of a human soul, transformed by the spirit of Christ from avenger to shepherd, and what a rebuke to those present-day men and women who claim to be disciples of the Master, and yet say that they cannot forgive, and that "it is too much to ask from human nature"! It is the glory of the gospel that it demands the most tremendous things from human nature, and calls them forth in power.

Doing God's Work.

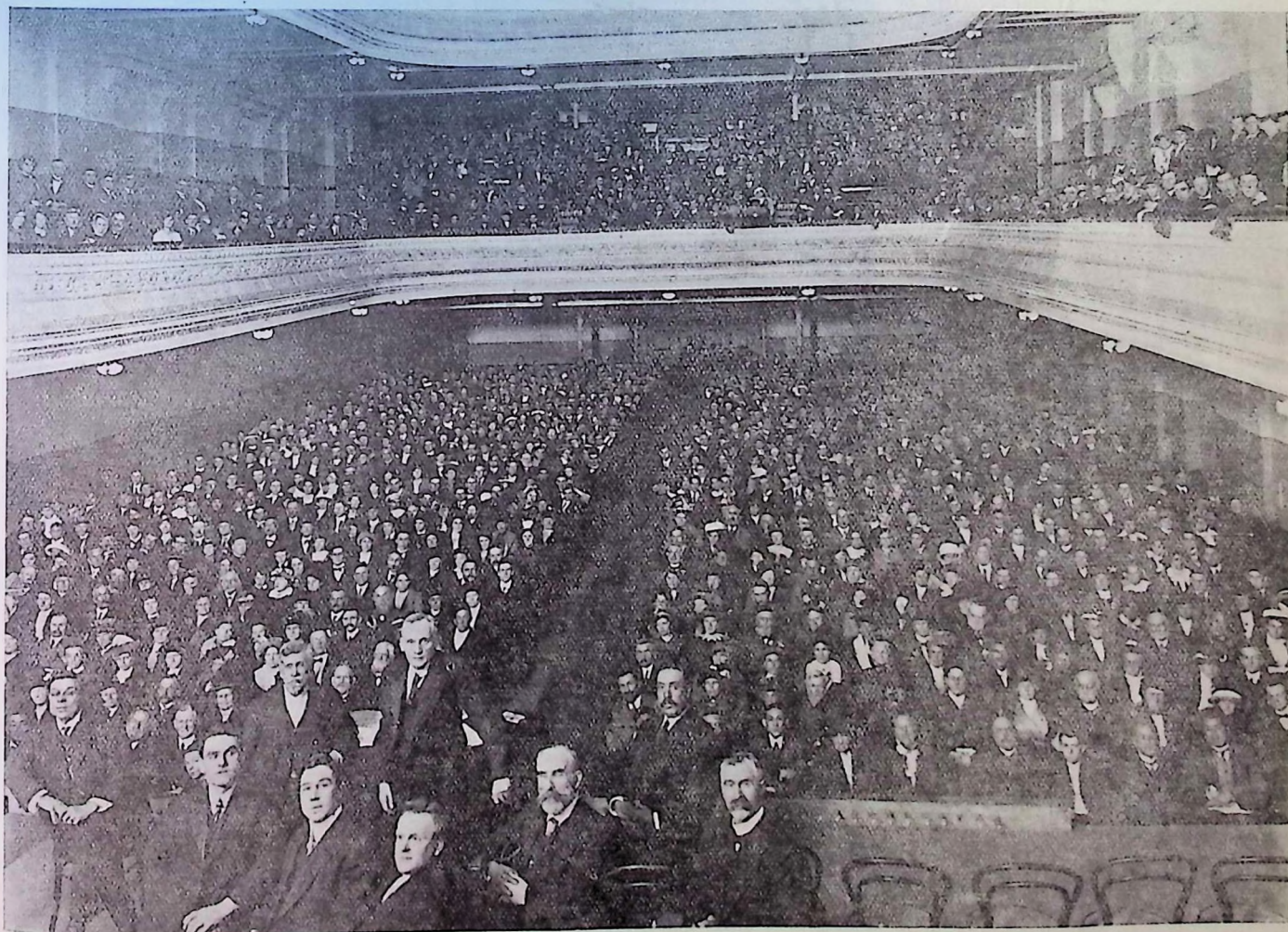
There is a sense in which every work is God's work, and every profession his profession. Men pick and choose among callings, and classify occupations by reference to social standing or arbitrary norms of judgment, but every calling is noble to which the providence of God invites, and every man is a prince who is utterly obeying the Lord's command. It is not the work itself that ennobles, but the spirit of consecration in which it is done. We need a new appraisal of the trades and professions, not in terms of conspicuity or pecuniary re-

ward, but as related to the question of questions, What shall this man do, if he would work the works of God?

Correspondence.

CLOSING THE HOTELS DURING THE WAR CRISIS.

May I suggest, in consequence of the world-wide war now in progress and the very grave prospect of a shortage of food, that the Federal and State Governments be urged to enact a measure to close the hotels for the sale of intoxicating liquors? The Government deem it wise, and rightly, too, to regulate the price of food-stuffs, and to adjust the balances relating to the commodities of sustenance, and surely it would be no less judicious to stop the sale of unnecessary drink. Hotels have been closed on many occasions in the past when a serious crisis has arisen, and with the best results, and why not now? Certainly no more serious crisis has ever arisen than that which confronts us at the present time. Seeing that so many industries have closed, and hundreds of others will have to do so if the present condition maintains, would it not be just and kind to nullify the most serious menace to sobriety, frugality and industry? If in America and New Zealand it has proved to have been the highest wisdom to close the drink saloons in so many electorates in times of peace and prosperity, how much more reason and necessity that the drink shops should be closed while the terrible crisis lasts.—W. J. Way (Queensland).



Flashlight Photo of the Audience at Dr. Macklin's Lecture in the Auditorium, Melbourne, on August 11.

New Work at Glen Iris.

For some time past there has been a conviction in the minds of a number of brethren that we should have a church in the neighborhood of our great and successful Bible College at Glen Iris, Vic. Latterly this conviction has become a passion with some, and one cannot wonder at it, when he sees the rapidity with which houses are being erected and families are removing to the district.

The Victorian Home Missionary Committee has been looking round for a new field for work, and an important country town and this splendid residential suburb have both been under consideration. It has been thought that even if the country town is opened up in a big and worthy way before next Conference, something should also be done in the way of securing a site for a church house, and otherwise getting ready for the work at Glen Iris. After two or three visits to the district by Bren. Enniss and Hagger, a meeting of disciples resident there was called. This was held on Aug. 12, in the College buildings, and was most enthusiastic. Several interested people were unable to be present, but there were thirteen local members besides Bro. and Sister Enniss and Bro. Hagger. Those present pledged £31/10/- towards the deposit necessary to secure a suitable block of land: Miss Jermyn, and Messrs. Main and Enniss, were able to announce donations from others to the extent of £14/10/-; this left £4 still necessary to make up the £50 required, and Bro. Enniss promptly offered to collect that amount. The brethren present also pledged 20/6 per week to finish paying for the land, the total cost of which will be £300.

Mrs. McCann and Miss Baker were appointed to see the members living in the district who were not present, and had not made a pledge to the work; Bro. McCann, Mowbray-st., Upper Hawthorn, was appointed treasurer; while a site committee consisting of three brethren was also selected.

A further meeting of brethren in the district will be called in a week or two, when it is expected that the church will be organised, and arrangements made to commence meetings for the breaking of bread.

This is certainly an excellent move, and a strong church should eventually be built up in this locality. Any brethren who may desire to help in this new venture have the opportunity.—Thos. Hagger.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Including July Offerings,
Victoria.

| Churches— | |
|---------------------------------|---------|
| Ascot Vale | £31 6 0 |
| Brim | 8 0 7 |
| Echuca | 1 5 8 |
| Walhallam | 1 10 0 |
| Pakenham | 1 7 0 |
| " per Sister Stephenson | 0 10 0 |
| Warragul | 2 4 5 |
| Bayswater | 1 16 0 |
| " additional | 0 18 0 |
| Fairfield Park | 4 12 0 |
| Gordons | 2 0 0 |
| Ultima | 10 10 0 |
| Montrose | 5 1 6 |
| Croydon | 1 0 0 |

| | |
|---|----------|
| Doncaster | 31 7 0 |
| Emerald Township | 1 7 0 |
| French Island | 3 0 0 |
| Cosgrove | 3 0 0 |
| Dunolly | 3 8 6 |
| Carlton (Lygon-st.) | 67 4 0 |
| Weekly Contributions, per Miss Jane | |
| Brunswick | 1 13 9 |
| Moreland | 3 13 0 |
| Box Hill | 9 5 7 |
| Colac | 15 13 4 |
| Colac | 5 10 0 |
| Ret Bet | 18 1 9 |
| Meredith | 6 0 0 |
| Shepparton | 4 16 6 |
| Kyneton | 8 10 0 |
| Kyneton Weekly Offerings | 1 19 0 |
| Chinese Church | 9 10 6 |
| Boort | 2 6 9 |
| Warracknabeal | 1 15 6 |
| Surrey Hills | 6 6 0 |
| Brighton | 13 12 10 |
| Women's Missionary and Aid Society | |
| North Fitzroy | 0 9 0 |
| Kaniva | 54 10 0 |
| Ballarat | 22 1 0 |
| Prahran | 27 1 8 |
| Cheltenham | 3 6 7 |
| C.E. Society and School for support of "Soni" | |
| Berwick | 20 0 0 |
| Melbourne South | 10 0 0 |
| Stawell | 1 18 2 |
| Maryborough | 3 0 0 |
| Melbourne North | 2 11 7 |
| Blackburn | 6 10 0 |
| Horsham, per Bro. Henderson | 4 0 0 |
| Windsor | 4 4 9 |
| Fitzroy, Gore-st. | 14 14 4 |
| Melbourne (Swanston-st.)— | |
| July Offering | 85 10 0 |
| Weekly Contributions | 24 14 0 |
| Virginia Club, for support of Nera | 3 0 0 |
| Hampton | 4 0 0 |
| Mildura | 8 12 6 |
| Merbein | 6 6 0 |
| Taradale | 6 0 0 |
| Malvern | 2 14 0 |
| Buninyong | 1 2 6 |
| Red Hill | 3 3 0 |
| Burnley | 3 6 0 |
| Newmarket | 7 19 5 |
| Miepoll | 0 2 6 |
| Dandenong | 6 0 6 |
| Lancefield | 0 19 0 |
| Polkemmet | 7 0 7 |
| Northcote | 11 0 0 |
| Lillimur | 3 19 15 |
| North Richmond | 7 9 7 |
| Duplex Envelopes | |
| Newstead | 0 13 1 |
| South Richmond | 1 0 0 |
| Harcourt | 4 7 9 |
| Swan Hill | 4 15 0 |
| Hawthorn | 1 19 0 |
| St. Kilda | 58 14 6 |
| Drummond | 1 0 0 |
| St. Arnaud | 5 3 6 |
| Emerald | 1 13 3 |
| Other Contributions— | |
| Mrs. Tampling, Macedon (Member of Church, Broadmeadows) | 0 4 0 |
| Mr. and Mrs. Russell (Members of Church, Wedderburn) | 0 10 0 |
| Mr. and Mrs. Hodge, Murrumbidgee | 0 10 0 |
| E. Hodge | 0 1 0 |
| T. Hodge | 0 1 0 |
| Miss Hodge | 0 1 0 |
| Miss Westphal | 0 1 0 |
| Mrs. J. Miles, Sorrento | 0 1 6 |
| Mr. Edwin Fisher, North Richmond | 1 0 0 |
| Mrs. Jones, Frankston | 0 5 0 |
| Mr. F. McClean, Carlton | 1 1 0 |
| Mr. and Mrs. W. Cowper, Lake Rowan | 5 0 0 |
| L.B., Brunswick | 0 12 0 |
| Mr. and Mrs. E. J. Bone, Wonthaggi | 0 10 0 |
| Mr. J. H. Smith, Terang | 2 0 0 |
| Mr. A. Clarke, Taradale (Conference Promise) | 1 0 0 |
| Collected by Sister Sutherland, Buninyong | 0 7 6 |

