

The Australian CHRISTIAN

Vol. XVII., No. 34. Thursday, August 27, 1914.

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EVOLUTION AND RELIGION.

Views of Two Great Scientists.

Australia has a great honor in being the place of meeting for 1914 of the British Association for the Advancement of Science. We have never before had in this island continent such a company of world-leaders of thought. It is most unfortunate that interest in the proceedings of the Association should have been interfered with by the present distressing state of public affairs. In ordinary circumstances, our leading papers might have been expected to give space to the reports of the Association's work such as perforce is now given to war news. As it is, few can have failed to appreciate the compliment which the visit pays to our land and the great advantages which we must receive through the splendid advertisement afforded us.

The chief utterances of the Association are, of course, the addresses of the presidents. The new president delivered his in two parts, one in Melbourne and the other in Sydney. A magnificent audience filled the Auditorium on August 14, when, according to the daily press, "every oversea member was present, and most men in Melbourne with pretensions to scholarship or erudition attended as a duty and a pleasure." Sir Oliver Lodge, past president, installed his successor, Prof. Wm. Bateson, one of the world's greatest biologists, who chose as the theme of his presidential discourse the subject of "Heredity." A notable deliverance was made, one which has already aroused much interest and discussion, and one which will surely occasion much more in days to come. The Melbourne portion of the address dealt with the results of Mendelian methods and their application to evolution. The points which have most arrested public attention are these: First, that a president of the British Association while accepting the theory of evolution, and praising Charles Darwin as a collector of facts, should completely discredit the fundamental principle of Darwin's evolutionary theory.

It was certainly "Darwin's hypothesis of natural selection that won biologists over to the idea of the origin of species by evolution." Prof. Bateson declares that "the principle of natural selection cannot have been the chief factor in delimitating the species of animals and plants, such as we now with fuller knowledge see them actually to be. We are even more sceptical as to the validity of that appeal to changes in the conditions of life as direct causes of modification, upon which, latterly at all events, Darwin laid much emphasis." Secondly, most listeners marvelled to hear a president of the British Association—and not an ignorant street preacher—classify Darwin's scheme with the exploded theories of Lucretius, the materialistic poet-philosopher of the first century, and of Lamarck. Prof. Bateson's own words are: "We read his [Darwin's] scheme of evolution as we would those of Lucretius or of Lamarck, delighting in their simplicity and their courage." Thirdly, the lecturer hinted that evolutionists to date might be wrong. Practically all have regarded evolution as a process from the simple to the complex. Now we are told that the process might have been the other way about, from the complex to the simple. "At first," said the Professor, "it may seem rank absurdity to suppose that the primordial form or forms of protoplasm could have contained complexity enough to produce the divers types of life. But is it easier to imagine that these powers could have been conveyed by extrinsic additions? Of what nature could these additions be?"

Every thoughtful reader will see the importance of these words. We need not here attempt a discussion of their truth. Practical reflections crowd upon us. Professed Christians need not have trembled, as many did, when Darwin's theory of natural selection was published. As truly as religion, science has its dogmatists whose views are discarded as the years go by. Again, the British Association has in it men of opposing views, who are now as hopelessly at variance as to facts and interpretations of facts

as are men of conflicting theological camps. When some raise the cry of science *versus* religion, we may calmly inquire, What science? and what religion? True religion has nothing to fear from what is truly scientific. No two truths can possibly be contradictory. As we write or think of the question of variations, we may be assured that God changes not, and that "the grass withereth and the flower falleth, but the word of the Lord abideth for ever."

The secular press is almost amusingly anxious lest we shall read too much into Prof. Bateson's address. The *Argus* greatly fears that we shall throw overboard too gladly and easily "the old evolutionary theory." In characteristic fashion, the *Age* would rather we did not seek to argue from the marvellous nature of that "earliest and most primitive form of life," that "sort of germ cell with all the amazing complexities of the future resident in it, but compressed and unreleased," to a Designer, an Intelligent Being, who should be the originator of this most wonderful thing from which by loss and not by addition have, according to the lecturer, come all subsequent forms. To use the words of the *Age* leader: "Professor Bateson is never tempted to effect a quasi-solution by bringing in what Lloyd Morgan has called the metaphysics of Source. There is no gratuitous reference to a Transcendental Ego, nor a Will such as Schopenhauer sought to describe, nor a Soul nor Life of the animists or M. Bergson. The argument is conducted in rigidly scientific procedure, and is all the more effective." Nobody ought to need a reminder that God is as necessary on the evolutionist's view as on that of the anti-evolutionist. Darwin himself confessed, "In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of a God." Leading modern evolutionists are not content with so negative a statement. Whereas Charles Darwin believed that his law of natural selection (now abandoned as inadequate) destroyed the argument from design in nature, Prof. Orr points out that

it is one of the characteristics of the newer evolution as opposed to the old, that it "affirms purpose and design." The ex-president of the British Association, Sir Oliver Lodge—easily the most picturesque figure amongst all the notable men of science at present in Australia—is a believer in evolution and in God. Will the anonymous writer of an *Age* leader suggest that because of this Sir Oliver Lodge has ceased to be scientific? The suggestion would be a hazardous one, carrying with it consequences somewhat disconcerting—but not to Sir Oliver!

From the religious point of view, the most arresting utterances of any of the visiting scientists have been the addresses of the ex-president, Sir Oliver Lodge. This distinguished physicist is not a believer in Christianity and the Bible in the sense in which the readers of the "Christian" understand these. But there are few scientists who have rendered greater service to the cause of Christianity. When a blatant materialistic lecturer such as Joseph McCabe goes through a country trying to get ignorant people to believe that he and Haeckel are representatives of the only truly scientific thought, it is comforting to think of men like Sir Oliver Lodge.

In the opening address of the Association in Adelaide, the retiring president gave a lecture on Ether, which has been well described as "a secular sermon on the supremacy of things unseen over things seen." This address closed with "the words which Newton used at the end of his magnificently useful life: 'So these are the paths of His ways, but how little a portion is known of them; the thunder of His power, who can understand?'" In Melbourne, the same speaker more definitely postulated the existence of God: "Man, though the highest on this planet, is very mistaken if he thinks he is the highest in existence. And if you once grant that there is a higher, then you cannot stop. There will be higher than that, and higher than that, until you come to the Infinite. You cannot stop till you come to infinity. You cannot stop till you come to God Himself."

In Melbourne, also, Sir Oliver Lodge delivered to us this dictum: "The hostility we have lived through—the conflict between science and religion—I will not say it is over—but it is in the last stages." If all scientists were to be as sympathetic as he—one of the most distinguished—who uttered this sentence, we would be likely to acquiesce in the striking description which Dan Crawford gave a few days ago of the attitude of the churches towards scientific criticism, "apologising for the world's best friend." Immediately preceding the above statement, Sir Oliver Lodge more than hinted that scientists were thus sympathetic. He said: "All my colleagues might not entirely agree with all I say. At the same time a great many are more sympathetic than they always give out." We do know that in many directions there is a remarkable decline of materialism, the most baneful foe religion can have. It was recently stated that no chair of philosophy in Europe is at this moment occupied by a materialist. This wit-

ness is, we believe, true. The two greatest leaders of philosophic thought in the world are Professors Eucken and Bergson, and both are leaders in the assault upon materialism. When physicists and philosophers unite in exalting the spiritual, Christians may well rejoice.

Editorial Notes

Another Signal Victory.

Another Prohibition victory. According to the *Christian-Evangelist*, West Virginia is the latest addition to the list of dry States. "It went dry by a majority of about 100,000, and has made drastic provision for the enforcement of the law. Some 1200 grogeries were put out of business by the final enactment of a State law, after drawing the cord tighter by local option through a series of years." How long will it be before any of the Australian States will follow the example of the steadily increasing number of prohibition States in America, and which of our States will lead the way?

South Australian Conference.

Owing to the postponement of the Federal Conference the S.A. brethren have recast their State Conference arrangements,

A Message from the Editor.

I have always been averse to speaking about myself in the columns of the paper, but so many kind things have been said about me of late, and so many inquiries have been made concerning me, that I think it right to tell the brethren how appreciative I am of their loving expressions. I am glad to learn that the visit of Dr. and Mrs. Macklin is proving a blessing to the churches, and I much regret that I have been deprived of the many sweet fellowships I had anticipated during their sojourn in our midst. I would like to record my sincere appreciation of the way the brethren have rallied around me, and willingly helped me in keeping up the standard of the "Christian" during the last few weeks. I am still hoping to be able to carry on my work even though my illness is likely to be longer and more serious than I expected. We have fallen upon grievous times, and it is almost unseemly that one should intrude his personal afflictions at a time when all the world is plunged into grief and is so apprehensive of the future. There may be trying times before the churches, and, may be, many will feel they must restrict their expenditures for the Lord's work. The church, however, should not be the first to suffer, but the last, when our means are straitened. The call of the present hour to the brotherhood is for the making of supreme exertions to carry on successfully the work of God.

F. G. DUNN.

devoting three days instead of two to the business of Home and Foreign Missions. We congratulate these brethren, who in the face of the commercial depression caused by the war and the severe drought in the Central State, have determined to hold their Conference as usual. They evidently feel that the work of the Lord must not be straitened, and with brave hearts have secured the largest hall in the city for their great public meetings. It is well in these days of military excitement to call the minds of the public from the contemplation of war to the greater issues involved in the service of the Prince of Peace. There is every reason to hope that the churches throughout South Australia will rise to the occasion and unite in making the Conference one of the best and most enthusiastic yet held. If depression exists, there is all the more reason to rally to the support of the Lord's work. While military authorities are engaged in the prosecution of war arrangements, our S.A. brethren in Conference assembled will be laying plans for the conquests of the gospel.

Faith and Funds.

The general dislocation of commerce, and practically of everything else, must necessarily entail a certain amount of hardship even at this distance from the seat of war, but so far this exists in imagination rather than in reality. Whether the enjoyment of anticipation or that of realisation is the greater used to be a hackneyed theme for discussion in mutual improvement societies, but there can be no doubt that our fears are often stronger than our faith and stronger than facts warrant. Timorous and Mistrust fled before the sight of the lions which Christian on his courageous approach found chained. It behoves the disciple of Christ to face the future with confidence and quietness. There is no need in Australia and New Zealand for anything even resembling panic. The Commonwealth and State Governments are making adequate provision for the welfare of the community, and there is every reason to assume that in the course of a short time matters will be adjusted and the stream of commerce for the moment disturbed resume its normal flow. It is to be hoped that in the meantime the work of the Lord will not be allowed to suffer for lack of funds. It is a depressing fact that in some cases religious obligations are regarded as subsidiary and consequently the church is to that extent crippled financially. Of course, where men are thrown out of employment they cannot contribute as formerly, and for this reason those in work should make the greater sacrifices. This is a testing time, and it behoves all who have the welfare of Zion at heart to manfully face the issue. The needs of the fields were never more urgent, and if we have faith the requisite funds will be forthcoming.

"Peace on Earth."