| | |
|---|--------|
| Mrs. and Miss Wright, S. Pelluebla | 0 7 6 |
| Miss M. A. Stevenson, W. Portland | 1 5 0 |
| Miss A. Pryor, Barraport | 0 5 0 |
| T. J. Heffernan and J. Turnbull | 0 10 0 |
| J. H. Morrison, Horsham | 1 1 0 |
| E. T. King, Bairnsdale | 0 3 6 |
| Mr. and Mrs. H. Kent, Glen Thompson | 0 2 6 |
| Mr. and Mrs. C. Hacon, Redcastle | 1 0 0 |
| O. G. Gale, Galaquil E. | 1 0 0 |
| J. Johns, seur., Menzies Creek | 1 0 0 |
| P. Johns, Yarrowonga | 1 0 0 |
| Miss M. A. G. McLelland, Sale | 0 5 0 |
| Miss J. Goudie, Birchip | 0 5 0 |
| Mr. K. McDonald, Oak Vale, Kimabulla | 0 5 0 |
| Mr. Thos. Hair, Clear Lake, | 6 0 0 |
| Miss M. Dunham, Patho | 0 2 0 |
| Mr. Chas. King, Cohuna | 1 0 0 |
| Mr. J. Scott, Spring Vale, Broadford | 3 0 0 |
| Mr. and Mrs. G. F. Nicholls, Carrum | 0 5 0 |
| Mr. Jas. Huffer, seur., Gormondale | 0 1 6 |
| Mr. A. Chappell and Family, Yarrowonga | 1 5 0 |
| Mr. A. W. Jones, Geelong | 0 14 0 |
| Miss D. Dark, Sorrento | 0 2 6 |
| Miss D. Russell, Glen Creek | 1 0 0 |
| Windsor Junior C.E. Society | 0 8 6 |
| South Lillimur Endeavor Society | 1 0 0 |
| Bendigo Y.P.S.C.E. for Teacher, Pentecost | 13 3 0 |
| Mr. and Mrs. J. McDonald, Koondrook | 2 0 0 |
| Mrs. Scott, junr., Dunolly | 0 2 0 |
| "Gratitude," support Native, Mahadoo | 2 0 0 |
| Member, Geelong, per T. Hagger | 0 10 0 |
| John Shankley, Sale | 0 5 0 |
| Bro. Matherson, Sale | 0 5 0 |
| Bro. Cother, North Fitzroy | 1 0 0 |

Tasmania.

| Churches— | |
|--|----------|
| Hobart | 13 13 10 |
| Launceston | 15 0 0 |
| Nubeena | 7 1 2 |
| Esperance | 0 10 0 |
| Western Creek | 0 5 0 |
| Mole Creek | 0 7 0 |
| Sisters— | |
| Support of Bible Woman, India | 8 0 0 |
| " Native Teacher, New Hebrides | 6 0 0 |

Queensland.

| Churches— | |
|-------------------------|---------|
| Marburg | 2 12 0 |
| Zillmere | 3 7 2 |
| Boonah | 23 12 0 |
| Brisbane | 20 15 1 |
| Rosevale | 14 0 0 |
| Rosevale | 12 0 0 |
| Rosewood | 9 10 0 |
| Bundaberg | 9 10 0 |
| Tannymorel | 6 4 6 |
| Mount Walker | 5 17 5 |
| Maryborough | 5 15 0 |
| Albion | 4 18 6 |
| Charters Towers | 1 11 3 |
| Wooroolin | 3 18 0 |
| Ma Ma Creek | 4 0 0 |
| Bundamba | 2 10 6 |
| Annerley | 2 13 0 |
| Warra | 1 2 0 |
| Eel Creek | |

| Other Contributions— | |
|--|--------|
| Bro. and Sister Stabe and Family | 8 0 0 |
| Sister Mrs. Simpson | 2 0 0 |
| Sister Mrs. Skaines | 0 5 0 |
| Bro. Skerman | 0 10 0 |
| Bro. Sharp | 0 10 0 |
| Bro. Adermann | 0 10 0 |
| Bro. Suchting | 0 10 0 |
| Bro. and Sister Adermann | 0 7 6 |
| Bro. and Sister Kickbusch | 3 0 0 |
| Bro. and Sister Colvin | |

| West Australia. | |
|-------------------------------------|--------|
| Mrs. L. Clarke, Manderling | 0 12 6 |
| New South Wales. | |
| Isolated Member, Paddington | 0 2 6 |

Nothing is so easy as to imagine God as past and absent until we think, then nothing is so hard. When we become truly in earnest, either with our thoughts or our lives, then we must have a present, personal religion to us or none at all.—Sel.



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

Visit of Mr. Dan Crawford, F.R.G.S.

On Wednesday, August 19, there arrived in Melbourne one of the most interesting missionaries from Central Africa in the person of Mr. Dan Crawford, F.R.G.S., who has come to Australia at the invitation of some of the leading Christian men of the Commonwealth. Through the kindness of Mr. F. G. Barley, of the Bible Society, the following interesting items have been made available for readers of the "Australian Christian."

Mr. Crawford is described as a man of "great soul, marked with overwhelming faith, steeped in his Bible and filled with the spirit of prayer." In stature he is tall, soldierlike in his bearing, and full of energy, and as he speaks he leaves a confirmed impression upon the minds of his listeners of the great work and opportunities awaiting the Christian churches in Central Africa.

He "bored" into Central Africa to a district 250 miles beyond the spot where the heart of David Livingstone was buried. There with other helpers he has conducted a fine mission among the natives of the very centre of Central Africa. The character of his work and its success are indicated in his wonderful book, "Thinking Black." Besides doing the work of evangelising and Bible translating, he has also done great things there in the construction of roads, in the building of model villages, and in the establishing of schools.

Mr. Crawford is described by men and journals of all the churches as an apostolic man, who is great in all the measures of true missionary manhood, and who belongs to all the churches of God. He is a catholic soul in the true and full meaning of the word. And in Britain and America leaders of all sections of the church have delighted to acknowledge in him the signs of an apostle, and to do him honor.

In Britain he was the most acceptable and thrilling speaker on the platform of the British and Foreign Bible Society at the Keswick Convention, and also on many missionary platforms. He also addressed meetings there in connection with all the churches, including Anglican.

Morgan and Scott write: "He is looked upon in England as the best missionary speaker we have ever had." And in a later letter just received they say, according to a letter from Mr. W. R. Moody, of Northfield (who arranged Mr. Crawford's American appointment)—"In America the affection for and appreciation of Mr. Crawford continues to grow in a tremendous degree." The letter also says that wherever he has gone, "the people have been carried away with his great and glorious missionary enthusiasm, and no one will ever know the numbers of people who have taken a new view of missionary things since hearing

him." This is confirmed by the Christian press notices which have reached us from America—which speak of Mr. Crawford and his lectures in superlatives. Dr. Jefferson at a farewell dinner given Mr. Crawford by the New York ministers of all denominations of the city, said:—

"We are glad to honor a man who is able to think black and live white—Dan Crawford—who is able to reach the back of the black man's mind, and able also to reach the centre of the white man's heart."



Mr. Dan Crawford.

Mr. Crawford is a scientist and scholar as well as a great missionary speaker. He knows several languages, and is a Fellow of the Royal Geographical Society.

But perhaps his outstanding characteristic is his overflowing and overwhelming enthusiasm for Central Africa. What the *British Weekly* says of his book, "Thinking Black," is also true of its author:—

"'Thinking Black' is one of the most remarkable volumes in the whole range of African literature. The narrative is not only blazing with genius, but it reveals at every point an unrivalled understanding of the dark man's soul. To him the African is the most fascinating man on the planet. And his face is turned to Africa with longing, and his back on civilisation without any regret or sense of hardship."

Mr. Crawford's Victorian itinerary is as follows:—

Melbourne, August 19 to September 4.

Ballarat, September 5 to 8.

Ararat, September 9.

Hamilton, September 10.
Warrnambool, September 11 to 13.
Camperdown, September 14.
Colac, September 15.
Geelong, September 16 to 17.
Bendigo, September 18 to 20.
Kyneton, September 21.
Melbourne, September 22. Farewell.

He will not leave behind him any new missionary organisation, nor will he pledge anyone to support financially his work. His ideal of African evangelisation is by means of the unspoiled and Christianised child of Africa, working as a conversational missionary of the gospel, and telling the story of the redeeming love of Christ out of a personal experience of its regenerating power. And in order to secure this service he desires to build schools in the villages which will be maintained by the natives when once established; and supremely to scatter broadcast the Bible in their own tongue as the supreme missionary.

The Power of the Book.

In the street of a town in Spain a woman declared that she had a copy of the Gospel already. "Yes," said her friend, "thou hast the Gospel, but it is very old and dirty." "True," replied the first, "the book is very old and dirty; but the words inside the book are purer than the water from any spring." "Why dost thou say so?" "Because once my heart was very black, but the reading of this book has made it as white as the snow."

A Burmese artist, over seventy years of age, who was a strong and intelligent Buddhist, declared that he was too old to change his faith. But after he had read the Gospels the love of Christ conquered his heart. This aged convert was baptised last year, and God's Book is so precious to him that he keeps it under his pillow.

In Ceylon a woman bought a farthing copy of Matthew in Sinhalese and gave it to her husband to read; he met the colporteur a month afterwards and said: "Your book is powerful to soothe the hot temper: after reading it I am now a new man. I do not beat my wife now."

In Bolivia a British missionary stopped at the little town Yotala, and sold a Spanish Bible to a member of the town council. The purchaser read the book, and his attention was riveted by the account of the Crucifixion—which (he said), God used "to illuminate his soul" and change the course of his whole life.