Our minds are filled with thoughts of the war. The newspapers are crowded with war news more or less, and often less, reliable. Everywhere flags are flying, volunteers are enlisting, bands are playing, and boys are

shouting. An overwhelming wave of militarism is extending throughout the Commonwealth and New Zealand. While our hearts are filled with anxiety and our sympathies are naturally with our Empire, it is difficult to avoid being carried away with the military enthusiasm. And yet the principles of the Prince of Peace are as real and as important to-day as they were a few months ago. The fact that England has been drawn into the awful conflict in which half the world is involved does not alter the fact that war is barbarous and infernal. It is the triumph of the brutal over the spiritual. What a sad commentary on our common Christianity is the fact that English and German subjects of the King, whose coming was accompanied by the proclamation of "Peace on earth," are doing their best to slay each other. Nor can we lay the flattering unction to our souls that we have a monopoly of devotion to Christ. In the enemy's country there are many who love the Lord as well as we, and who think they are doing God service by shooting their spiritual brethren. On both sides the dominant desire is for victory and conquest. The map of Europe is to be rearranged and territory is to be taken by force and retained. It is a matter of might rather than of right. And where does the sermon on the mount come in? Are we to confess that where as individuals our national and our Christian interests conflict the Christian must give way to the national? We readily recognise the grave difficulties of the situation, and can only conclude that we must be guided by the spirit and teaching of the King of kings and Lord of lords. Meanwhile our prayers may well rise on behalf of the sufferers of all nationalities, the thousands of widows and orphans, and for those who have the direction of events that peace counsels may prevail.

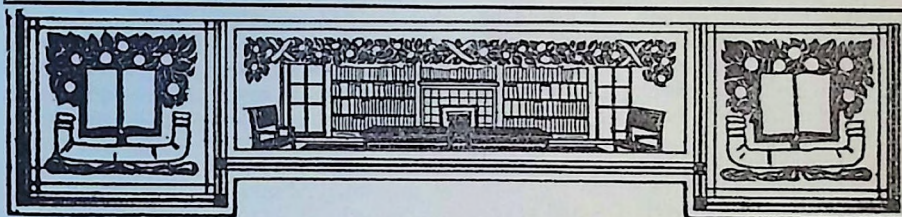
Campbell Morgan on Baptism.

Dr. Campbell Morgan, the eminent Congregational minister of London, has come out openly as a supporter of believer's immersion. The *Christian World Pulpit* contains a sermon preached in his own church on June 21 in which the doctor was very outspoken. The text was Matt. 28: 19, 20, and commenting on "Baptising them into the name," etc, he said:—"There is no question at all that baptism in those days meant immersion. This is not open to question. It may be said that the form matters nothing, that it may be that of sprinkling water upon the person or pouring water upon the person, or of immersion. If we think we are wiser than those first Christians, I do not object. I affirm unhesitatingly that the original word means immersion. I affirm that in order to point out that the symbol which Jesus commanded was a symbol suggesting death unto life. In the overwhelming beneath the waters we have the symbol of death. In the emergence from the waters we have the resurrection of life beyond death, resurrection life." Again he says:—"In the early days of our Lord's resurrection, the early days of the apostolic church, and for a long time after, baptism was a public break with the past; an out-

ward and definite confession on the part of the men who became disciples of Jesus Christ that they had become disciples of Jesus Christ. Therein was its supreme value, therein to-day is its supreme value; and therein those of us who have neglected it have lost very much. Our Lord charged his disciples to practise that simple and sublime rite; he commanded that those coming to him, and submitting to him, and trusting him, entering into the fellowship of his own, should publicly and definitely confess that they have broken with the past, and that in this simple and sacred symbol. I say again, whether the form can be changed I will not discuss; I have no quarrel with those who

think it may, but I do affirm that for myself I prefer to abide by the primitive rite in the old and simple form. Seeing that the Lord did leave with us who bear his name only two simple rites or ceremonies, that of his table and that of baptism, I prefer to follow his command according to the earliest method, even though others may be perfectly justified in changing the form. Do not let that discussion as to form hinder the sense of the importance of the supreme value of baptism." The late J. B. Rotherham was a warm personal friend of Dr. Campbell Morgan's, and a member of his Bible Class. Possibly this may have had something to do with his avowal of New Testament teaching.

THE DEMOCRACY OF CHRISTIAN FAITH.



By E. Richard Edwards in "The Indiana Pulpit."

Text.—Matt. 23: 8-10: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ."

By the term "democracy" in this discourse we are not to have in mind political programme or a system of economics. The word stands for a spirit. In the text there is to be found a fine interpretation of this spirit. Brotherhood is a fundamental idea in true democracy. This ideal has been developed by the Son of God in a manner that satisfies beyond all other teachers. The theme should possess a profound interest for the man or woman who would rightly understand the progress of our race, and discover the well-worn pathway over which humanity has plodded most patiently and won the victories that are worth while. Trace the cause of social and political revolutions, and you find it has always been the spirit of democracy moving on the hearts of the people and giving them a passion for justice, liberty and fair dealing. The dominant note of our day, the characteristic tendency, is toward democracy. This popular impulse the world over is based on a broadening of men's sympathy; the instinct of the common people; a break with the traditions and conventions that violate a true love of liberty and subordinate man to institutions; and last, but not least, the decay of bossism, whether in a political machine or an ecclesiastical hierarchy. Absolutism as a system of administration in church or State has heard its death-knell. The cry that "special privileges" are an injustice is heard in no uncertain tone by both king and priest. There is a democracy of government, of society, of religion. All these interests are being affected. Changes are advancing so

rapidly that we have difficulty in keeping abreast of them. The rising tide of democracy is visibly and clearly affecting our nation in all her complex social activities and ideals. Let us briefly touch upon some illustrations outside the spiritual sphere, that later we may see more clearly the application of the spirit of democracy to Christian faith. The very best evidence of the growth of the spirit of democracy in the political sphere offers proof, first of all, in the rise of the independent citizen and the large place he is occupying in legislative affairs, and he has become a real menace to the political boss and has been throwing political shibboleths into the junk-heap. He laughs at the appeal to a partisan prejudice, and the label of the man who wants office must state his character rather than his party. Independent citizenship now holds the balance of power and must be reckoned with seriously. Thinking men laugh to scorn the tactics of the old regime, the demagogue, the stand-patter, and vote on principle in preference to party. This is only an indication of that deeper stream of protest in the form of democracy that will cleanse and reform politics and give back to the people the power and rights that belong to them. This means that the people must rule, not a self-appointed set of masters. We are selecting leaders, not bosses, and the person elected is regarded as a servant of the people, not a dictator.

In educational circles the same spirit of democracy is leavening our methods. The people wanted to know why our system should be administered for the favor of those who will have the advantage of a collegiate course, as against instruction that will fit the many for the humbler pursuits. The answer is found in the introduction of manual training and domestic science and commercial courses. Thus, public education

is broadening its scope, and widening in its application, and considering the many, not the few. All classes and all stations must be considered.

The industrial realm affords still another evidence of the resistless growth of the spirit of democracy. Trusts and combines are being called to the bar of justice, and interrogated. The giant industries have discovered that they can no longer assume an independent attitude and defy public sentiment and the spirit of fair dealing. There will be a radical change, and Government regulation is the coming order, and that is democracy.

Somebody is now ready to inquire why all these references to that which seems to have forgotten the real theme of this discourse. What has been said is simply to prepare us to recognise our old friend democracy in religious progress and change. It would be surpassing strange to find the spirit to which we have referred affecting all issues and all human activities, and passing by the most vital and fundamental issue of all, man's spiritual interests.

If you search deeply enough, you will find that the changing order to which we have referred is really the leaven of sound religious convictions whose inspiration is in the life and teaching of the one who spoke the words of the text. Absolutism, politically, socially and industrially, is taking its place with the ghosts and phantoms of the past, and so greatly has it affected religious life, that, in religious affairs, it is struggling for existence. With those who have been controlled by a religious hierarchy, the question is, How can I reconcile loyalty to the church as the final authority, with the democratic spirit? The Protestant churches are the children of the democratic movement in some measure. The reformers were the insurgents of their day in religion. In fact, the things we have that are really worth while are the result of insurgency in whatever realm it has chosen to work or in the reform it has sought to accomplish. In the Roman or Anglican Church the spirit of modernism is causing much concern, and it will not down. In a recent volume entitled "The Spirit of Democracy," Lyman Abbott says: "The question whether God's inspiring and counselling presence is universal and brings with it a gift of eternal life which is as free to all as the air we breathe and the sunshine which vitalises and empowers us, or whether eternal life, bestowed by an absentee God, is piped and conduited through an appointed hierarchy, from whom alone the laity can receive it." That touches the very heart of the question.

A few years since Henry Watterson was crying, "Back to the Constitution," and that is exactly the need for a large part of the religious world to-day in relation to God's world. To that religious body known in current literature as "Disciples of Christ," or "Christian Church," this agitation is no new thing. In examining the history of this religious reformation, begun a little over a century ago, the two names, Alexander and Thomas Campbell, stand prominently as leaders. In the light of modern progress it

would not be amiss to class them as real insurgents. If they were living to-day, these men would find a tremendous tide of democracy ready to carry their plea to the height of popularity. Ignoring the authority vested in religious councils or ecclesiastical assemblies; repudiating special privileges as the prerogative of the so-called clergy; inspired to a close study of the apostolic church—they seemed to be preparing the way for the restoration of the people's rights. It was the spirit of the Boston tea party in Colonial times, and the plea was the same; i.e., "Taxation without representation is tyranny." It was a protest against special privilege in sacerdotal orders or church authority, and a passionate, self-sacrificing labor to restore the democratic conditions that existed in the early church. It was a masterly stroke and a godly audacity that insisted on taking up Christian faith and practice where the early church had left off, and restore the authority to the people. Combinations in restraint of religious freedom are as unjust and culpable as in other affairs. Monopoly of religion was infinitely worse than some of the monopolies with us at present. Absolutism was assailed and challenged. It was the same spirit that has made uneasy in these days the head that wears a crown. Why, even China is awakening, and has established a republic. Mexico is now in the throes of a revolution, and we have felt a deep sympathy for the insurgents. The tide of democracy, with resistless power, is touching and cleansing every coast. It will, it must, it is, affecting religion and giving back to the people their rights before God.