The following words on the Bible, by Dr. J. G. Frazer, are deeply interesting, as coming from one who (as Professor J. Hope Moulton says in an article in the *Daily News*) "has been claimed as a powerful ally by men who would sweep religion away as outworn superstition":—

"The reading of the Bible seems to lift us for a while out of ourselves, our little cares and little sorrows, into communion with those higher powers, whatever they are, which existed before man began to be, and which will exist when the whole human race, as we are daily reminded by the cataclysms and convulsions of nature, shall be swept out of existence for ever. It strengthens in us the blind conviction, or the trembling hope, that somewhere, beyond these earthly shadows, there is a world of light eternal where the obstinate questionings of the mind will be answered and the heart find rest."

In the Realm of the Bible School

THE GREAT COMMANDMENTS.

Sunday School Lesson for September 6.

Mark 12: 28-44.

A. R. Main, M.A.

In the seventeen verses set we have four distinct themes, each of them full of instruction. It will therefore be possible to give only a very brief treatment of each.

The great commandments.

A comparison of Mark's account with Matthew's is interesting. From Mark alone we might think of the scribe who came to Christ with the question, "What commandment is the first of all?" as one brimful of zeal and desire to know God's will. Mark says this questioner saw that, on the great day of controversy, Jesus answered the Sadducees well. Matthew lets us understand that when the Sadducees were routed, a lawyer of theirs approached Jesus, "tempting him." While he was content with Jesus' refutation of Sadducees, he wished to test the powers of the Galilean teacher. The accounts in Matthew and Mark are supplementary, yet harmonious. With low motives the scribe came; but he was a more honest man than those who put him forward, and so he somehow disappointed the party whose champion he was.

The Jews had apparently oft debated the question asked. That question should rather be, What *kind* of a commandment is the greatest? Plummer points out that "the man is not asking which is the one supreme commandment, but what *class* of commandments is in the first rank. What sort of characteristics must a commandment have in order to be accounted great? Or is there any one commandment which has these characteristics in a very marked degree?" In the Jewish discussions on this theme, "The Expositor's Greek Testament" says "the prevalent tendency was to attach special importance to finding the great matters of the Law in circumcision, Sabbath-keeping, the rules respecting phylacteries, etc. (Lightfoot). The opposite tendency to emphasise the *Ethical*, was represented in the school of Hillel, which taught that the love of our neighbor is the kernel of the Law." Both tendencies may be seen in the Gospels. For the former, see Christ's conflict with the Pharisees (Matt. 12: 1-14; 15: 1-9; 19: 3-9; 23). For the latter see Luke 10: 27.

In his reply, the Lord Jesus referred to two Scriptures which demanded love to God and love to man, and declared that on these two commandments depended the whole of the law and the prophets (Matt. 22: 40). Love, Paul says, is the fulfilling of the law (Rom. 13: 10).

The Saviour began with "the first sentences of the Jewish *Shema* (so called from the Hebrew of the first word, *Hear*) or confession of faith, repeated twice a day by every adult Israelite (it consisted of Deut. 6: 4-9; 11: 13-21; Num. 15: 37-41). Jehovah alone is God, and claims the undivided loyalty of every faculty of man." God is to be loved "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

"Broadly speaking," writes Prof. W. S. Green, "the *heart* stands for the whole mental life, which manifests itself in emotion or affection (*soul*), intellect (*mind*), and will (*strength*)."

In the second part of his answer, Jesus quoted from Lev. 19: 18. This is the second command, "not merely because God, although not recognised so soon as one's neighbors are, is yet much nearer to us than they can be, and because our love for him is the basis of our love for them. It is in him that we are all brethren." Christ's illustration of what is implied in this second command may be seen in the parable of the good Samaritan (Luke 10). Paul's and James's statements of the "royal law" (Rom. 13: 8-10; Jas. 2: 8), and John's treatment (1 John 4: 7-21) should be carefully considered.

As soon as Jesus gave his answer, the honest-hearted, fair-minded enquirer confessed the perfection of the reply. Such commands were fundamental; without the spirit of love, ceremonial acts were unavailing. At once, this honest soul dissociated himself from the carping, hypocritical Pharisees who put him forward. Accordingly, the Lord uttered of him the famous words: "Thou art not far from the kingdom of God." He was teachable, ready to recognise truth whenever it is presented, honest enough to admit in argument his error and to accept correction. These qualities are rare; and Jesus said, such traits betoken the character of one near the kingdom. This man was *near*; did he ever come *in*? No one knows. The words were not recorded to gratify curiosity; but to encourage and to warn. We see the spirit which leads to the kingdom; but we also reflect that "to be almost saved is to be saddest lost."

David's Son and Lord.

After having successfully resisted the attacks of his enemies and answered the questions of those who sought to discredit him, Jesus assumed the offensive. First, he put a question to which his opponents could give no answer; then he proceeded to denounce the scribes for their sins.

First, Jesus asked: "What think ye of Christ? whose son is he?" Immediately the Pharisees replied, according to the usual and of course quite correct view, "The Son of David" (See Matthew). Next came the unanswered question: David himself, and this "in the Holy Spirit," i.e., by inspiration, "calleth him Lord; and whence is he his son?" Matthew says no one could answer, and that from that day none durst question him. Mark adds that the common people heard him gladly.

What puzzled the Pharisees is that in which we rejoice. The Pharisees thought of a Messiah who was descended from David, but who was only human. Such a one could be David's son, but not David's Lord. We have a Christ both human and divine—both King of glory and Son of God: David's Son and David's Lord.

A wise word of Alexander Maclaren's may be appended: "Jesus here says that Psalm 110 is Messianic, that David was its author, and that he wrote it by divine inspiration. The present writer

cannot see how our Lord's argument can be saved from collapse if the psalm is not David's."

The sins of the scribes.

Mark gives only two verses, where Matthew has preserved a chapter (see Matt. 23). Jesus said: "Beware of the scribes, which desire to walk in long robes, and to have salutations in the market places, and chief seats in the synagogues, and chief places at feasts; they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation." Here are three charges: (1) vanity, (2) avarice, (3) hypocrisy. These men loved to parade. They could not bear to be out of the public eye. They could not bear to be or do good; they wished their folk to know how good they were. There are obvious modern applications. The greed denounced was detestable. It is conjectured by some that the specific sin consisted in an abuse of the generosity of devout women who were wont to contribute to the support of the rabbis. There were, of course, other means of extortion. These people,—reputedly religious, pastors, feeders of the people,—were in reality "blind mouths," not regarding others' needs, wishing to be fed rather than to feed the flock committed to their care. The charge of hypocrisy was often made by Jesus. This was a terrible accusation to be launched against the people counted most righteous, and the leaders of religious thought. They were play-actors, for so the word means. In Jesus' eyes, the sin of hypocrisy was worse than the open vices of the "publicans and sinners" whom he received to the disgust of the ruling class. Hence the words, "these shall receive greater condemnation"—such as is reserved for "wickedness parading as piety." As we read these verses, let us not make the mistake of regarding them as interesting history; they are warnings to us, for we too profess much.

The widow's mite.

In beautiful contrast to the avaricious scribes who devoured widows' houses, Jesus praised the consecration and generosity of a poor widow. The Master "sat over against the Treasury, i.e., a colonnade in the women's court of the temple, in which there were thirteen trumpet-shaped chests for the reception of offerings for the temple service. Rich people were seen by Christ to make large contributions, but "one poor widow" attracted the Master's attention. She came with two mites, each mite being about one-third of a farthing. Jesus knew the love and the sacrifice this gift represented, and in a sentence which has stimulated thousands to more consecration, commended her action: She cast in more than all the rest, "for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." It is a truism now to say that God regards not only what we give, but what we keep. There is no expressed contrast between the spirit which animated the widow's gift and that which prompted the donations of the rich; but of which spoke of a sacrifice and loving consecration which the other did not exemplify. Richard Crashaw can hardly be far wrong when he writes:

"Two mites, two drops—yet all her house and land—
Falle from a steady heart though trembling hand:
The other's wanton wealth foams high and brave.
The other cast away; she only gave."

The Family Altar

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

A WHOLE WEEK WITH THE LORD.

Sometimes a precious friend visits us. We rejoice at his coming; and our joy is doubled when we learn that he is to be with us a whole week. We rearrange our programme that we may be with him every moment possible. We want to hear him talk, and we want to reap the richest reward from his strong personality. We are also very careful that our plans please him. If he likes music, we take him to the concert; if he likes literature, we take him to the lecture; if he is fond of nature, we roam in the forests or among the hills. And is it not a joyful fact that the Lord proposes to spend a week with us? The same blessed Lord whose presence with the disciples on their way to Emmaus made their hearts burn with joy. May it be a week of great pleasure and profit, and may there not be a single item in the programme displeasing to him.

SUNDAY, AUGUST 23.

Gems of Thought.—"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands" (John 10: 27, 28).

A fast-set hill-fort is our God,
A goodly shield and weapon;
He helps us out of every need
That hath his folk o'ertaken.

—Luther.

There is a plant called samphire which grows on the cliffs near the salt waves of the sea. But it is never found at any part of the cliff which is not above the reach of the tide. Such is the position of a soul in Christ. He is near the world's threatening waves, but he cannot be overwhelmed.

—Bonar.

Bible Reading.—John 10: 22-29: Safety of the Christian.

MONDAY, AUGUST 24.

Gems of Thought.—"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4: 6).

'Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

—Ella Wheeler Wilcox.

All usefulness and all comfort may be prevented by an unkind, sour, crabbed temper of mind that can bear with no difference of opinion or temperament. A spirit of faultfinding; an unsatisfied temper; a constant irritability; a brow cloudy and dissatisfied—your home folks cannot tell why—will more than neutralise all the good you can do, and render life anything but a blessing.

—Albert Barnes.

Bible Reading.—Col. 4: 1-6: Conversation in the home.

TUESDAY, AUGUST 25.

Gems of Thought.—"And God remembered Noah, and every living thing, and all the cattle with him in the ark" (Gen. 8: 1).

Before Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone;
He can create, and he destroy.

—C. Wesley.

When God prepares a hammer it will not be made of silk.—Bushnell.

Bible Reading.—Gen. 8: 1-11: The flood abated.

WEDNESDAY, AUGUST 26.

Gems of Thought.—"Better is little, with the fear of the Lord, than great treasure and trouble therewith" (Prov. 15: 16).

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—R. C. Trench.

I will account virtue the best riches, knowledge the next, riches the worst, and therefore will labor to be virtuous and learned without condition; as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.—Bishop Hall.

Bible Reading.—Prov. 15: 8-16: Wise proverbs.

THURSDAY, AUGUST 27.

Gems of Thought.—"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6: 8).

Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great,
Ready to do His will.

—Phillips Brooks.

God often calls, but generally we are not at home.—Abbe Roux.

Bible Reading.—Isa. 6: 1-8: The call of Isaiah.

FRIDAY, AUGUST 28.

Gems of Thought.—"If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (Rom. 14: 15).