One of the first things to be discovered in an attempt to restore the democracy of apostolic faith was that the church created her ministry as she had need: the ecclesiastics did not create the church. The people ruled. Since that time it has been the avowed policy of presumptuous religious leaders on their own initiative or through church councils to dictate legislation for the people, and to insist that their formularies must be accepted for admission to the kingdom. The reason for this interference with the individual conscience in spiritual affairs was the claim that the action and control of sacerdotal orders would preserve the unity of the church. The fact is nothing has been more conducive to the destruction of that unity. Opinions and deductions were substituted for the plainly revealed conditions of salvation in the Scriptures, and the result among believers was confusion worse confounded. We honor and claim all honest and effective religious reformers as common property. We hail them as the courageous insurgents of their day and age. Their monumental achievements in answering the spirit of a true democracy will abide as a rich heritage. From the age in which they flourished to the present, hierarchial orders, with their unwarranted claims and spectacular adornments, are finding it difficult to maintain their assumptions and rule. Believers are more and more coming to stand "in the liberty wherewith Christ has made them free." God intended that all should have free ac-

cess to his grace, and none should possess special privileges in the realm of Christian faith. The brotherhood and equality of all believers before God was and is the glory of our faith and the satisfying answer to the passion for the same principle in affairs outside of religion. No more popular, Scriptural and effective position could be taken by any religious body, and no message would so greatly hearten the people and win them to the support of Christian faith, as to insist that the very struggles we are witnessing the world over are the attempt to establish the Christian principle of brotherhood in social relationships. If the claim is here made that Christian faith is imbued with the spirit of democracy, several things will need to be established for supporting the claim. The first argument advanced would be that, if we are to have the faith necessary for our salvation, it must be universally accessible. We must have a right in common to the sources of belief, and the way of approach must be open to all without distinction of position or delegated powers or permission from so-called guardians of the faith. No special privileges nor private roads to the favor of God or the salvation he so freely offers through Christ Jesus our Lord. The hierarchy of religious faith is the reason and conscience of the individual. The source of faith is in the word of God, and the response to its teaching and the obedience to its commands is the corroboration that must come from the soul of the inquirer, and thus provide "the witness of the Spirit with our spirit that we are children of God." God has spoken plainly and clearly to man. He would have all men saved, and has not indicated that any man or set of men outside the apostles have a special right to translate his message into human creeds or confessions of faith. That position appeals to every person who has been conscious of the movement toward democracy, and is the only position consistent with the liberty that has ever more been the passion of the race. Christ is the object of faith. His character and position and teachings are revealed in the Word of God. That Word furnishes the testimony upon which rests our faith. This being true, all must have a right to the testimony. We are to justify our faith and practice by what the Lord has spoken. This revelation is free to all. There can be no monopoly by self-constituted human authority. "Whosoever will, let him come and take of the water of life freely." That is the broadest possible invitation, and binds all to the one source of Christian faith and practice and on the same terms. If that is not democracy of faith, we have blundered in understanding the term.

To be Continued.

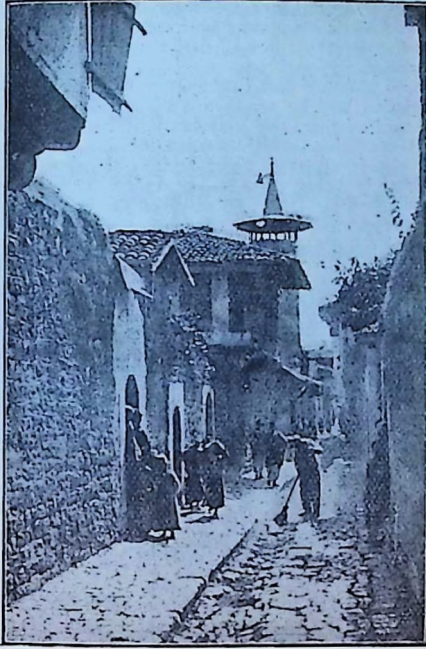
Think on thy wants, on thy faults. Recollect all the patience, all the kindness, all the tenderness, which has been shown thee. Think also on life—how short it is, how much unavoidable bitterness it possesses: how much which it is easier either to bear or chase away; and think how the power of affection can make all things right.—*Frederika Bremer.*

In the Footsteps of Paul.

By Harold J. Shepstone.

The coming rapid development of Asia Minor will undoubtedly do much to awaken public interest in this wonderful land, and, what is more, call attention to those old cities made famous in Holy Writ through their association with Paul.

Indeed, was not the Apostle to the Gentiles born at Tarsus, one of its principal



A Street of Antioch, Syria.

cities? Then was it not to the cities and peoples of this little-known but nevertheless historic land that Paul made long and toilsome journeys, enduring great hardships and perils in order that he might preach the gospel? Here, too, were founded the earliest of the Christian churches.

Here the greatest conquerors of the world contended for supremacy; here were fought out the wars of the Medes and Persians with the Scythians; of the Greeks with the Persians; and of the Romans with the Mithridates and Parthians, and later the Turks with the weak Byzantine empire. Here Alexander the Great and the Romans successively strove for the mastery of the civilised world. Here stood proud Ephesus with its great Temple to Diana, one of the eight wonders of the world, where Paul preached regularly for two years, till many of the sorcerers and others brought their books of superstition and burnt them; Troas, where the young man Eutychus fell asleep and, falling down, broke his neck, but was miraculously restored to life by the Apostle; Lystra, where Paul healed the cripple; Cæsarea, where he was brought before Felix, who trembled at his preaching, and a host of other places known by name to every Bible reader.

Altogether Paul made four great missionary journeys. Three of these were taken

from Antioch, in Syria, which may be described as the Apostle's head-quarters, the last being his voyage from Sidon to Rome as a prisoner. Antioch, therefore, became the cradle of Gentile Christianity. It was here that a Christian community was for the time formed independently of the synagogue, and here the members of the new sect were first called Christians.

In the days of Paul, that is, in A.D. 44 to 50, over eighteen hundred years ago now, this historic and memorable city of Northern Syria was a delightful place to sojourn in. The ancient writers called it "Antioch the Beautiful," and "The Crown of the East." It boasted of a population of half a million souls, and was the capital of the old Greek kings of Syria. The banks of the River Orontes that flows through it were lined with stately and noble palaces, while it contained many fine public buildings and works of art and some beautiful synagogues. At one time it even vied with Rome itself in splendor. It was the principal stopping place of the great caravans on their way to and from the Euphrates.

It was amidst this magnificence and splendor that the first Christian Church arose which, through the zeal of its disciples, carried the gospel north-westward into Asia Minor, to the islands of the Great Sea, to Macedonia, Greece and Italy. Alas, this mother church of Christianity no longer exists in stone, for it has gone, and so has Antioch's ancient glory. To-day it is but a sleepy, old-world town, occupying scarcely one-tenth part of its ancient area. Indeed, its present population does not number more than 15,000 souls.

Nevertheless it is in many ways a delightfully quaint and picturesque Eastern city, with narrow streets, every other house in which would appear to possess an architectural style of its own. One can well spend three or four days wandering about its streets, visiting its primitive market place, inspecting its ruins, its walls and gates and ancient monasteries. Indeed, the archæologist would find a rich field in and around

Antioch, for the place simply abounds with relics of a bygone civilisation. Many of these ruins are the result of terrible earthquakes which have visited the place in comparatively recent years. Who knows but what patient digging and research might not reveal the remains of the church whose elders heard the voice of the Holy Spirit bidding them separate Paul and Barnabas for the work to which they had been called? The coming of the Bagdad Railway to Aleppo, about a day's journey to the east, and also to the port of Alexandretta, a little way to the north, is expected to do much for Antioch in restoring some of her lost prosperity.

Paul's first journey was taken in company with Barnabas and a relative named Mark, and lasted about two years. His first objective was the island of Cyprus, lying off the Syrian coast, now under British administration. We can picture the little band crossing the bridge over the Orontes and making their way past the plantations to Seleucia, the ancient port of Antioch, where they embarked. The port is now in ruins, though the walls enclosing the basin are still preserved. The ancient rock aqueduct, part tunnel and part channel, which ran from the city to the sea, for the double purpose of draining off after a sudden storm the waters of the turbulent stream that rushes down the mountain here and of supplying the town and harbor with water, can still be traced. The position of the flood gates and the passage from which vessels were moved from the inner to the outer harbor can be accurately marked. The great piers of the latter are still to be seen under water. The stones are of great size, some of them 20 feet long, 5 feet deep and 6 feet wide.

From this very harbor, then, Paul and Barnabas sailed to commence the first great evangelistic tour deliberately planned by the Christian Church. After a tour of the island, the preachers sailed to Perga, in Pamphylia, a Roman province on the south coast of Asia Minor, travelling thence to Antioch in Pisidia. To follow them step by step is



Part of Antioch, showing Waterwheel and the River Orontes.

unnecessary here, as their journeys are recorded in the Acts. Rather we will note how we can best to-day visit these cities and places which Paul saw, and wherein he preached during the three trips he made into this wonderful country. As we are in Antioch, our best plan will be to go by road to Alexandretta and there take steamer to Mersina, now an important port on the Cilician coast. Shortly, even this sea trip will not be necessary, for Alexandretta will be linked with the Bagdad Railway.

Once at Mersina, we can follow the railway through the heart of the country, leaving this link with civilisation here and there in order to visit those places which claim our particular attention. As we journey along, particularly over the great mountain ranges, we begin to realise the difficulties and dangers to which those early, zealous missionaries were constantly exposed. They encountered perils innumerable—perils of watercourses, perils of robbers, perils of the wilderness, perils among fallen brethren, hunger, thirst, fasting and cold.

To be Continued.

Christ the Great Magnet.

By Horace Kingsbury.

In all our efforts towards Christian union it behooves us all to remember, first and last, that Christ is the Great Magnet. The union that Christ prayed for, and the world waits for, is not that which would be, if one denomination swallowed up all the others. Our call to divided Christendom is not, "You come to us," but "Let us all come to Christ"; for, when we all truly come to him, we shall find ourselves together at the foot of his cross. There is certainly a need for agreement upon statement of truths, but the greater need of the present hour is real devotion to him who is the Truth. If the great army of Christians in the world to-day had such faith in Christ as disposes the heart to render unto him every act of acceptable obedience, and such consecration to Christ as acknowledges his absolute ownership, unconsciously sectional lines would fade away, and there would gradually dawn upon us all that blessed truth that "we be brethren."

We do not linger long enough in the shadow of the cross, forgetting that there should be our permanent abiding place. I have always been moved by the simple story of the mighty influence of a picture of the thorn-crowned Christ upon the heart of the gay young Zinzendorf. That picture and these words, "All this I did for thee: What hast thou done for me?" helped to move the heart of him who was henceforth to be a man of God, and soon to become the father of the Moravian missions. But the suffering Christ not only moves men's hearts out towards himself, but forms a loving bond that unites them with each other. A recent writer tells us of an old white-haired man standing fascinated in a gallery before a picture of Jesus. After gazing at it for a few moments he murmured, with face all aglow, "Bless him, I love him!" A stranger stand-

ing near overheard him, and said, "Brother, I love him too," and soon there was in front of that picture a little company of people with hand clasped to hand, utter strangers to one another, but made one by their common love to Jesus Christ.

Oh, yes, the cross unites, and Christ is the Great Magnet still. Brethren, let us lift him up, and he will draw all men unto himself.

S.A. Conference Arrangements.

Conference plans have been rearranged by the S.A. Evangelistic Union in consequence of the decision to postpone the Federal Conference.

Monday, Tuesday and Wednesday, Sept. 14, 15 and 16, will be devoted to all-day consideration of Conference business. The Sisters' Conference will be held as originally planned on the 11th. Other meetings as follows:—

GROTE-ST. CHAPEL.

Wednesday, Sept. 9, 7.30, President's Reception and Welcome to Dr. Macklin and Family.

Thursday, Sept. 10, 6.15, Men's knife and fork tea, followed by addresses to men from B. W. Huntsman, F. W. Norwood, and Dr. Macklin.

Friday, Sept. 11, 7.45, United Temperance Demonstration; Lady Holder and other speakers.

Saturday, Sept. 12, 7.45, Enthusiastic Christian Endeavor Rally. A. J. Fischer and others.

EXHIBITION HALL.

Lord's Day, Sept. 13, 3 p.m., Conference Sermon by Dr. Macklin.

Monday, Sept. 14, 7.45, Sunday School Demonstration, with musical items and address by W. D. More.

Tuesday, Sept. 15, 7.45 p.m., Foreign Mission. Speakers, Dr. Macklin and J. E. Thomas.

Wednesday, Sept. 16, 6.15, Home Mission Conference Tea.

7.45, Monster Home Mission Demonstration. The culminating meeting. Speakers, President G. D. Wright, D. A. Ewers, and Dr. Macklin.

Thursday, Sept. 17, Conference Picnic. Special train to Long Gully. Return tickets, 1/-.

Correspondence.

DAY OF PRAYER.

May I be allowed space to urge upon our Victorian churches the wisdom and importance of joining with other followers of our Lord in giving effect to the following resolution:—

"The Council of Churches in Victoria appoints Sunday, August 30, as a day of humiliation and intercession, and requests that in all the churches special prayer be offered that peace may be restored, and the cause of righteousness be established. The Council earnestly call on all citizens in their daily private devotions, to pray for the wounded, the sick, the dying, the prisoner, the bereaved, and all sufferers by the war; and further, suggests that daily intercession services should be held in as many convenient centres as possible; and requests the ministers of the various churches to arrange accordingly, so that our faithful people may have every opportunity of meeting for prayer in this time of public calamity. And whereas, an additional local trouble is created by the absence of rain over large areas of the State, the Council requests that special prayer also be offered on the same day of humiliation (August 30), commending our people in these areas to the mercy of our

heavenly Father. And finally, the Council urges that, in view of the approaching Federal elections, the guidance of Almighty God be earnestly sought, so that his glory and the good of the Commonwealth may issue therefrom."

Our nation and our country were surely never in deeper need than in these days. Engaged with others in a terrible struggle for liberty and right: upon the eve of a Parliamentary Election, and face to face with the prospect of failure in our agricultural districts, we may well unite our voices in prayer to God for his kindly help.

We are a praying brotherhood. As a people we believe that prayer "moves the hand that moves the world." Not all of us may believe that rain is withheld until men feel their need and seek the face of God; some may hesitate to pray definitely for the defeat of one Christian nation by another Christian nation; some may feel that the church should have no part in things political; yet every Christian will be ready to ask that in all things the will of the Lord may be done, and that even all these things which seem to be against us and the best interests of the kingdom of heaven, may ultimately bring men to the fuller sense of dependence upon God, and result in the extension of the kingdom of peace.

Permit me to suggest that in all our Victorian churches on next Sunday, August 30, special prayer be offered for a restoration of peace on earth and goodwill among men, and that in all things God may be glorified.—Reg. Enniss, President of Churches of Christ in Victoria.

His Banner.

Oft in a sad and stilly hour
My thoughts have wander'd far above;
Have realised with such sweet power,
"His banner over me is Love."

No doubt or fear can dim my sight
When Jesus' grace and strength I prove;
May this alone make all things bright,
"His banner over me is Love."

Mine may a lonely pathway be,
Its fragrant flowers may all remove,
And still I can look up and see
"His banner over me is love."

I may be sick and weak and faint,
I may not e'en a member move,
But Jesus knows all my complaint,
"His banner over me is Love."

And He can soothe and He can heal,
Or He will say "Come up above";
With me He will in mercy deal,
"His banner over me is Love."

Through all the past His love I trace,
Unchanging in the present prove,
And evermore I'll say through grace,
"His banner over me is Love."

—Mary Ellis.

Jesus.

Oh, he is a sweet Master! One smile from Jesus sustains my soul amid all the storms and frowns of this world. Pray to know Jesus better. Have no other righteousness, no other strength, but only Jesus. Oh, for fulness out of him! Why do we not take all out of Jesus? Keep looking, then, to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus; be joined to him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.—McCheyne.

In the Realm of the Bible School

THE TEN VIRGINS.

Sunday School Lesson for September 13,

Matt. 25: 1-13.

A. R. Main, M.A.

This study is concerned with what A. B. Bruce rightly calls "one of the most beautiful and touching of the parables"; "the occasion is so happy, the agents so interesting, the issue so tragic."

The story.

The story itself is simple. It gives a picture of an Oriental wedding reception. "The marriage," Hastings' "Dictionary of Christ and the Gospels" states, "usually took place in the evening, so that those coming from a distance might not fail to arrive, and those who were occupied during the day might have liberty to attend." It was the custom for the bridegroom to go for his bride to her father's house and thence escort her to her new home. "The wedding procession was formed. Lanterns and torches were lit to guide him and his companions through the dark silent streets. Those who were waiting to see the procession pass raised the peculiar Oriental cry of marriage festivity, and thus, as the cry was taken up, the fact of his approach was known along the path in front of him.... Owing to the stillness of the air, and the slow pace of the illuminated procession, the cry might be heard half an hour before the arrival of the bridegroom." Amongst the friends were ten maidens furnished with torches whose pleasant duty it was to form part of the escort. On the occasion described, the bridegroom was unusually late in coming, so much so that the ten virgins all "grew drowsy and slept." There is no neglect of duty implied in their sleeping. Both "wise" and "foolish" slept; and since servants announced the coming of the bridegroom, they were wide awake ere their presence in the procession was required. When the cry came, "Behold, the bridegroom! Come ye forth to meet him," all the virgins arose and trimmed their lamps, but five were in difficulties. They had come prepared for an early procession; but, with the delay, their lamps were flickering and on the point of going out, and they had foolishly neglected to bring an extra supply of oil. Not unnaturally, they appealed to the others for some of their oil. These, equally naturally, declined to give oil which was necessary to the replenishing of their own lamps, and told the foolish ones that they had better go to a shop and buy. Even as they went to purchase, the bridegroom came, and those who were ready with lighted lamps entered in with him. The five foolish ones later came and begged for entrance; but "the door was shut" and the only answer they received was "Verily I say unto you, I know you not." Prof. Smith declares that it proves the "folly" of these five that they took the advice, "going to buy oil at midnight, when the merchants would be abed. They should have joined the procession with their dark lamps. Better go in to the wedding in disgrace than be shut out; better 'scarcely saved' than left in the outer darkness." This seems to me singularly to miss the point. Surely it is implied that the lighted

torch was considered an essential; and when we turn to the spiritual meaning which Christ would have us see, the chief thought is of the imperative necessity of such a complete preparation as would ensure our being fitly described as having lamps trimmed and burning. Some other commentators discuss the possibility or probability of the admission of the five even after they went to buy. Had they hurried, might they not yet have caught up with the slowly moving procession? Again, the spiritual lesson is impaired by such supposition. It was too late to prepare for the bridegroom when he was coming. Once more, some have suggested that later, say next day, the five foolish ones could come and get an entrance and then give their congratulations, etc. Wonderful are the suppositions of those who will not be content with the Saviour's description as adequate and complete. Such things could happen at earthly weddings; but doubtless Jesus did not represent any such late entrance because after He, the great Bridegroom, comes at last, they who are not ready to go in with Him will never go in. At any rate, the final word of this parable is, "I know you not." Surely we know what the outer darkness implies.

What shall we learn?

The story is fairly simple; what are its lessons? We shall be wise not to attempt to spiritualise every detail; not to seek too many lessons. It has ever been, e.g., a matter of discussion as to the precise meaning of the lamps and of the extra oil in the vessels. The oil has been variously interpreted as faith, love, almsgiving, the Holy Spirit, good works, etc. It cannot mean all these, and it may mean neither. If we accept one, let us not dogmatise—not even to the extent of saying that the Lord meant no special meaning. (It is remarkable that in the parables he interpreted, the Lord did go into considerable detail; see Matt. 13.)

The first thing to note is that this is a parable which deals with Christians professed or real. It has no direct reference to the non-professor. For all the virgins made some preparation to meet the Bridegroom, who is of course our Lord himself.

We must refuse to see special significance in the numbers of wise and foolish respectively. Ten may be chosen as a number of completeness; but it would be gratuitous and foolish to suppose that the Lord meant that half of the members of his church had mere profession, or at least were so indifferent and careless that they must be shut out of the marriage feast at last.

It will never do to seek to make a point against "sleepy Christians." It may be the case that many Christians fall out because they go to sleep so near to the place where they get in; that many need the advice, "Awake, thou that sleepest"—but this is no part of the lesson of this parable. The wise slept as well as the foolish.

Imperatively we must notice (1) the occasion of the parable, and (2) the lesson our Lord definitely emphasised. The preceding chapter gives us the circumstances. In 24: 42, Jesus had told his disciples (see 24: 3), "Watch, therefore: for ye know not on what day your Lord cometh." In

verse 44, he repeated this exhortation solemnly in other words. A series of parables was next spoken to emphasise this lesson. Of the virgins and the talents, Plummer suggestively writes: "Matthew adds here two parables which still further enforce the lesson as to the necessity of watchfulness with regard to the coming of the Son of man. Both of them take us to the moment of the coming, and show us from that point of view what the conduct of Christians ought to be, in preparation for so decisive an event. The two epithets given to the good servant in 24: 45 give us the key to what is necessary; there must be both *fidelity* and *wisdom*. In the Ten Virgins the need of wisdom is insisted upon; in the Talents the need of fidelity." The Lord Jesus himself at the close of the parable of our study gives the lesson: "Watch, therefore, for ye know not the day nor the hour." He tells us to watch, and in the parable he shows how to watch. The lesson is not Watch as opposed to Sleep; but we are to be *prepared*, and particularly to be ready *whenever* the Bridegroom comes, be that soon or late.

The five prudent virgins were ready for either an early or delayed appearance of the bridegroom. Their lamps were burning and they had an additional supply of oil. The foolish five had light for a time, but no oil in reserve. We may if we will regard the lamps as "the outward marks of a Christian life," and the oil as "inward spiritual power." But it would be well to emphasise the fact that what was wrong with the foolish virgins was *inadequate* preparation. Scant preparation might suffice if the coming of the Bridegroom were early. But the Bridegroom tarried—and to take the risk of inadequate preparation for this contingency is folly. Some folk become Christians, and they get on splendidly for a time. They seem as good and zealous as any. But they tire, become careless, as time goes on. They have some preparation, but not enough. They do not make their calling and election sure. They do not endure to the end. We must be professors and possessors—perchance the parable teaches that. But it does certainly teach the need of wise carefulness, prudence in preparation for a coming which may be soon or late.

The question has been raised as to whether the five wise were selfish. Should they not have given some oil? A well-known New England essayist, as he looked at Rinaldi's beautiful group in marble, and noticed the pathetic entreaty of the foolish virgin and the uplifted hand, as if to guard her treasure, and the look of deep sadness as the wise virgin refuses her sister's request, expressed a not uncommon feeling on the part of many when they read Christ's story. He said: "She should have given her the oil." There is a simple but satisfactory reply. "No parable can be made exactly to coincide with the details of the truth which it sets forth. It was necessary to show that the foolish virgins could not have the consequences of their folly averted at the last moment; and this could not be done in any better way than in representing them as asking and being refused. But the refusal of the wise virgins to give of their oil indicates, not want of will, but want of power." The fact is, there are some things which cannot be transferred. Character is one such thing. Preparation for the presence of the King is also such a matter. "It is impossible for one person to impart to another the spiritual power which comes from frequent communion with God's Spirit." We must get these things for ourselves. We must now prepare for the coming of the Lord; for when he comes, the time of opportunity has gone.