Better to use the bit, than throw
The reins all loose on fancy's neck.
The liberal range of Art should be
The breadth of Christian liberty.
Restrained alone by challenge and alarm
Where its charmed footsteps tread the borderland
Of harm.—Whittier.

A big dog once taught me a forcible lesson. A friend and I walked through the country, and this dog jumped easily over a deep gully on the way. Taking the same walk a few days later, this dog ran a quarter of a mile to a path that led down and up across the gully. There was a little dog with us this time, and the big one knew if he jumped across, the little one would try it, and fall in. This is Paul's teaching.—Professor Dager.

Bible Reading.—Rom. 14: 12-21: Watching our example.

SATURDAY, AUGUST 29.

Gems of Thought.—"God is our refuge and strength, a very present help in trouble" (Psalm 46: 1).

Satan, the hinderer, may build a barrier about us, but he can never roof us in, so that we can not look up.—J. Hudson Taylor.

Bible Reading.—Psalm 46: 1-11: Luther's battle hymn.

Victorian Home Missions.

Thos. Hagger, Secretary.

The additions reported in the Home Mission fields and by our workers for the month of July are as follows:—Colac, 6; Castlemaine, 1; Kaniva, 2; Dunmunkle, 1; St. Arnaud, 3; South Melbourne, 1; Warrnambool, 1; Wedderburn, 6; Malvern, 1. Total, 22. This makes a total of 153 since the Conference year began.

Hospital Visitation was taken up a few weeks back, and now the work of meeting immigrants is to be undertaken by A. G. Bennett, under the Committee. Our brother will serve in an honorary capacity. It will be seen that the Committee is seeking to do all possible for the cause in this State.

G. E. Chandler has closed his work with the Committee, and has been succeeded by J. W. Marrows at Colac.

H. M. Clipstone has started work at Castlemaine, and H. B. Robbins at Stawell.

Reg. Enniss has commenced his work as Bible Schools organiser, largely at the expense of the Home Mission Fund.

Isolated members have been visited at Ararat and Galah during the month; at the latter place meetings have been commenced for the breaking of bread.

A number of brief missions will soon be held; this is the Volunteer Mission campaign arranged by the Committee.

Splendid work is being done in many places, and money given for this work is wisely invested.

Receipts for July were £201/16/9; expenditure was £267/19/9. We thus went behind £66/3/- during the month. Receipts for the month were £28/10/11 in excess of the corresponding month last year. The following is an interesting comparison:—

| | To July 31. | 1913. | 1914. | Increase. |
|----------------|-------------|-----------|----------|-----------|
| Receipts | £746 0 9 | £934 5 9 | £188 5 0 | |
| Expenditure .. | 1105 11 1 | 1369 16 4 | 264 5 3 | |
| Debit Balance | 359 10 4 | 435 10 7 | 76 0 3 | |

Send all contributions for this work to either the Treasurer, W. C. Craigie, 265 Little Collins st., or the Secretary, Thos. Hagger, 15 Walsh-st., Coburg.

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Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.



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

Tasmania.

HOBART.—Good meetings yesterday. One received into church in the morning, and one confession at night after a splendid address by Bro. McCallum. We had with us as visitors Sister Ling and daughter from Launceston, and Bro. R. Clark, from Brighton, Vic.—J.A., Aug. 10.

NUBEENA.—Our gospel meetings are keeping good. We have had the joy of seeing one young lady make the good confession. She has since been baptised. The Foreign Mission offering of the church was £7 1/2. The children's Bible School, under Bro. Black, has now an attendance of forty children.—F. Elwick Smith.

West Australia.

FREMANTLE.—Lord's day, Aug. 9, Bro. Vansant presided over good meeting. Our morning meetings have wonderfully improved. We were pleased to have Sister Mrs. Whitcome with us again after her serious illness. In the afternoon seven senior members of the Endeavor Society had a meeting at the Old Women's Home. It was a nice meeting, and much enjoyed by the old people. At night we had a splendid congregation, and at the close of the writer's address the mother of our young Bro. Willie Svenson, who died suddenly on Lord's day evening, Aug. 2, made the good confession.—E. G. Warren, Aug. 12.

PERTH.—R. W. Ewers spoke on Lord's day morning, Aug. 9, from Isaiah 26: 3. A record attendance was established at the Bible School, when 300 were present. Mrs. Fox-Angelo gave an interesting account of her work amongst the aborigines of Australia to the members of the Berean Bible Class. At night Bro. Blakemore delivered an address upon "The Hell of War."—W.A., Aug. 12.

CHINESE MISSION, PERTH.—We held a social on July 21 to say good-bye to Matthew James, one of the Christian scholars, and to express our appreciation of his faithful and earnest work for the Master. Before a good attendance several short speeches were made and items rendered by the scholars. Last Lord's day evening Bro. Jame spoke from Rom. 9: 20-24, and a scholar decided for the Christian life.—W.A., Aug. 12.

Queensland.

ANERLEY.—On Aug. 2 W. Trudgian gave a splendid exhortation on Psalm 24: 3, 4. At night W. H. Nightingale occupied the platform. On August 5 the quarterly business meeting was held, there being a representative attendance. The treasurer and secretary presented reports, which were well received. August 9, Sister L. Moffat and Bro. L. Gole met with us, and Bro. Gole gave a thoughtful address on "The Resurrection of Christ Jesus." Bro. Thos. Martin presented the gospel message at night.—A.R., Aug. 11.

ALBION.—On the 9th a meeting for young people was conducted, the hall being tastefully decorated with white flowers. Two of the Bible School scholars read the Scripture lessons, while another gave out the hymns. The subject taken for address was "The Voyage of Life." There was a splendid rally of young and old. On Wednesday, the 12th inst., the church held a special stump capping service on site of new chapel. Visiting evangelists: Bren. Nightingale, Brisbane; Barnard, Boonah; Morton, Zillmere; Morton, Ma Ma Creek; Way, State Organiser. After service

in open air, an adjournment was made to hall, when refreshments were provided, followed by a social meeting. Offerings made, £85. The church desire to thank all for the financial help rendered. A cheque for £5 from A. Hinrichsen, Rosevale, was very much appreciated; Bro. Enchelmaier, £10; Bro. Collins, Crow's Nest, £10; Bro. Collins, junr., £10.—H. Urquhart Rodger.

SUNNYBANK.—With a view to establishing a church, the brethren are meeting every Lord's day for the breaking of bread. These meetings are well attended, and a good spiritual tone prevails. Land has been purchased in the proposed Sunnybank township in a good position, 66ft. x 198ft., upon which we hope to erect a building before twelve months.—F.B., Aug. 10.

TOOWOOMBA.—Increasing interest in all our meetings. Bro. Davis has taken charge of the Bible Class, and is also organising the Young People's Society. On July 26 the sister who made the good confession the week before was baptised and received into fellowship. Another baptism on August 9, before the gospel meeting. The members of the Young People's Society are working unitedly, and some of the young men are meeting in the home of Bro. and Sister Davis on week nights to learn more of the Bible truths. A hearty welcome is extended to any disciple who wishes to visit Toowoomba. Please communicate with Wm. P. Brooks, Ruthven-st., Toowoomba.

New Zealand.

PETONE.—Since last report we have had three additions. A social evening was held on July 17. The Bible School are preparing for their anniversary at the end of August. Bro. Moore has kindly taken charge of the musical part of the programme. Bro. Grinstead is taking great pains to make our prayer meetings pleasant and profitable. A fortnight ago he gave an address on "The Tabernacle." Last week he spoke on "The Temple," and next week it will be "The Synagogue."—L.E.W., Aug. 4.

NELSON.—On Friday evening Bro. Mathieson having completed one year's mission with us, the officers and their wives gave a welcome social to all who had come into the church during the year. Over 50 were present, and a most enjoyable evening was spent. Lord's day, August 2, over 80 members were present in the morning. The attendance at Bible School, which was a record so far, is steadily increasing. In the evening Bro. Mathieson preached a splendid sermon, and received the confession of faith from one young woman.—H.B.L.

AUCKLAND.—The Christian Union Bible Class which meets at Ponsonby-road chapel has, owing to Bro. Turner's illness, been carrying on without a teacher, the time being taken up chiefly with essays from members. The average attendance for the month has been 57 members and visitors, while two have been added to the membership.—J.M., Aug. 3.

PALMERSTON NORTH.—The attendance at the gospel service last night was most encouraging. Bro. Johnston spoke on "Man's Inability as his own Lawgiver." At the morning worship we had meeting with us Bro. Gathercold, from Onehunga, and Bro. Bert Turner, from Fielding, late of Auckland. We were pleased to welcome Bro. and Sister Langford, of Wellington, who have come to live amongst us.—M.C., Aug. 3.

WANGANUI.—We were again fortunate in having with us Bro. Chas. Downey, of Stratford,

who occupied the platform on July 26. We are shortly to lose, at least for a time, two who have been a great help to us—Sisters Rodgers and L. Shetford. Sister Shetford in particular has been a great worker in all branches of church work, and as teacher of the infants' class in the school she will be sorely missed. They leave on the 26th for Sydney. The School Bible Class is now meeting on Wednesday night instead of Sunday afternoon. So far the attendance has been splendid. H. Allan is the leader. Bro. Alf. Purnell, of Raurimu, has been with us for a few weeks. The monthly meeting of the C.W.B.M. was held today, there being a fair attendance. On Thursday, the 7th, the second social to raise funds to help wipe off the mortgage on the new church property will be held. G. Purnell is to deliver an address on "Early New Zealand." Sister K. Voyce and Bro. H. Rice are at present in the hospital, but are doing well.—H.S., Aug. 2.

South Australia.

QUEENSTOWN.—Morning, we had a fair attendance of members around the Lord's table. We received into fellowship Sister Heshian, senr., her two daughters, and a son, previously members of York. Bro. Brooker presided. Bro. Hawkes addressed on Hebrews 6. Evening, Bro. Brooker spoke to a large audience on "How long halt ye between two opinions?" and had one Sunday School girl confess Christ. This will be Bro. Brooker's last Sunday with us for some time, as he is going to hold a mission at Balaklava.—H. Watkins, Aug. 16.

BALAKLAVA.—Splendid attendance of members at the morning service yesterday. W. L. Ewers exhorted on "The Need of Prayer." In view of the mission to commence here on Sunday next, Bro. Ewers exhorted all members to work and pray for its success. We expect Bro. Brooker from Queenstown, who will conduct the mission, to be with us during the week. At our gospel service last evening, another good attendance. Two of the members of the choir decided to follow their Master more fully.—H.E.B., Aug. 17.

LOCHIEL.—Since last report we have participated in splendid gatherings. The number of members meeting around the Lord's table has been excellent. Sunday School well attended. On Aug. 9, nearly forty were in the Bible Class. Gospel meetings well attended. August 4, we had a special gathering. Our brothers and sisters from Kadina, Wallaroo and Moonta took part. T. B. Verco, from Bordertown, Bro. Verco, from Kadina, and Bro. Wiltshire, from Wallaroo, gave splendid addresses. On August 6 the C.E.S. held a social; it was a great success. Bro. Tuck, from Balaklava, gave a fine address. Bro. Jones, who was in the chair, also gave a helpful address. Bible School at Mt. Templeton is well attended, and much interest is manifested.—W. G. McGregor, Aug. 14.