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

The East Knocking at the Doors of the West.

By far the most important news of the whole world this month—it may well be during this year—is summed up in the little ship bearing the Japanese name Komagata Maru.

There she has been lying anchored off Vancouver with her Indian passengers waiting for permission to land.

She is the East knocking at the doors of the West: the Asiatic on the doorstep of the Anglo-Saxon. And Canada is making her a test case. Is Canada to exclude the Indian, the Japanese, the Chinese from entering her doors in large numbers?

The problem is an industrial one on the surface—a question of cutting out white labor by the cheapness of Asiatic living. But it is also a commercial, racial, social and religious problem involving those tremendous and complex issues of race-fusion or segregation, of moral uplift, industrial development, educational progress and religious salvation in East and West which form the greatest problem crying for solution in the next half-century.

If you land to-day on a South Sea Island, Chinese coolies and Indian laborers run down to compete with Samoan or Fijian for your employ. The Prime Minister of New Zealand has declared in the last month that the New Zealand Defence Act was prompted by fear of Asiatic attack, and that he hopes to pass legislation prohibiting the entrance of Hindus into New Zealand. In South Africa the problem created by the importation of Indians (as labor) by ourselves as white people issued in a frightful imbroglio between Anglo-Saxon, Kaffir and Indian which was full of menace. That situation created seething discontent in India, and the fact that it has so far been moved on to sounder and happier lines is due to the fact that the Indians themselves (non-Christians though they are) chose two young North Indian missionaries to go out to South Africa. One of these missionaries has since come home to England, has had long and important negotiations with Sir Edward Grey, and has now just returned to India.

Intense feeling is developing both in our dominions on the one hand and in Asia on the other. This is not a problem which can be settled by rule of thumb, but needs a long, continuous search for the Christian solution.

The *Times*, commenting on the Komagata Maru case, has advocated a principle for Canada, receiving wide assent, that—

.... free peoples have a right to say whom they will admit into their country, just as free men have the right to say whom they will admit into their houses.

We cannot help feeling that that statement involves a perfectly colossal menace. Japan, fully-armed and buoyantly confident; China, now mining in the greatest coal-fields and the greatest iron-fields in the world, and beginning to face possibilities of producing her own Dreadnoughts and guns, with her four hundred millions of people, hardy, and careless of death; and India, with its teeming population, have, in that case, the right to exclude the West from Asia, with all those enormous commercial, governmental, social and industrial interests which we share in China and India.

It is easy to use the word Armageddon in oratorical exaggeration, but no conception of the frightful world-Armageddon of warfare has ever remotely approached the hideous realities which would then be upon us.

It may not be without help to recall that when Paul tramped his way through the mighty ravine of the Cilician Gates from Tarsus to the high plateau of Lystra, Iconium and the rest, he was in the middle of a civilisation where Greek and Roman on the one side and the Asiatic on the other, in a miniature way, illustrated similar to those of the present day. The great and central aim of his ministry was in a word "reconciliation"—that Gentile and Jew should fuse their hates in a common worship of love. His whole effort was bent to the practical work of bringing in—within the Roman Empire of his day—a greater kingdom.

"Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman; but Christ is all, and in all."

The modern missionary enterprise is called to bend all its energies to this same task on a scale utterly without precedent, and amid conditions which blend cynical and material ambition, ever watchful and eager for aggrandisement, with a legitimate anxiety to preserve the best in Western civilisation.—*L.M.S. Chronicle*.

Our Oriental Debt.

By Percival A. Davey.

It is our debt, as Christians pledged to learn, practise, and proclaim the Christian gospel, that we owe to our own people and to the Continental and Island nations of the Pacific.

It is our debt to the Orient and to ourselves, for we also are Orientals, and our Father daily makes his sun to rise on the evil and the good in China, Korea, and Japan, just when he sends rain on the just and on the unjust in Australia.

We should pay our debt for our own sakes. It is of no use living in a false security. All so-called Christian nations have a large godless element which is ever a menace to the highest ideals and the truest progress. The foes to be faced are the foes within our own borders. Should our people forget God, should the moral sense be weakened and the spirit of lawlessness be increased,

then retribution will as ever follow sin, and disaster will be bound to come.

It is idle to arm ourselves against foes without and fail to cope with foes within if we have the best interests of our infant nation at heart.

When the kingdom of Judah had fallen into an idolatrous and immoral condition, and was threatened by foreign foes, the heart of the king and of his people "was moved as the trees of the forest are moved by the wind," and then Isaiah heard the voice saying, "Say ye not a conspiracy, neither fear ye their fear, nor be in dread thereof. The Lord of hosts, him shall ye sanctify, and let him be your fear and let him be your dread." This is the voice every Christian man at least should hear, and heed to-day, even if others will not. "Happy is the nation whose God is the Lord: 'Righteousness exalts a nation.' God's saving message needs to be powerfully proclaimed continually to quicken the moral and religious sense of our own people. Australia should more and more become a paradise on earth, which shall produce fruits for the healing of the nations. A lawless and godless Australia would be a curse to the Orient.

For their sakes and our own we should pay our ever-recurring debt to the Orient. The Pacific nations are destined to come closer together. It is of great importance that these nations shall learn to understand each other. The Pacific nations should be able to solve all international questions in a pacific manner. In order to be able to do so they must have, each with each, a sympathetic appreciation of one another's national problems, and dispassionately solve these problems in the spirit of our common Father in heaven, and in keeping with the spirit of Christian brotherhood.

Jesus Christ in his church through the preaching of his gospel furnishes the one dynamic which is urging not only individuals, but nations, to practise the golden rule. Jesus Christ is the peacemaker. More effective work for the good of all can be done by preaching and practising his gospel to our own people and to other Orientals than could possibly be done with army and navy for the good of any.

He who wishes to rear in Australia a beautiful temple of humanity should remember that "It is not by an army, nor by power, but by my Spirit, saith the Lord of hosts."

The gospel is like mercy, "It blesses him that gives and him that takes." To rob others in this matter is to rob ourselves and posterity. Therefore let us pay our debt to the Orient.

Circulation of the Bible.

The American Bible Society in its ninety-eighth annual report announces that the issues for last year amounted to 5,251,176 volumes. This surpasses all previous records, and shows an increase of 1,201,566 volumes over the total for 1912. The issues have consisted of 412,229 Bibles, 763,158 New Testaments, and 4,075,789 Portions. Especially noteworthy is the circulation in China, where 1,653,965 volumes were sent out—an advance of 286,561 volumes over the previous year. Adding together the circulation last year of the B.F.B.S.—8,058,233 copies; of the N.B.S.S.—2,697,886 copies; and of the A.B.S.—5,251,176; we find that these three organisations sent out into the world during 1913 no fewer than 16,007,295 copies of the Scriptures.

The Family Altar

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

THE BLESSEDNESS OF TRIALS.

Our trials never hurt us unless they harden us. When rightly used they drive us to prayer, and prayer drives them from us. A soul without trouble is like meal without leaven, or a ship becalmed in the midst of the sea. Each of us will have them this week. Let us use them aright—take them in prayer to God—and we may through them become princes with the Lord.

SUNDAY, AUGUST 30.

Gems of Thought.—"I will not let thee go except thou bless me" (Gen. 32: 26).

Scatter thy wishes, and their arrows fall
Broken and spent beneath Fate's frowning wall.
Forge from their fragments one sharp spear of will—
The barriers frown, but thou shalt pierce them still.
—Priscilla Leonard.

There are in human hearts battlefields as grand
as Thermopylae, as great as Waterloo.—Boonton.

Bible Reading.—Gen. 32: 22-30: A prince with God.

MONDAY, AUGUST 31.

Gems of Thought.—"Let him trust in the name of the Lord, and stay upon his God" (Isa. 50: 10). Man must ask, and God will answer, yet he may not understand, Knowing but our poor language, all the writing of His hand; In our meagre speech we ask Him, and He answers in His own; Vastly beyond our thought the blessing that we blindly judge is none. —Lucy Larcom.

God unfolds his purposes to those who keep his commandments; obedience is the mother of insight.—Maclaren.

Bible Reading.—Isaiah 50: 5-11: Following light increaseth light.

TUESDAY, SEPTEMBER 1.

Gems of Thought.—"Serve the Lord with fear, and rejoice with trembling" (Psalm 2: 11).

I'll not confer with sorrow
Till to-morrow;
But joy shall have her way
This very day.
—T. B. Aldrich.

Don't never pay 't go lookin' fer trouble—it's too easy t' find. There ain't no sech thing's trouble in this world less ye look fer it. Happiness won't hev nuthin' t' dew with a man thet likes trouble. Minnit a man stops lookin' fer trouble happiness'll look fer him.—Irving Bacheller.

Bible Reading.—Psalm 2: 1-12: All should be happy.

WEDNESDAY, SEPTEMBER 2.

Gems of Thought.—"Abide in me and I in you" (John 15: 4).

"Speak to Him thou, for He hears,
And spirit with spirit can meet;
Closer He is than breathing,
And nearer than hands and feet."

There are three ways in which we become acquainted with a person—by letter, by messenger and by personal association. Even so do we become acquainted with God. He has written many

letters. Every book of the Bible is a letter. He has sent many messengers—prophets, disciples. He has come to associate with us in Christ. By prayer we can talk with him. These ways are no more mysterious between a person and God than between two persons on earth.—C. A. Vincent.

Bible Reading.—John 15: 1-8: Abiding in God.

THURSDAY, SEPTEMBER 3.

Gems of Thought.—"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27: 6).

He that is thy friend indeed,
He will help thee in thy need.
If thou sorrow, he will weep;
If thou wake, he can not sleep;
Thus in every grief in heart
He with thee doth bear a part.
—Shakespeare.

When true friends part they should lock up one another's secrets, and change keys.—Faltham.

Bible Reading.—Prov. 27: 1-10: Faithful friends.

FRIDAY, SEPTEMBER 4.

Gems of Thought.—"This day is this Scripture fulfilled in your ears" (Luke 4: 21).

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.
—Cowper.

In the British Navy there is a scarlet thread running through every line of cordage, and though a rope be cut into inch pieces, it can be recognised as belonging to the Government. So is there a scarlet thread running all through the Bible—the whole Book points to Christ. In the promise made to Adam appears the first twig of the tree. Twig after twig is added till we can count fifteen hundred promises, direct and indirect, of the Messiah.—A. T. Pierson.

Bible Reading.—Luke 4: 16-22: Fulfilled prophecy.

SATURDAY, SEPTEMBER 5.

Gems of Thought.—"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16).

Go, make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it, and mend his own.
—Robert Collyer.

In the mint a piece of metal is placed on the die. Noiselessly, and with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it, and when the touch is over, there is an impression made on the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power, and stamped with the image of Christ's likeness; and when that touch of teacher, parent or friend is over, there are impressions that will remain when the sun is old, and the stars have forgotten to shine.—R. H. Bennett.

Earth is sweet, but heaven is sweeter;
Faith complete, but love completer,
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes,
And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss.
Though we stumble, though we fall,
God is helping, after all.

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THE AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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

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

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

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Tasmania.

LAUNCESTON.—On Thursday night, Aug. 13, a lantern lecture was delivered on "Beautiful New Zealand," in aid of the school hall fund. An electric arc lamp was used in the lantern, the result being a splendid light, with bright clear pictures. A few more pounds were added to the fund. On Sunday night, the 16th, one young man was baptised in the chapel before the evening service. The Bible School is still growing, and the children pay good attention to early attendance and lessons.—A. W. Heron, Aug. 8.

West Australia.

FREMANTLE.—Lord's day, August 16, Jas. Bridge presided over a splendid meeting in the morning. We had visitors from Northam, W.A., and Victoria. Bro. Cole gave the exhortation. Sister Mrs. Svenson, who was baptised the previous Wednesday evening, was received into fellowship. John Leach delivered a very instructive address at the Junior C.E. Our Bible School continues to receive new scholars almost every month. We are glad to have Sister Miss Reeves home again. Monday night we had a fine Senior C.E. meeting. Subject, "Committees and their Work." Our Dorcas Society and Mission Band sisters are having good meetings. The work is growing. We have had forty new members received during the last nine months.—E. G. Warren, Aug. 18.

PERTH.—At our prayer meeting last Wednesday evening the scholars of the Chinese Mission School were present, one of whom made the good confession. E. Jeffrey read an excellent paper written by J. Platt upon the subject, "The Flower of a Meek Spirit." Last Lord's day morning we were pleased to have with us Cyprus Mitchell, from America. He gave a helpful address to a large and interested gathering. We again had the pleasure of welcoming into our membership three Chinese members of the mission school. There was a good attendance at the gospel service in the evening, when H. Wright rendered a solo, and Bro. Blakemore spoke upon the subject, "On the Firing Line." A young woman decided for the Christian life.—W.A., Aug. 17.

Queensland.

BRISBANE.—On the 9th inst. Bro. Morton, who is on his way to Ma Ma Creek church, worshipped with us and exhorted the church. On the 13th a very successful Home Mission rally was held under the auspices of the Women's State Executive. Addresses were given by W. J. Way, State organiser; and evangelist C. H. Pratt, of West Moreton. Last Lord's day W. Suchting gave a very helpful exhortation. Arrangements are being made to make a comprehensive attendance check, and visit of church paper members.—H.C.S.

ANNERLEY.—At the mid-week meeting on August 12, Bro. Nightingale gave a helpful talk on Ephesians 2. Yesterday morning we received by letters of transfer from Ann-st., Sister Miss F. Keddie, Bren. H. Martin, L. Beutzen, and James Martin. J. Swan gave a helpful address on "Rejoice in the Lord." S. Trudgian occupied the platform at night, and gave a fine address on "The Conversion of a Queen's Treasurer."—A.R., Aug. 17.

CHARTERS TOWERS.—On Aug. 2 one woman confessed Christ. Splendid meeting Aug. 9. Two young women accepted Jesus. Aug. 16 the

chapel was crowded. Bro. O'Brien's subject, "The Inspiration of the New Testament," left no room for doubt. Our membership is now 46.—R. Coward, Aug. 17.

MA MA CREEK.—Our new preacher arrived on the 15th inst. from the South Coast of N.S.W., and exhorted the church, giving us many encouraging words. In the evening he gave a very stirring address to one of the best audiences for a long time. Bible School is moving along very well. Next Tuesday night is the welcome social to Bro. Morton.—T.A.C., Aug. 16.

New Zealand.

AUCKLAND (Dominion-road).—Yesterday's meeting for breaking of bread was a record in the church's history, the chapel being crowded, and 130 participating, while on Wednesday evening as many were present at a social reunion of past and present members. At the latter meeting greetings were read from past members scattered throughout the Dominion, and as far away as Adelaide and Hobart. All the institutions in connection with the church are progressing splendidly.—J.W.

CHRISTCHURCH.—Last Sunday Bro. Gebbie completed the series of addresses on the "Letters to the Seven Churches," by an able exposition, with present-day applications, on the letter to the Laodiceans. At night he preached on "The War and the Gospel." To-morrow night his subject is to be "Lessons from the Front." Bro. Hill spoke at the mid-week prayer service on "Enthusiasm." Last Monday night a Young Women's Mission Circle was organised, with the purpose of supporting Sister McNally in Rhodesia. A live Band of Hope meeting was held on Thursday, while next Thursday a concert is being held in aid of the building fund.—P.S.N., Aug. 15.

DUNEDIN.—Misses Bull and McNally, members of the Church of Christ, Christchurch, left on August 16 for South Africa, to take up work in connection with the Forest Vale Mission, Southern Rhodesia. At the Tabernacle, Great King-st., on August 7, an opportunity was taken to bid them farewell and wish them God speed. Miss M. Lowe, president of the C.W.B.M., presided, and brief addresses were delivered by P. D. McCallum (Tabernacle) and T. Arnold (North-east Valley). The mission at Forest Vale is under the charge of J. Sherriff, and is near to the stations carried on by the Churches of Christ under the supervision of F. L. Hadfield and Thomas Anderson at Intini and Bulawayo. Bro. Sherriff had asked the C.W.B.M. to secure the services of a sister for his work, and the above two volunteered. To assist Sister McNally in paying her passage, the churches were appealed to for £20, and more than this amount was raised. The salary of Miss McNally will be paid by the Christchurch Mission Circle, Bro. Sherriff supporting Miss Bull. The Tabernacle has donated £20 towards the funds of the N.Z. Expeditionary Force.—L.C.J.S., Aug. 17.

AUCKLAND.—There were 118 present in our primary school yesterday, which is under the charge of Mrs. Perkins, Mrs. Shepherd, Miss Morton, Miss Pilkington, Miss Hume and Miss Dewar. Upstairs there were over 200, and every class was in the honor list, which they are entitled to be on condition that there are not more than three away. Four classes were absolutely full, four had only one away, three classes with two away, and two with three away. This is the best attendance we have had for a long time, and we

are endeavoring to prove our motto, "Every scholar, every teacher, present every Sunday." Some of the young men in the Bible Class are in camp; nevertheless they had about 50 present.—E.A.P., Aug. 17.

South Australia.

BERRI.—The work in the Murray River district continues nicely. On August 11 we held our first gospel service at Noora. On Lord's day afternoon, August 16, we held our first service at Renmark. We hope soon to have a strong cause established in Renmark, which is a fruit growing settlement with a population of about 2500. At Berri the work is very promising. The church realise their great need of a home of their own, and to this end they are aiming; and if any would like to help these good brethren to secure this home, S. W. Edwards would be pleased to hear from them.—R. Raymond.

PYAP WEST.—July 19, Bro. Davie presided, Bro. Curtis giving the address. At the gospel service Bro. Curtis preached on "Is it possible to eradicate Christianity from the world?" On August 2 Bro. Curtis presided, and Bro. Raymond spoke on "The Parable of the Talents." At the evening service Bro. Raymond gave a very earnest address on "The Church." A good attendance is being maintained at the gospel meetings.—L.S.D.

PORT PIRIE.—On July 30 an enjoyable social took place in connection with our Junior C.E. Society, about 50 Juniors being present. Mr. G. Hobben, secretary of the South Australian Baptist Union, preached on August 2 to a good congregation on "The Parable of the Lost Sheep." The Y.P.S.C.E. is doing well. On August 5 a very enjoyable missionary evening was held in aid of Foreign Missions. In the absence of Bro. Johnston, who began a three weeks' mission at Pirie South, Bro. Hamp conducted the services last Sunday. Good meetings to-day. Bro. Johnston gave a fine educational exhortation from Rev. 3: 16, and Geo. Canning preached very acceptably from John 13: 35 at night.—E. A. Arnold, Aug. 10.

GROTE-ST.—This morning we had with us D. A. Ewers, who exhorted the church. C. E. R. Mitchell, from America, addressed the Adult Bible Class this afternoon. This evening Bro. Thomas preached to a large congregation. A collection was taken up in aid of the poor, which realised £5/9/-.

COTTONVILLE.—Last week we had to wish good-bye to one of our brightest young men, Reg. McNicol, who has left with the Signal Engineers for Melbourne. A safe return is our earnest prayer. We are again indebted to Bro. and Sister J. McNicol for giving us permission to place two more tennis courts on their property. With four courts and a good membership the club is looking forward to a splendid season. Nice meetings yesterday. The hearty co-operation of the members and the outside interest is particularly encouraging.—B.W.M., Aug. 24.

MAYLANDS.—Since last report three received by letter, and one by restoration. On Wednesday the half-yearly business meeting was held, and the various reports showed good and progressive work. The statement of the finances by F. Lang, work. The statement of the finances by F. Lang, of lois (hon. treas.) was adopted. By the desire of the Home Mission Committee the church has had to appoint its evangelist. H. R. Taylor was unanimously asked to continue for the fourth year, and has consented to do so. G. Collins presided this morning; 119 broke bread, and at night 151 listened to an address, "Light in the Prison."—R.L.A., Aug. 23.

HINDMARSH.—Aug. 22, good meetings. Century Bible Class had the pleasure of a visit from B. W. Huntsman, who gave a very inspiring address. 6.30, at the conclusion of a fine discourse by H. D. Smith, on the second coming, one young man from the Bible Class made the good confession. Next Sunday, August 30, the 59th anniversary services will be held, when H. D. Smith will conclude his ministry of 50 years, 22½ of which has been spent at Robert-st. Sept. 6, G. P. Cuttriss will commence his labors amongst us.—J.W. Snook.

TUMBY BAY.—On Sunday, Aug. 16, we had a special young people's meeting, when we had the best attendance for several months. It was a very bright service, with several solos and a splendid song service. Last Wednesday evening our Club was visited by the Methodist Bible Class, which provided the programme for the meeting. Recently the Methodist minister, the Congregational, and the writer spent a week touring through the district, holding temperance meetings. Five meetings were held over a widely scattered district, each of which was well attended. Motions were carried by overwhelming majorities, pledging to vote six o'clock for closing of liquor bars, and supporting the idea of a local option poll in Flinders Southern District.—A.J.F.

KADINA.—On Thursday afternoon last the other lad who confessed Christ at the anniversary services was baptised. On Friday evening a combined prayer meeting from all the churches was held in our chapel, when there was a large number present. These prayer meetings are to be continued while the war is on. A fair number around the Lord's table this morning, when the lady who was baptised was received into the church. Bro. Verco exhorted from Heb. 6: 1. This evening Bro. Verco gave a beautiful address to a large number of people.—Jas. H. Thomas, Aug. 23.

QUEENSTOWN.—Wednesday, Aug. 19, we had a fine meeting, organised and presided over by the Alberton branch of the W.C.T.U. A good number was present. Lady Holder was in the chair, and spoke *re* early closing of liquor bars. Then followed an address by Mr. A. H. Melbourne, which was much appreciated. Sunday, August 23, fair attendance of members around the Lord's table. Bro. Lawton presided. J. Burls addressed on Heb. 7. Evening, Aubrey Wilson preached to a good audience.—H. Watkins, Aug. 23.