MOONTA.—August 9, good meetings. In the morning we had fellowship with several visitors from Wallaroo, Pirie South, and Balaklava churches. Bro. Rodd, of Wallaroo, presided, and Bro. Cuttriss exhorted. At the gospel service Bro. Cuttriss gave a splendid address, and one lad from the Bible School made the good confession. On August 16, thirty met around the Lord's table. In the afternoon we held a meeting for men only in the chapel, and some sixty-six men met, and Bro. Cuttriss gave a stirring address on "Church and Reform." At the gospel service we had a good congregation, and Bro. Cuttriss took for his text Heb. 9: 27, and three more from the Bible School stepped out for Christ. On Tuesday evening, August 11, the members of the Young Men's Club tendered a farewell social to Bro. Cuttriss, and presented him with a pair of copper jardinières.—B. Marsh.

CHICAGO.—The mission now in progress for the past eight months is showing wonderful signs of extension. At our Bible School to-day we had another new scholar, numbering now between 30 and 40 on the roll. Our night meeting is proving a success, having present nearly half a century tonight. Bro. Caldicott is conducting the latter portion. Our confessions to date number three.—H. R. Reynolds, Aug. 16.

LONG PLAINS.—Digby Daniel is now secretary of the church. Sisters Mrs. C. Young and Mrs. Good, senr., have been ill, but are now improving in health. Splendid Endeavor meeting on Thursday night; about 30 present. S. Duck was an excellent chairman. Helpful and instructive essays from Sisters Misses E. Laurie and E. Chivel. Bible School anniversary services on September 6 and 7. Practices are in full swing under the able direction of Sister Miss E. Moyle. Good congregations at both services on Sunday, August 9. At the gospel service a solo was very sweetly rendered by Sister Miss J. Parker. The writer's subject was "The First Coming of Christ."—F. J. Goodwin.

GLENELG.—On Sunday, August 2, which was observed as "Young Men's Sunday," H. A. Wheeler, Secretary of the Adelaide Y.M.C.A., took the evening service, and his remarks were listened to with rapt attention by a crowded congregation. The young men were in full attendance, and repeated some of the hymns given at the recent anniversary services, while from 6.45 to 7 o'clock Bro. Pittman gave an organ recital, which was much appreciated. During the absence of Bro. Pittman, who, with his wife, is at present enjoying a well-earned rest, Mr. Robert Taylor, late of Port Pirie, has been good enough to take the services. All departments of the church are in a flourishing condition.—Chas. Ferris, Aug. 17.

KADINA.—Church anniversary services were continued on Wednesday evening last with a public meeting, when Bro. Verco was in the chair. Bren. Cuttriss and Wiltshire delivered addresses that will be a help to us during our new year. On Friday afternoon one of the ladies who came out the previous Sunday evening was baptised, and was received into the church this morning. Bro. Verco exhorted. In the evening Bro. Verco chose as his subject "The Conversion of Lydia."—Jas. H. Thomas, Aug. 16.

MUNDALLA.—We are pleased to note several friends who are interested in our position as a church attending our meetings for worship. Last Lord's day morning at the close of the address Miss Ruby Fallon signified her desire to become one of God's children by publicly confessing her faith in Jesus. The meeting was almost a record one in point of attendance.—Edwin Edwards.

UNLEY.—On the evening of August 2 Bro. Huntsman arranged "A Christian Patriotic Service," which was very largely attended. At the Wednesday meetings Bro. Huntsman has been speaking on the subjects for the Sunday School examination, for which there are good entries. Owing to the numerous meetings in September in connection with Conference, etc., it has been decided to hold the church anniversary services on October 4 and 7. The Literary Society had an evening on Queen Victoria's Reign last Tuesday, and at the next meeting Mr. T. Ryan will speak on "The Literary Society as a Factor in the Church, Home and State."—P.S.M., Aug. 16.

BORDERTOWN.—We held our annual business meeting on Thursday last. Reports from the various departments showed steady progress. The following officers were elected: Secretary, E. P. Verco; treasurer, C. S. Wylie; deacons, Bren. Wylie, Verco, Gordon, Warneken, Strouach, Saxon, Scown, Fisher and D. Milne. The Bordertown Conference was fixed for Nov. 8 and 11. The evangelist, who has just completed seven happy years of ministry in this circuit, received an unanimous invitation from both churches to continue with them for another term. The gospel service last night was well attended, and the young man who had previously made the confession was baptised.—Edwin Edwards.

NARACORTE.—Last Lord's day morning we had a good number of members to break bread. In the evening Bro. Warhurst addressed an interested gathering. We are losing two of our oldest members, Bro. and Sister Poole, who are going from here to settle down in Adelaide.—H.H., Aug. 17.

COTTONVILLE.—Four received by transfer—Bro. and Sister Leslie, senr., from Queenstown, and their daughters Edie and Gertie, from Croydon. Bro. Manning has been very ill. For the time his engagements had to be cancelled. We

are thankful to say his full recovery is near at hand. Our thanks are due to Bren. Johnston and Ross Manning for filling the vacancy. Both meetings well attended to-day.—J. McNicol, Aug. 16.

STIRLING EAST & ALDGATE VALLEY.—Pleased to have J. Fischer with us yesterday. The writer visited Strathalbyn. The brethren there are working together for the extension of the kingdom. Quite a noticeable increase in attendance at all services. Visited a few sick brethren. Bro. Pearce, of Point Sturt, in hospital, well on the way to recovery. Visited the home of J. Binney. Sister Binney has passed through a number of trials, the latest being the serious illness of her much beloved son Joe. She manifests a child-like faith in the Saviour, and rests upon his promises. The kindly enquiries and letters of sympathy received from brethren of the Commonwealth and New Zealand have been a source of comfort and strength to her. It is expected that Bro. Joe will be in a fit condition to be moved to his home this week. There is hope for a complete recovery.—T.E.

GROTE-ST.—Last Sunday Dr. J. C. Verco exhorted in the morning, and Bro. Thomas preached in the evening. We had with us Bro. Platt, from Lake-st., Perth. On Tuesday evening, the 12th inst., a farewell church social was given to Bren. Richard Morphet, Blakeby and Jordan, and Sister Wayland. Bro. Thomas occupied the chair. There was a splendid attendance. Many speakers spoke of the good work done by them. Bro. Morphet, who has been in membership here for 46 years, having moved out of the city, has joined the church at Park-st., Unley. He has filled the offices of deacon and elder faithfully for many years. Bro. McPhee, on behalf of the church, presented him with a morris chair. Bro. Morphet suitably responded. Sister Wayland, who has been visiting sister to the church for four years, has had to relinquish her labors on account of ill-health. J. E. Thomas presented our sister with a gold brooch on behalf of the Mothers' Bible Class, and Nurse Bevilacqua, on behalf of the Y.P.S.C.E. and the church, presented her with a travelling case and rug. Bro. Blackeby has taken out his membership at Glenelg, and Bro. Jordan at Hindmarsh. Both these brethren have been deacons for several years. R. R. Carmichael sang a solo. Refreshments concluded the evening's programme. To-day Bro. Thomas exhorted, and also preached the gospel. S. Wilson, of Hawthorn, Vic., was present with us.—T.M.G.

New South Wales

INVERELL.—Our meetings on last two Thursday evenings nicely attended. We had the privilege of listening to the Home Mission and Bible Schools Organiser at both services on Lord's day. Morning address uplifting, gospel address soul-stirring. Last night, an illustrated lecture dealing with Home Mission and Bible School work was given and highly appreciated. We are grieved to report that Sister Ricketts is at the time of this writing lying seriously ill at her home.—H. W. Cust, Aug. 11.

CHATSWOOD.—Splendid meetings on Sunday. R. Morris, of Brighton, Vic., delivered the address at the morning service. Our new church building will be opened on Sunday, Sept. 6, followed by a public demonstration on Tuesday, Sept. 8. A cordial invitation is extended to all. We are deeply grateful to Mrs. and Miss Gole for a beautiful platform carpet. Our building is situated in Victoria Avenue, Chatswood, five minutes' walk from the station, along the tram line.—T. Bagley.

ENMORE.—Good address by Bro. Fox in the morning on "Sacrifice." We had the pleasure of receiving into fellowship Sisters Lane, Russell, Robinson, and Button, who were immersed on the preceding Sunday night. Bro. Illingworth gave a very impressive discourse in the evening, his subject being "The Fiery Trial." Bro. Heaton sang well Kipling's grand Recessional hymn, "Lest we Forget." At the close of the meeting a lady and her two daughters responded to the invitation, and were baptised. The annual hospital collection was taken, and amounted to £8/17/3.—E.L.

HORNSBY.—Bro. Allen presided, and elder Crosthwaite exhorted on Rev. 2: 9-18. Lord's day School have taken third prize in examination; 93 marks out of 100. Gospel service not so well attended as usual. Choir turned out in full force. Bro. Payne's address was "Daniel." The K.S.P. Boys' Club are repeating by special request their concert on Sept. 9.—Thos. E. Rofe.

LILYVILLE.—Since last report meetings have been fair. Interesting meetings have been held by both the Men's Society and the Lilyville Christian Women's Meeting this month. Sunday, Aug. 9, we were glad to have with us Bro. Lang, from Mosman, who exhorted. August 16, Bro. Riddel presided, Bro. Saunders exhorted. We had as visitors Bro. and Sister Murray, City Temple. At night Bro. Saunders preached a fine sermon on "How to be Saved and Know It."—E. Brown.

MARRICKVILLE.—Since last report two have confessed Christ. Good meetings to-day. W. Day exhorted at the morning meeting. The right hand of fellowship was extended to a sister from Enmore. Additional scholars enrolled to-day, our attendance being 214. Fine gospel meeting. J. Garden preached in place of C. Rush, who to-day is meeting with the church at Hurstville, in connection with rally day.—T.C.W., Aug. 16.

BELMORE.—A. E. Forbes has been offered and has accepted re-engagement at an increase of salary. The meetings yesterday were well attended. 79 per cent. of the membership broke bread. We had as visitors Sisters Ethel and Iris Day. Thos. Morton had a splendid message at the worship meeting. The building was crowded at night to hear the evangelist preach on "The Passover." The new building is becoming more than a vision. We hope to turn the sod early in the new year.—John Rodger, Aug. 17.

LIDCOMBE.—Splendid meetings to-day. Bro. Breach presided this morning. Bro. Clydesdale exhorted. A larger number than usual present in both the kindergarten department and the Bible School. Bro. Clydesdale conducted the gospel service. The organisation of the choir is now an accomplished fact. The open air work at 6.30 is receiving enthusiastic support. Last Lord's day morning Bro. Rossell exhorted. We have held our annual elections, with the result of retiring deacons and officers being re-elected. The Y.P.S.C.E. is having some good times at the weekly prayer meeting.—M.A., Aug. 16.