BALAKLAVA.—Bro. and Sister W. C. Brooker arrived here last Wednesday to work with us in a mission. Meetings were held Wednesday and Friday nights for members, and many prayers offered for the work. On Thursday night Bro. Brooker gave a lantern lecture for men only, and about 100 were present, many having driven long distances to attend. The lecture was so helpful that many requests have been made for another such meeting. Yesterday (Sunday) was the Sunday School anniversary, and the first day of the mission. The audiences were the largest we have ever had on an anniversary occasion, about 300 present in afternoon, and 350 at night. The singing of the school was excellent. O. H. Finlayson conducted, and Misses O. Loader and E. Curtis were organists. Four were welcomed into the church during the day, Sisters Whiting and Skidmore by letter from Lameroo, and two sisters who were immersed during the week. The scholars will long remember the address by Bro. Brooker on the "Red, White and Blue," the building being tastefully decorated with these colors. One of our young men, Mal Roberts, leaves this week for camp, and will shortly leave with the Expeditionary Force. One of our K.S.P. boys is going also. The mission continues till Sept. 7.—W. L. Ewers.

MOONTA.—August 23, splendid meetings all day. Morning, Ray Killmer, of Wallaroo, presided, and Bro. Cuttriss exhorted. We had the joy of receiving five who had followed the Lord in baptism on the previous Friday night, also Bro. David, a Chinese brother from Grote-st. Bible School, good attendance, and several new scholars. Gospel service, Bro. Cuttriss gave a splendid address. The members and scholars of the beginners' department of the kindergarten met last Wednesday afternoon in the lecture hall, to say good-bye to Teddy Cuttriss. There was a good attendance of parents and friends, and afternoon tea was dispensed by the teachers. Miss Glyn, on behalf of the teachers and class, presented Teddy with an enlarged framed photograph of the class.—B. Marsh.

NORWOOD.—Good meetings all day. H. D. Smith addressed the Adult Bible Class in the afternoon, and spoke to a good attendance on "The Second Coming of our Lord." Bro. Dickson was in capital form in the evening, and was encouraged by a fine attendance of members and friends. A concert under the auspices of the Sunday School

was held in the lecture hall on August 20. Items were rendered in a creditable manner by the various departments. The singing was under the baton of Mr. Matthews, and was much appreciated. Music arranged by Sandercock's orchestra with Miss Sando as pianist. The proceeds, £6/6/6, will be a help to us for the furnishing fund in our new Sunday School. We miss our genial church secretary, Bro. Weir, who is now in camp with the Expeditionary Forces. We hope he will soon be back with us again. Our numbers have been depleted by the angel of death. On Saturday, 15th, our aged Bro. Kruger passed away after a long and painful illness. Our brother was for many years a faithful member with us, and by example on the Lord's day morning did much to forward the Master's cause. On Tuesday, 18th, we laid to rest our young Bro. A. Francis, who also suffered for a long time, ere the dear Lord called him away. We lovingly sympathise with all the dear ones who are left to mourn, but also rejoice that they have gone to be with the dear Master, which is far better.—T.T.

New South Wales

INVERELL.—Meeting for breaking of bread nicely attended on Lord's day. Glad to have Sister Mrs. Tewkesbury with us. A gloom hung over the service in consequence of the death of Sister Ricketts. Bro. Waters conducted an in memoriam service at night, when feeling reference was made to our late sister's death.—H. W. Cust, Aug. 17.

BALMAIN.—Bro. Carter preached on Aug. 16, when two stepped out on the Lord's side. We have started a Sunday School with an attendance of 19 the first Sunday, August 9, and 36 the second. We want a strong Christian to take charge of that, and some teachers. A few of the City Mission Band have thrown in their lot with us, also Bro. Nicholson. We are now meeting in College Hall, Evans-st., Rozelle.—E.A.M., Aug. 17.

MEREWETHER.—On August 16 Bro. Wright exhorted the church from Psalm 5. Bro. Fretwell preached a splendid sermon on "Consecration," and two girls 15 years of age were immersed into Christ. One of them was a daughter of Bro. James Fraser. This brings the number of Frasers in membership to 17. 11 have been added to the Lord during the last five weeks. The Bible School is also growing.—Jos. Fraser.

TAREE.—Last Lord's day night, after the gospel service, a united service was held to make intercession for the war, a crowded house being assembled. Bro. Burns has been ill, but is well again now, and P. G. Saxby preached the gospel in his place at night, and addressed the church in the morning. E. J. Saxby filled the outpost engagements. Sister C. I. Macaulay, from Sydney, formerly Taree, is now on a fortnight's visit here.—T. T. Macaulay, Aug. 9.

HAMILTON.—On last Sunday afternoon the Bible School prizes were distributed. At the evening meeting Bro. Jinks spoke on "Christian Soldier."

BELMORE.—Yesterday Chas. Rush spoke at the worship meeting. Good attendance. The message was helpful. The building was again packed at the evening meeting. A. E. Forbes had for his theme, "Is there a Hell?" A girl from the Bible School made the good confession.—John Rodger, Aug. 24.

SYDNEY.—At the conclusion of an impressive gospel address by H. G. Harward, one young man came forward to-night. At the morning service D. R. Hall gave a fine practical address on "Our Thoughts." Two Sisters Wright received into fellowship by letter of transfer from Paddington. Bro. Harward concludes the series of addresses on the Bible on Tuesday night.—J.C.

PETERSHAM.—At the church business meeting held on Wednesday night, Bro. Poole was unanimously reappointed as evangelist for an indefinite period. We have had the joy of witnessing eleven confessions during the three months he has been with us. August 23, good attendance at the morning meeting. Splendid address by J. Saxby. One young girl received into fellowship. At the gospel meeting Bro. Poole preached a stirring sermon, when two made the good confession.—T.I.

NORTH SYDNEY.—On August 16 we received a welcome visit from Bro. Bagley. His address was bright and cheerful. The gospel service was led by Bro. Webber. A duet was rendered by Bren. Horsey and Tingate, and an anthem by the choir. On August 23 Bro. Morris gave an uplifting address on "The Church of Christ." In the evening Alan Price preached on "Prophecy and Fulfilment of Scripture." The choir rendered a beautiful anthem.—F. J. Reeson.

ENMORE.—At the morning service to-day, Sunday, August 23, seven were received into fellowship by faith and baptism. Amongst our visitors we were glad to welcome Bro. Garland, from W.A. The address by Bro. W. Green was much appreciated. The gospel service was well attended. Bren. Heaton and Young sang a duet entitled "In Jesus." Bro. Illingworth preached on "The Sovereignty of Jehovah." Our sisters are very busy making garments for the soldiers, and are enthusiastic about the patriotic fund. Bro. W. Edwards, one of our promising young men, leaves this week with the Medical Army Corps. He was given a "good-bye" in the Bible School. Intercession services are being held every Wednesday evening. A fine teachers' social was enjoyed on Tuesday last. Bro. Illingworth is about to take a few weeks' rest. He was going to Adelaide to the Federal Conference, but this having been postponed, he will now stay near home. We expect him to be out of town for three Sundays (Sept. 6, 13, 20). Our annual picnic, which is usually held in September, has been postponed till November.

ERSKINEVILLE.—Lord's day, August 23, our church anniversary services were held. A large gathering at the breaking of bread. The roll of members was well answered, many old members coming back into the work. A. E. Illingworth, of Enmore, delivered the anniversary address, which was greatly enjoyed. In the afternoon the building was crowded. Record attendance, there being 190 scholars present, 28 new scholars being enrolled in the Bible School, and 6 new members being enrolled in the Adult Class. Bro. Pond gave a fine address. At the gospel service we had a very large gathering, Bro. Pond preaching. The choir rendered a special item, Miss L. Mitchell leading in solo.—W. Budgen, Aug. 23.

MOSMAN.—We had Mr. and Mrs. McDonald with us all to-day. Splendid addresses were given by Bro. Walden both morning and evening, his subject in the evening being, "My peace I give unto you." We are expecting to enter the new building one month from to-day.—A.E.O.

CHATSWOOD.—A. Webber delivered a very helpful address at the morning service. Among our visitors were Mrs. McPherson and Miss M. Holloway, from Lygon-st. Good meeting at night. We gratefully acknowledge 10/- from Mr. F. Hayes, for our building fund. The church building will be opened on Sunday, Sept. 6, at 10.45, by A. Price, President of the Conference. Public demonstration on Tuesday, Sept. 8, at 8 p.m. Our friends everywhere invited. Take train to Chatswood. The building is in Victoria Avenue, five minutes' walk from the station, along the tram line.—T. Bagley.

MEREWETHER.—On August 22 a welcome social was extended to Bro. Fretwell as our evangelist. He has been preaching for us since Bro. Coleman left. The church has been wonderfully blessed under his labors. Several of the brethren welcomed him, and promised to give him all the support possible. The choir rendered some anthems, under the baton of Sister Penington. Song by Mrs. Penington; solo by the two Misses Fraser, and a fine recitation by Sister Bamfield. In a short address Bro. Fretwell expressed his thanks to the brethren. On August 23 Bro. Fretwell exhorted the church, and preached at night. Two young women were added to the church, and seven new scholars to the Bible School. Kindergarten growing rapidly.—Jos. Fraser.

Victoria.

WARRACKNABEAL.—Good meeting again yesterday. Pleased to have with us Sister Holdness, from Sydney, and Sister Mills, who has

Continued on page 576.

Over Night.

By Cora S. Day.

"I can't seem to decide what to do in this matter," worried the young business man. He had gone to an older friend for advice.

"Must it be settled at once, to-day?" the other asked.

"Oh, no. The thing doesn't come up for settlement until next week. But I always like to clear my desk every day—and this came out this morning."

"It's ordinarily a good rule to clear the day's work up in the day," agreed the older man. "But such cases as this are exceptions. Take my advice, John, go home and 'sleep on it' to-night. That's a good old-fashioned rule for bothersome things, you know. Someone—Whitney, I think—says: 'It's good to put a bother away over night; it all straightens out in the morning.' He is right, too. There is Divine magic in the silence and rest and darkness of the night and in the relaxing of tense brain and nerves in sleep. The knots in many a problem have untied themselves while the bothered brain and befogged judgment rested from the task. Take the question home with you, but not in a spirit of worry. Put it before the Lord in your prayer to-night—it's a point he will help you handle. Then leave it to him while you rest, and I think you'll find that he who never sleeps will have the answer ready for you in the morning."

It was a week later when they met again, and the older man asked how the matter had gone.

"All right," was the hearty response. "I did as you said—and the very thought of God soothed and quieted and rested me. I reverently believe he took the responsibility and gave me the before unthought solution that came in the morning."—*American Messenger.*

Manning River District Conference, N.S.W.

At a meeting of delegates representing the churches at Taree, Wingham, Killabakh, and Tinonee, held at Sister Newby's residence in Wingham on July 27, it was decided to form a District Missionary Committee for the better organization and more efficient working of the district. The churches were accordingly asked to appoint representatives to act on the Committee, and on the 14th inst. the first Committee meeting was held at Wingham in the Methodist chapel. The following delegates met: Bren. E. J. Saxby, V. Billingham, A. Stephenson, Vic. Collins (Taree), G. W. Cross and W. Walker (Wingham), R. Bully (Killabakh), Bro. C. Collins (Taree), and G. Golland and Sister Chapman (Tinonee) were unavoidably absent. Bro. G. Burns, evangelist, was present *ex officio*.