ERSKINEVILLE.—On Aug. 11, our Bible School concert was held. The building was crowded out, and it was a great success. Our meeting at the breaking of bread was very helpful. We had with us as visitors A. Grant, from Hurstville, also Bro. Tewkesbury. Bro. Grant exhorted. In our Bible School we had a large attendance. Four new scholars enrolled, also two new scholars in Adult Class. At night we had a big gathering, when Bro. Pond preached on "The Second Coming of Christ." Good interest.—W. Budgen, Aug. 16.

SYDNEY.—August 9, Bro. Forbes exhorted. Bro. Quirk received into fellowship. To-day, had splendid meetings. Uplifting address from Bro. Harward at morning service. Sister Pickering received into fellowship. Visitors, Sister Moody, from Ashburton, N.Z.; and Bro. and Sister F. Lambert, from Chatswood. At night Bro. Harward spoke to a large audience on "Christ's Words of Cheer." Through the kindness of a number of the sisters, the chapel has had a fine cleaning up, and a working bee under Bro. Potter has repolished all the seating accommodation. One of the members, Bro. Roy Upton, who had been a patient sufferer for a number of years, passed away August 9.—J.C.

HURSTVILLE.—On August 16 we were very pleased to have Bro. Gray with us, who ably exhorted. It being rally day for the Lord's day School, we had a special service at 3 p.m. Bro. Rush, of Marrickville, was with us. The children turned up in fine style, there being 89 present; the primary department had 41 scholars out of an enrolment of 44. There has been an addition of 14 new scholars during the six weeks' rally. The girls (the blues) won the prize for bringing the most scholars. We also had a large number of

Continued on page 560.

Sisters' Department.

VICTORIA.

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

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

The Executive met in the hall, Swanston-st., on Friday, August 7, President, Mrs. Chown, presiding. Sister Macklin, Nanking, China; Bro. and Sister P. A. Davey, Tokyo, Japan; were cordially welcomed. Mrs. Huntsman led devotions; Bible reading, John 4. Thoughts were taken from the "Woman of Samaria." Prayers led by Sisters Ludbrook and J. Pittman. We were favored with a solo from Mrs. Thompson, and a recitation from Mrs. P. A. Davey.

Additions from Bible Schools.—Cheltenham, 4; North Carlton, 1; North Fitzroy, 1.

Home Mission Committee of Women's Conference have held meetings at Box Hill and Moreland. Speakers at Box Hill were Mrs. Griffith and Mrs. T. Hagger. A drawing room meeting was held at Moreland; a good attendance. The musical programme was contributed to by Bro. Sidwell, Miss Murray, Mrs. Thompson, with Miss Pittman as organist. Addresses were given by Mrs. J. Pittman; Bro. Ennis and Bro. Hagger. An offering was taken for Home Mission funds, amounting to £2/3/6.—L. Pittman, Supt.

Prayer Meeting Committee has visited the following churches: Hawthorn, North Richmond, Windsor. Most enjoyable meetings have been held. Papers were given by Sisters Trinnick, Baker, and Wilson, several sisters taking part in the prayers.—M. Trinnick, Supt.

Middle Park sisters visited the Cheltenham Benevolent Asylum last month, bringing with them tea, cakes, sweets, sugar and magazines. These were distributed amongst the inmates. Bro. A. P. Wilson presided, and gave the address. Soloists, Mrs. McIntosh and Mrs. Chapman. These meetings are much appreciated by the inmates. Swanston-st. sisters are expected to visit the Asylum on August 26, and Footscray Sept. 30.—Mrs. Chapman, Supt.

Temperance Committee paid a visit to Lygon-st. A paper on "Personal Touch," by Mrs. Chown; solo by Mrs. Thompson, and a fine address by Bro. J. J. Franklyn, on "What Women can do." Next meeting will be held in the chapel, North Melbourne, on Wednesday, August 19, at 3 p.m.—N. Ray, Supt.

Hospital Visitation.—Mrs. Cameron, 4 visits to Alfred Hospital; Miss Petchey, to Children's Hospital, 1 visit; Alfred Hospital, 2. Mrs. Morris, Queen Victoria, Melbourne, and Austin Hospitals, 5 visits. Miss E. Mitchell, 8 visits to Children's Hospital. Mrs. T. Mitchell, to Homoeopathic, 6 visits. Mrs. Meyer, to Eye and Ear, Melbourne, St. Vincent's, Homoeopathic Hospitals, 10 visits in all. Mrs. Thurgood, Melbourne, 3; St. Vincent's, Eye and Ear, 2 visits.

Distributed to the above institutions a large number of books and magazines, tracts and copies of the Gospels, home comforts, toys, cards, new flannels, bed jackets.

Members of following churches visited: Hawthorn, Lancefield, Preston, Lygon-st., North Richmond.

Our thanks to Sisters Chown, Burrows, Cane, Hayward, R. Lyall, A. R. Lyall, Rometsch, Somerville; Mr. Allen, for books, magazines, the Swanston-st. Dorcas and General Dorcas, for bed jackets and flannel for sick ones.—E. C. Thurgood, Supt.

General Dorcas Committee met on Wednesday, July 15. There was a good attendance. Large parcels were received from Mrs. Holdsworth and Cheltenham Dorcas Class. Will the givers please accept our thanks. A parcel containing clothing, quilts and rugs was sent to the Burwood Boys' Home, also garments to needy cases. If any of our Dorcas Classes have garments to spare, we would be glad of them. Next meeting, Aug. 19, from 10.30 a.m.—L. R. Martin, Supt.

Fully 200 sisters met to welcome and to hear Mrs. Macklin tell of the work in Nanking, China. Mrs. Macklin thanked the sisters for their beautiful floral gifts. An enjoyable meeting was brought

to a close with prayer by Bro. P. A. Davey. Afternoon tea was served.

The next meeting of Executive will be on Friday, Sept. 4. Mrs. Procter leads devotional, and a paper is expected from Mrs. B. W. Huntsman, of Adelaide. All sisters cordially invited.

WEST AUSTRALIA.

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

The usual monthly Executive meeting was held in the Lake-st. chapel on August 4. Mrs. Scamblie led the devotional, and took for her lesson Isaiah 55. Mrs. Warren read a very helpful paper, and Miss Little sang a beautiful message to us, "Thou knowest the way that I take, Lord," after which several sisters engaged in prayer.

After the roll had been responded to by 27 sisters, Mrs. Blakemore, president, occupied the chair, and previous to opening the business session welcomed our Sister Mrs. Heilbronn home again after her visit to the Eastern States.

A letter of thanks was read from the Organising and Conference Secretary, Bro. Banks, for the donation of Sankey hymn books supplied by the Executive to Bro. Rodier, an isolated member of Morawa, who is starting gospel services.

We report with regret the resignation of our secretary, Miss Klose, who has left Perth to reside in Kalgoorlie. It was decided to place on record our appreciation of her faithful services and untiring efforts.

Mrs. Elliott was appointed Secretary, and Mrs. Burchill was elected Assistant Secretary.

During the afternoon the sisters resolved to send a letter to the editor of the "Australian Christian," thanking him for his kindness in inserting our sisters' reports, and that a donation of £1/1/- be forwarded.

We purpose holding our annual Foreign Mission sewing rally in the Lake-st. chapel on Thursday, August 27, commencing at 9.30 a.m.—A.C.E.

TASMANIA.

The annual report of the Hobart Dorcas Class showed that excellent work had been done during the year. The balance sheet is as follows:—

Income.—Balance in hand, £5/3/7½; work sold, £9/1/10; collections, £7/3/9; tea meeting, 17/1; A/c due, 5/10; material bought and in stock, £3 8/6; total, £26/0/7½. Expenditure.—Material, £16/13/10; needy cases, £1/17/6; district nurse, 10/-; T. B. Fischer fund, £2; books, stationery, stamps, and typewriting, 8/4; groceries, 1/1; wood, 2/-; cash in hand, 19/4½; balance of a/c for material, £3/8/6; total, £26/0/7½.

SOUTH AUSTRALIA.

The following arrived too late for insertion with the report printed last week:—

Foreign Mission Amounts for August 6th.
Churches: Long Plain, penny per week, £3/9/4. Murray Bridge, mite box, 7/6. Hindmarsh, mite box, £4/1/10; penny per week, 7/-; Lochiel, mite box, 8/-; Maylands, mite box, £2/7/4½. York, mite box, 14/3; penny per week, 11/-; Mile End, mite box, 7/4. Norwood, mite box, £1/18/8; penny per week, £1/5/-. Glenelg, mite box, 15/-; penny per week, £1/10/-. Queenstown, penny per week, 19/1. Grote-st., mite box, £1/14/9. Croydon, mite box, 15/6; penny per week, 3/3. Prospect, £2/6/5. Unley, £1/0/7½. Grote-st. Mother's Meeting, 1/5½. Donations for New Hebrides Hospital: Norwood, £1/9/6; Grote-st., £1 7/-; Croydon, 10/-. Total, £28/9/10½. In addition to those already reported, the following parcels were received:—Prospect, garments to the value of £1/5/-; Semaphore, garments to the value of 12/6; Henley Beach, 23 garments, value, £1/5/-; Croydon, 23 garments, value, £1/2/-; also parcel of medical comforts from Croydon C.E. Society: Hindmarsh, 40 garments, value, £3/15/3; Grote-st., parcel, value, £1/8/-; Queenstown, 40 garments, also parcel of soap, vaseline, etc.

Home Mission amounts for August 6.—Grote-st., £1/17/8; Mile End, £3/13/7; North Adelaide, £2/5/-; Prospect, £2/6/4; Queenstown, £2/19/10; York, 8/2; Unley, £3/8/1; Norwood, £3/19/7;

Hindmarsh, £2/3/5; Maylands, 18/6; Croydon, 10/-; Glenelg, £3/5/-; Mallala, 17/9; Long Plain, £1/14/11; Goolwa, 17/-; Milang, 17/-; Wallaroo, 15/-; Murray Bridge, 15/-; Lochiel, £2/6/-; Alma, £4/0/3; Kersbrook, 6/-; Williamstown, 8/5; Misses Jones, 14/-. Total, £41/5/6.

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Obituary.

MURPHY.—By the removal of our aged Sister Murphy we have lost one of our most respected members. She died on July 7, having completed her eightieth year. She was baptised at North Melbourne 35 years ago by Bro. Colbourne, and since then she has been a very faithful and consistent member. It was her delight to be in the house of the Lord, and remember him in the breaking of bread. She leaves a grown-up family to mourn her loss. May God comfort them in their sorrow and sustain them.—A. Hutson, North Melbourne, Vic.

BRUTON.—Sister Mrs. Isabella Bruton died in the Alfred Hospital on July 28. She was baptised by Bro. Jos. Pittman at Prahran some years ago, and although she was living in North Melbourne at the time of death, we understand she was still a member at Prahran. She was only 43 years of age, but has been a great sufferer for some years. We commend her family to the God of all grace and consolation.—A. Hutson, North Melbourne, Vic.

GREEN.—On Monday, July 27, Bro. John Cutler Green, of Trevallyn, Launceston, fell asleep in Jesus at the age of 63 years. For many years our late brother had been a consistent member of the Methodist Church, but during the mission held in this city some 18 months ago, became identified with the Church of Christ. From the time of his baptism until laid aside by the illness which ultimately caused his death, Bro. Green was most faithful and consistent in his new church relationship, and speedily won the love of the members by his quiet, unassuming disposition and loyalty to the cause of Christ. During a painful illness of six months ago he gave unbounded evidence of his strong faith in God, and no complaining word ever fell from his lips. His interest in the

church was unabated to the last, and it was with regret that we learned of his decease. An in memoriam service was held on August 2, when all the members of his family and a large congregation paid honor to his memory. Our sympathies are extended to his widow and sons and daughters, two of the latter, with their mother, being active members of the church, joining at the same time with the husband and father.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."
—H.S., Launceston, Tas.

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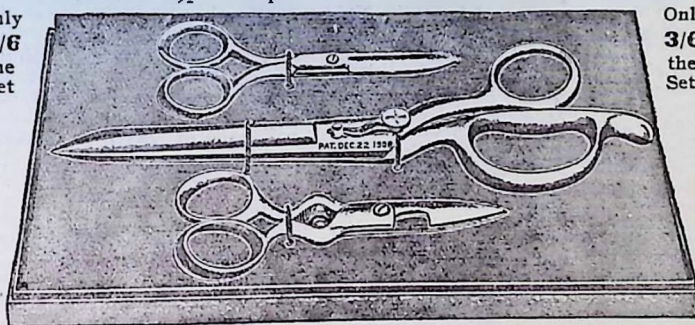
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From the Field—Continued.

the cradle roll members present with their mothers. At the gospel service we had a good gathering, when Bro. Rush gave a splendid address.—E. J. Winks, Aug. 16.

BROKEN HILL (Wolfram-st.).—On Aug. 2 Bro. Chapman preached, and took the confession of one young lady. On the 9th the evening service was the largest for some time. A man and a married woman came from Stephen's Creek, a journey of twenty miles, to be baptised. A fine choir greatly assisted in the service. Most of our men are out of work, and cannot tell when they will have any. We are thankful that the special effort of giving one day's pay for the month, etc., had resulted in paying up our building fund to July 30. Though we have not one of the borrowers left in the church, and have had no help from any of them, our young officers have done splendid work. We are looking forward to a mission with Bro. Wiltshire early in October. One night a week members meet in the house of the evangelist for prayer and preparation for personal work for the mission.—E. J. Tuck, Aug. 16.

Victoria.

CARNEGIE.—Good attendances at all services 16th. One immersion at evening meeting. E. W. Reeves gave us a helpful message recently. Everybody happy and helping.

NORTH FITZROY.—Splendid meeting for worship. Bro. Day, from Northcote, exhorted, and was much appreciated. In the evening the building was packed to listen to Dr. Macklin speaking of the medical work in China. The choir rendered two anthems, which did them great credit.—A.J.H., Aug. 16.

HAWTHORN.—We had good meetings yesterday. In the morning Bro. McDonald, of N.Z., Bro. Fisher, of North Richmond, Bro. and Sister Hillbrick, of Berwick, and Sister White were with us. Mr. David Uniapon, of Pt. MacLeay Mission Station, an aboriginal native, gave a good address at the Bible Class. Good meeting at night.—A. C. Rankine.

MORELAND.—On August 12 Dr. Macklin delivered a lecture on China's diseases, which proved exceedingly interesting. Crowded attendances every Sunday. Sister Miss Anderson has been received by transfer from Box Hill. Bro. Hunter ably exhorted to-day. Bro. Pittman preached at night. A Girls' Mission Band has been formed; Miss R. Brown, secretary.—C.R., Aug. 16.

MILDURA.—At the invitation of the Merbein church to celebrate their anniversary, T. Hagger paid a visit to this district from August 2 to August 10. The anniversary services and tea were a splendid success. Advantage was taken of Bro. Hagger's presence to conduct special evangelistic services extending over a week at Merbein, The Lake, and Mildura. Although there were no decisions to report, the meetings were largely attended, Bro. Hagger's visit much enjoyed, and the churches encouraged.—Hugh Gray, Aug. 12.

FITZROY.—Good meetings yesterday. Two more were received into fellowship, converts of the mission. On August 5 we had a talk from H. Swain at our mid-week service. We were also delighted to have Dr. Macklin with us last Thursday to tell of some of his work in China. Several of our members are still on the sick list, Bro. Hughes being very low.—W.B., Aug. 17.

STAWELL.—Nice meeting to-night, and one confession. Bigger morning meeting than has been the order for some time. Fine address from Bro. Robbins. Red and blue rally organised in Bible Class. Great interest and competition already. Embargo on school meetings removed. We had been holding meetings on Sunday afternoons with "shut-ins." These we found so profitable we have organised a mission band to continue them, also to visit on week-nights and conduct meetings with the sick.—A.P.A.B., Aug. 6.

BOORT.—The meetings have been very satisfactory of late. To-day we enjoyed the fellowship of Sister Marfleet, of Hawthorn, and Bro. H. Lacy, from Horsham. Since last report the sisters

of the church organised a meeting in the interests of Home Missions, which proved helpful and interesting. The offering amounted to £1/5/-. We are planning a fortnight's mission commencing August 30, with W. D. More as preacher. Bro. Oldfield is still laboring earnestly and faithfully.—A.T.L.

CASTLEMAINE.—We have had Bro. Clipstone with us the last three Lord's days, and the services have been very encouraging, especially in the evening. We are improving our school accommodation, having purchased a building which will be used for our kindergarten class.—D.S., Aug. 16.

GEELONG.—Bro. and Sister Chandler have settled down to hard work, and are winning their way into the hearts of all. Ten new members have been elected to the Kentucky Club, and last Sunday six were enrolled with the Bible Class. Good meetings all day Sunday, especially at night, when the chapel was crowded, and at the conclusion of a powerful address on "A Biblical Tragedy," there were six confessions. Arrangements are being made for the visit to Geelong of Dr. Macklin on September 6 and 7.—E.B.

WILLIAMSTOWN.—On Sunday, 9th, the Bible School held its anniversary, and on the 11th a good programme was rendered. Last Lord's day evening a stirring address was given by Bro. Bennett. A young man made the good confession, who will be baptised on Wednesday. The sisters here will be busy making up garments for the soldiers who are to go on active service.—E.M.H.

MELBOURNE (Swanston-st.).—Since our last report we had the pleasure of a visit from Horace Kingsbury, who presided, and gave a very helpful message to the church. We had good meetings on Sunday, and splendid addresses from Bro. Franklyn, both morning and evening. Our brother is giving us a series of addresses on Revelation on Lord's day mornings, which are full of interest. We have had quite a number of visitors at our meetings. We are always glad to meet and enjoy the fellowship of brethren and sisters visiting Melbourne.

CARLTON (Lygon-st.).—Large meeting of the members at the breaking of bread. Sister White, of Monbulk, was present, also H. E. Knott, whose fine exhortation was enjoyed. We also had a splendid gathering of the Century Bible Class and school, presided over by S. G. Griffith and T. W. Smith respectively, the latter in his new position as superintendent filling the position as was expected of him. Large attendance at the gospel meeting at night, when S. G. Griffith discoursed upon the interesting theme "To whom shall we go?" to an appreciative audience. Next Lord's day evening we purpose taking up a collection for "The Patriotic Fund."—J.McC.

CHELTENHAM.—P. A. Davey addressed the church this morning, and in the afternoon gave a short talk in the Bible School. In the evening Bro. Wilson had a crowded house, and delivered a fine address on "The Passing of the War God." A young man made the good confession. Our C.E. Society will hold its anniversary on the 23rd, and on the 25th a public meeting, to be followed by a coffee supper. Visiting Endeavorers and friends will receive a cordial welcome. E. T. Penny has made good progress towards recovery during the past week.—F.W.M., Aug. 16.

SOUTH MELBOURNE.—Splendid meetings all day. Sister Emmett, of Kalgoorlie, W.A., was present. Harold Patterson, of the College of the Bible, exhorted. 198 at Bible School. At night we had our largest gospel meeting since the mission. One young man confessed his Lord. The "Junior Choir" rendered a musical selection very sweetly. J. Mill, who has held the office of a joint secretary of the Bible School, has volunteered for active service in the expeditionary forces, and goes into barracks to-morrow. He has not resigned, but takes leave of the school for an indefinite period. We shall follow him with our prayers. South Melbourne churches intend holding half-hour periods of intercessory prayers at the close of the Sunday evening meetings while the war lasts.

SOUTH YARRA.—The combined anniversary of the church and Bible School was held on Aug. 2, 3 and 5. On the Lord's day morning A. P. Wil-

son exhorted, and at 3 p.m. addressed the scholars and friends. In the evening Bro. Main preached to a good gathering. The singing by the children and choir reflected great credit on their leader, F. E. Lewis. We are indebted to Sister Mrs. Roy Thompson for her able help at the gospel meeting. On Monday evening the public demonstration took place, Bro. Main presiding. Gifford Gordon addressed the gathering, and a varied programme was presented. H. Quick, secretary of the Bible School, arranged the programme. D. A. Lewis presented the prizes. On Wednesday evening a successful bioscope concert took place. On Wednesday, at the devotional meeting, we had Bro. Schwab, from the College, who gave a very interesting address. Last Lord's day Bro. Main exhorted the church and preached in the evening. We were pleased to have with us Bro. and Sister E. Dudley, from Shepparton, and also Sister Mrs. Lee, who is leaving for a time, as she is going to Johannesburg with her son, Mr. Sam. Lee. We understand she sails on Wednesday next.—T.M., Aug. 17.

DRUMMOND.—Splendid meeting here Sunday night. The writer spoke on the subject "We'll never say Good-bye in heaven." A fine young man, third son of Mr. F. Main, nobly confessed Christ. Arrangements are well in hand for our mission, which is to be held next month. We expect to have the tent up, as the building is not large enough. Bro. Day, of Northcote, is to be the missionary.—J. E. Shipway.

TARADALE.—All departments in a flourishing condition. We have commenced a young men's training class under the leadership of Bro. Cockroft. August 16 we had with us as visitors Bro. and Sister Coward, of the College of the Bible; and Sister M. Picken, of Castlemaine. Bro. Coward gave a fine address at the morning service. At night Bro. Cockroft preached to a splendid audience, when five Bible School scholars made the good confession. F.M. offering, £6.—G. Jackel, Aug. 16.

COMING-EVENTS.

AUGUST 23, 25.—Erskineville, N.S.W., August 23, church anniversary. Special services. Leading speakers and items. Roll call of members. Tuesday, Aug. 25, at 6.30 p.m., monster tea meeting. 8 p.m., great public meeting. Noted speakers. Attractive programme. All invited.—W.B.

MELBOURNE CITY MISSION.
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Fifty-ninth Anniversary Tea and Demonstration, Melbourne Town Hall, Tuesday, August 25, 1914. Musical Programme by the Alexander Choir: Conductor, Mr. Thos. Hopkins.

Gymnastic Display by Y.M.C.A. Gymnasts. Speakers: Rev. Professor Rentoul, D.D. Rev. Principal G. Williamson Legge. Dr. D. Montgomerie Paton, President, and the General Superintendent.

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Here and There

At a meeting of the Acting Federal Executive Committee held on Tuesday evening last, the following resolution was carried:—"In view of changed conditions owing to war in Europe, and from information received anticipating insufficient representation, we regretfully decide not to proceed further with arrangements for Federal Conference."—A. C. Rankine, Fed. Sec.

W. C. Brooker commences a mission with the Balaklava church, S.A., on the 23rd.

W. H. Clay is organising a "Men's Own Association" in the South Melbourne district.

The work at Warrnambool, Vic., keeps on the upgrade. W. L. Jones is doing good work there.

W. W. Davey Fund.—We gratefully acknowledge 10/- received from "A Lygon-st. Sister" to above fund.

The church at St. Arnaud, Vic., has had the joy of seeing £50 paid off her building debt, through the liberality of a brother.

S. H. Mudge has resigned the work at Swan Hill, Vic.; here is an opportunity for a church to secure an earnest, consecrated worker.

We hear that arrangements are being made for J. Wiltshire, of Wallaroo, S.A., to hold a mission at Broken Hill shortly after Conference.

W. J. Taylor, the preacher of our Semaphore church, S.A., was married on the 12th inst, to Miss Weeks, of Hindmarsh. Congratulations.

The second terminal examinations of the College of the Bible have just been held. The third and last term for 1914 began on Tuesday, Aug. 18.

The annual offering for the College of the Bible will be taken in all the churches of the Commonwealth on Sunday, October 4. Let every church plan for a worthy offering.

In the current numbers of the *Southern Cross* a continued article is appearing under the caption, "What a Distinguished Chinese Missionary Thinks—A Talk with Dr. Macklin."

The S.A. Council of Churches, by permission of the Mayor of Adelaide, is holding a mid-day meeting for prayer in the banqueting room at the Town Hall in connection with the war.

Dr. and Mrs. Macklin will leave on Friday for Tasmania, where they will visit some of the churches, and the doctor will deliver lectures. They are due back in Melbourne on Sept. 2.

W. D. More will commence a brief mission with the church at Boort, Vic., on August 30; this is one of the volunteer series of missions being arranged by the Victorian Home Missionary Committee.

Mrs. Bray, who is now at the Sanitarium, Wahroonga, N.S.W., desires to thank her many friends for their visits, letters, and kind enquiries during her recent severe sickness. She is now able to get about again.

It would be a splendid thing if every member of the churches in Victoria who were led to obey the gospel in the old mission tent would make a contribution towards the new one that has been ordered. Send to Thos. Hagger, Walsh-st., Coburg.

Colonel S. Price Weir, the genial secretary of the Norwood church, is among those whose military duties call them to leave Australia. He has accepted the command of a battalion of Australian infantry to form part of the 20,000 sent from the Commonwealth.

Bro. Glastonbury has forwarded the following additional note re the silver jubilee of the Foreign Missionary Auxiliary of the church at Hindmarsh, S.A.:—"Many of our best workers and ardent supporters have been called to higher and better service during the 25 years of our history, among whom we remember Sister Barber, who for many years brought many pounds into the treasury by gathering and selling bones. She was a splendid worker."

New Zealand churches will make their annual offering for the College of the Bible on the first Lord's day in December of this year.

An advertisement of the anniversary tea and demonstration of the Melbourne City Mission appears in another column. This institution has been working along unsectarian lines for fifty-nine years among the poor and unfortunate in the city and suburbs of Melbourne.

Bro. Gale reports that the country churches have received him enthusiastically as Bible Schools organiser, and once being convinced of the need of a forward move in school work, have set to work with a will. The enrolment in the N.S.W. Bible Schools is still on the increase.

Dr. Fitchett writes: "Anyone who talks with Dr. Macklin, and notices the gentleness of his look, his simplicity of speech, his deep but unconscious modesty, would love him; but behind his gentleness and simplicity there is a keen brain, a strong will, a courage none the less high because it is calm."

In most provincial centres the weak link in the chain is that of the Bible School. One church in New South Wales receiving heavy assistance from the Home Mission Committee has only two Bible School teachers, and one is the evangelist. There is very much need for the work of the Bible Schools Committee.

Dr. Macklin visited Ormond College of the Melbourne University last week. Prof. Rentoul was in the chair. The students listened with much interest to the doctor's address, and afterwards plied him with questions. They regarded the lecture as one of the most informative, along missionary lines, to which they had listened.

Beautiful souvenir photographs of Dr. Macklin (singly) or of Dr. Macklin and family may be secured in Melbourne from the Austral Co., 528 Elizabeth-st.; W. C. Craigie, 265 Little Collins-st., Melbourne, or J. I. Mudford, 76 Munro-st., Ascot Vale. Price: panels, 2/-; cabinets, 1/-. Brethren ordering by post should send to J. I. Mudford, and enclose 2d. for postage.

S.A. Scripture Examination.—Over 370 entries have been received for the examination to be conducted on Monday evening next, August 24, at 7.30, in the various centres. Printed questions, paper for the use of contestants, and directions for the guidance of responsible officers and students, have been forwarded, and it is hoped that the examination will be an unqualified success.—H. R. Taylor, Convener, Examination Committee.

Bible School Union Examination, Victoria, Aug. 24.—Supervisors of Melbourne schools are reminded that packages containing questions, papers, etc., may be obtained on Thursday, August 20, at Mr. Thurgood's, Swanston-st. Supervisors appointed in connection with distant schools should receive their packages by post on August 20. If in any case the parcel does not come to hand, will the supervisor drop a line at once to J. C. F. Pittman, "Clarendon," DeCable-st., Moreland?

Bro. Gale has had good meetings in Narrabri, Moree and Inverell. At one time all these places were under the direction of the Home Mission Committee, and were subsidised. Now Inverell is managing well as a self-supporting centre. The Moree and district brethren are making possible the Narrabri work. These centres are doing good work, and are supporting their cause heroically. The Home Mission Committee is badly in need of funds. Will brethren please send on their donations to Bro. Gale, Penshurst-st., Willoughby, N.S.W.?

Federal Conference.—We regret having to announce in this issue the postponement of the Federal Conference. The Acting Federal Executive feel it would be unwise to proceed with arrangements owing to the present state of unrest consequent on the war. A number of leading members of various States have stated their inability to go to Adelaide in September, and unless the different States can send a fair proportion of representatives it would be useless to hold a Conference. A Federal Conference differs altogether from a State Conference from the fact that the former must necessarily draw delegates from the various States to make the business effective.

The Board of Management of the College of the Bible have decided to publish in the "Christian" early next year a complete statement of money received from churches and individuals during 1914. Money given by individual members will, in this return, be credited to the church where membership is held, the names of donors being withheld, and it will then be seen the total amount given by each church, whether in the annual offering, or by private contribution.

The Bible School at Abbotsford, under the capable supervision of Bro. Coward, of the College of the Bible, is making rapid headway. This school reported an enrolment of 110 at last Conference, but has now a regular attendance of about 170, and should soon reach the 200 mark. The Bible School organiser paid a visit to the school on Sunday last, and as an appreciation of the organising work which has been undertaken by the Bible School Union, a special donation of money to Bible School funds was made.

To the Members of the Churches of Christ in Victoria.—The mission tent which has done such good service during the past ten years was damaged beyond repair at Warrnambool last January. Before the coming mission season it is necessary to secure another tent; this will cost £87/10/-. It is hoped that one of the first duties performed by the new tent will be to be used in an effort to establish the cause in an entirely new field. To do this on a scale worthy of the great plea we urge, and in a way that will mean permanent success, will require a special expenditure by the Home Mission Fund of at least £120. In order to secure the tent and open up the work in one of the promising fields of the State, the brethren are being asked to provide a special new field fund of £200. This ought to be an easy matter for a great and growing brotherhood like ours, without in the least interfering with the ordinary income, all of which is needed to keep present work going. Send your special new field gifts to either the Secretary, Thos. Hagger, 15 Walsh-st., Coburg, or the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne.—Thos. Hagger, Secretary.

In a recent magazine article Mr. F. C. Spurr, the former preacher at Collins-st. Baptist Church, writes of his impressions of religious life in Australia. He describes the men who call themselves atheists as those "of low mental calibre, ill-educated, professing the principles of anarchy, and uttering the same in the coarsest manner; men who profess contempt for all things that make for sweetness and purity in social life." In speaking of Australia as a "Christian country," he shows that the vast majority of its people profess some degree of sympathy with Christianity. It is noticeable, however, that while he refers to a number of religious bodies by name, he does not in any way mention the Churches of Christ—the people who are making more progress than any other religious body in the Commonwealth. He declares that "Australia has the finest opportunity of any country in the world to solve the question of Christian union." He shows that Australia is developing "a new type of religious life," that "the people take religion seriously, but not gloomily," that "the prevailing note is that of brightness." Altogether the article is well worth reading.

IN MEMORIAM.

BELL.—In loving memory of dear Ellie, who fell asleep in Jesus at Kerang, Vic., on August 24, 1913.

"When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life joy overcast?
Hush! be every murmur dumb—
It is only till he come."

—Inserted by her loving sister and brother, W. G. and M. Oram.

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Christian couple, comfortable circumstances, without children, offer good home in country, little girl 10 to 12. Mrs. Ewan Graham, Beechwood, N.S.W.

The Society of Christian Endeavor.**WILL POWER AND WON'T POWER.**

August 23 to 29.

(United Meeting with Intermediates.)

Daily Readings.

God's willingness, Ezek. 18: 20-23, 31, 32; 1 Tim.

2: 3-6; 2 Peter 3: 9.

Human freedom recognised. Isaiah 1: 16-20; 55:

1-7.

The grand prerogative. Josh 24: 19-25.

Tragedies of human choice. Luke 13: 24-35.

Wilt thou be made whole? John 5: 1-9.

The day of grace not ended. Rev. 22: 14-17;

2 Cor. 6: 1, 2.

Topic.—Will-Power and Won't-Power. John 5:

39-47; 7: 14-17.

"God is now willing—are you?"

"So near—yet unwilling to give up thy sin?"

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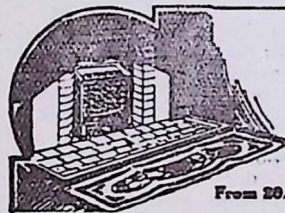
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