Officers were appointed for the year, and new financial arrangements were made. The Committee now assumes responsibility for the financing of the evangelistic work of this district. Collectors were also appointed for each church, namely: E. J. Saxby, Taree; G. W. Cross, Wingham; Geo. Golland, Tinonee; R. Bully, Killabakh; C. Jenkins, Cooperbrook; R. Latimore, Comboyne. The officers are as follows: President, Evangelist G. Burns; Vice-President, W. Walker, junr.; Secretary, E. J. Saxby; Treasurer, A. Stephenson.

The next Committee meeting is to be held on Sept. 15, at Taree.

It is confidently expected that this new move will greatly help in the better working of this large district.

Queensland Home Mission Notes.

W. J. Way.

Since our last notes things have been progressing nicely. We finished up at Yingerbay on Sunday, August 2, and commenced at Wallumbilla on the 9th. Some years ago the cause of Christ was in a flourishing condition, but owing to death and removals it went back, and for some time the brethren who live at long distances ceased to break bread. The Lord's Supper has now been re-established. We have been here two Lord's days, and while we would be pleased to see more attending to the breaking of bread, the evening services have been most satisfactory. We expect to spend another week here. I cannot close this notice of Wallumbilla without expressing sincere appreciation of the sacrifice and efforts of H. Hembrow. Our brother, who is a young man, has nobly endeavored to keep the Christ before the people by constantly preaching the gospel. The seed has been sown. Our brother has manfully tried to serve his generation by proclaiming Christ to those who attended. May God reward his servant. Both Yingerbay and Wallumbilla are sending on contributions to the Home Mission funds.

Albion.—We rejoice to be able to report that Albion capped the stumps for a new building on the 12th inst. The meetings were good, and the day's proceedings resulted in £84 cash and promises, which is most gratifying. The allotment should soon now be adorned with a comfortable building.

Sisters H.M. Rally.—The sisters of Queensland are heroically trying to raise one hundred pounds for Home Mission work. Sister Nightingale and the noble band associated with her richly merit the sympathy and hearty help of all the sisters in the State for their labors and self-sacrificing efforts to push the work along. Very few really know how much we are indebted to these helpers in the furtherance of the gospel of Christ. At the rally held on the 13th in Ann-st. chapel, stirring addresses were given by evangelists Way and Pratt. An encouraging amount was collected, and an impetus was given to the work.

Since last Conference we have established the cause at Sunnybank, and resuscitated the order of worship at Yingerbay and Wallumbilla.

Obituary.

WELSFORD.—After a brief illness Mrs. Welsford, of the North Fitzroy church, fell asleep on the 13th of August, at the Austin Hospital. In her early life our sister was a member of the Baptist Church at North Melbourne, being baptised by the late Mr. Clark. On her marriage she became associated with the Church of Christ. Her lot in life has been very hard, through misfortune and disease, which rendered her a cripple. Through all the dark days, the early faith of a girl stood by her, and cheered her, and she came through her difficulties patiently and with resignation. Her last days were brightened by the kindly ministry of her cousin, till the increase of her disease necessitated her removal to the hospital, where after a few days' suffering, she exchanged earth's disappointments and trials for the joy and bliss of heaven.—J. W. Baker, North Fitzroy, Vic.

RAILTON.—After a short, sharp illness, one of our pioneers, Mrs. David B. Railton, fell asleep at Ivanhoe on the 22nd of July. The deceased lady was the widow of our late Bro. David Railton, and with her husband formed one of the "old brigade" who did so much for the cause in the early days of our church history. Our sister in her early life was associated with the Particular Baptists, but with her husband became connected with the Swanston-st. church, where they had happy fellowship for years. Coming out to Northcote they fellowshipped with the church at North Fitzroy, where for some years they worshipped. On the death of her husband, she continued her membership here until her death, but owing to her deafness she has not been in attendance for some considerable time. Deprived through physical in-

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firmity of the privilege of worship, our sister filled in her time making clothing for the poor and Miss Sutherland's home, and many a poor home has been gladdened by the thoughtful generosity and kindness of our sister. It may be well said of her that her life was crowded with kindly deeds. Her ministries knew no boundary lines, and her activities were incessant. She will long be remembered for her goodness, as well as her faith and loyalty to Jesus Christ. She had reached the ripe age of 72 years, and fell asleep with the full assurance of eternal life in Jesus Christ. She was the mother of Bro. Thos. Railton, of Glenferrie church, and Mrs. E. Smedley, of North Fitzroy.—J.W.B., North Fitzroy, Vic.

RICKETTS.—After an illness of but one short week our dearly beloved Sister Agnes Emma Ricketts left the scenes of this world's activities and "fell on sleep" on August 14 at 5 a.m. It was only some five weeks ago that our late sister draped the building for Bro. Geo. Williams, now departed. None amongst us thought that hers would be the next service of the kind. Our sister at one time was associated with the Salvation Army, but on receiving more light decided to walk in it. A mother in Israel, full of good works, are appreciations not too expressive of this woman's many virtues. A sad husband and six children are left to mourn their irreparable loss. Bro. Waters officiated at the graveside, and spoke words of comfort to the sorrowing and warning to the careless ones. Again we commend the bereaved ones heartily to Jesus.—H. W. Cust, Inverell, N.S.W.

ASTWOOD.—After a brief illness of less than four days, Sister Astwood passed away early on Sunday morning, July 26. Our sister was baptised by the late Bro. Edward Lewis thirty years ago in Wellington. A few years afterwards she left with her husband and family to go inland; and together they took up residence recently in Palmerston. Since leaving Wellington she was not privileged to have the fellowship of those of like faith. She therefore rejoiced to find on her arrival that there was a church pleading for primitive Christianity in this town. Our sympathy goes out to the stricken family who have lost a highly esteemed relative whose Christian influence and devotion was greatly appreciated in her home.—L. Johnston, Palmerston North, N.Z.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, per Collectors: Newmarket, per Miss Hatty, £1/7/4.

Churches per Duplex Envelopes: Swanston-st., £8/5/8.

Individual Gifts: E. Fisher, North Richmond, £1; J. Coward, Abbotsford, £1; Sister S. B. Stephenson, Pakenham, 10/-; Mrs. Orgill, Rosedale, 2/6; W. G. Harman, Kyneton, 10/-.

Special New Field Fund: J. H. Boussard, Doncaster, 5/-; A. G. Bennett, Williamstown, 5/-; E. Fisher, N. Richmond, £2; T. Petty, Doncaster, £1; R. L. Moffatt, Doncaster, £1; W. Lawson, Mildura, £1; Sympathiser, Mildura, £2; Brother, Moreland, £1; J. Wilson, Windsor, 10/-; H. R. Chandler, Montrose, £1.

Assisted Churches towards Preacher's Support: Maryborough, £10/11/9; Warragul, £2/10/-; Pakenham, £3/0/6; Boort, £4/6/8; Port Fairy, £10

16/8; Bet Bet, £9/15/-; Shepparton, £4/10/-; Wonga Park, 10/10; St. Arnaud, £5/10/-; South Melbourne, £8/2/6; Gordon, 5/-; Kyneton, £2 14/2; Stawell, £6/10/6.

Churches, for Student Helpers: Abbotsford, £1 1/9; Fitzroy, £1/1/8.

Miscellaneous: Refund on G. H. Oldfield's Ticket, £1; Year Book Receipts, £1/11/-; Aged Evangelists' Trust (for J. Pittman), £4/6/8.

Total to August 18, £100/0/2.

Treas., W. C. Craigie, 265 Lit. Collins-st., Melb. Secretary, Thos. Hagger, 15 Walsh-st., Coburg.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—H. D. Thoreau.

HAVE YOU READ

"Begging from the World," or Giving the World Fellowship in the Church; second edition, 3d., posted free.

"Is Open Communion Scriptural?" or Making Baptism Null and Void in the things of the Kingdom of God; 3d., posted free.

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Funeral Director

From the Field—Continued.

come from Stawell, and will be received into our number next meeting. We decided that it would be inadvisable to commence a Bible School at present, and anxiously look forward to the time when we shall be in a position to commence our new building. We are glad to report a slight improvement in the health of our Sister Chivell, who has been in the hospital for eight weeks.—W. G. Combridge.

BRIM.—A working bee was held last Wednesday to erect a new fence round the manse and attend to other matters at the chapel. Meetings well attended yesterday, when the writer spoke at both services. The subject for the worship meeting was "An Old Veteran," 2 Tim. 4: 7, and for the gospel service "The War," Jas. 4: 1, when about 70 were present.—W. G. Combridge, Aug. 17.

KYNETON.—Held social last Thursday night under auspices of Young People's Society. Had an enjoyable time. Sisters organised a sewing class; expect later to hold sale of work in connection with our building fund. Will any who have promised anything to the Kyneton building fund please send it on at once to J. E. Shipway, Simpson-st.? Will any who might have received requests please answer at once, in the affirmative if they can? Sister Thomas present again this morning after holiday.—J. E. Shipway.

SANDSMERE.—A meeting for the breaking of bread has been started at this place. The first meeting was held last Lord's day, when twenty met. W. Williams presided, and Bro. Wheaton exhorted. Meetings were held at this place some years ago, but were discontinued because of removals and other causes. It is now intended to hold meetings monthly, and we believe they will be a help and blessing to the disciples in that locality.—A.R.B.

MALVERN.—Good meeting this morning, when we had the pleasure of receiving into fellowship Mrs. Daldy, who was baptised on Wednesday last. At night we had a record meeting to hear Bro. Hagger, who gave an excellent address. We are very thankful to those brethren who responded to our appeal for seats, and are anxious to hear from others.—A.V.H., Aug. 23.

SOUTH RICHMOND.—On August 20 Bro. Hagger delivered a talk on Home Missions to a well attended meeting. A good meeting on Sunday morning, when Bro. Ross Graham spoke on the needs of the church. We deeply regret that we are losing Bro. Sumpton and family, who are leaving for Glen Iris. Splendid gospel service at night. Bro. Wedd. preached, his subject being "The Tears of Jesus."—W. Munday.

BRIGHTON.—We are having good times. Our meetings very much improved. After a powerful address last Sunday one made the good confession, and this evening after an impressive discourse by Bro. Moore a little girl made a stand for Christ, and proved the leader for three others: another girl, a young woman, and the father of one of the girls. In our district next Lord's day is "Go to church Sunday," and we expect the special campaign in the district will result in an enlarged attendance.—R.P.C.

MELBOURNE (Swanston-st.).—We had a number of visitors on Sunday, amongst whom were Miss Melba Maston, from Sydney; Misses Bull and McNally, from New Zealand, who are on their way as missionaries to South Africa. Very fine address from Bro. Franklyn on the letter to "The Church at Smyrna." Another splendid address at night on "Is it worth while being a Christian?" at the close of which there were two confessions. We had a visit from Bro. Hagger, our State evangelist, on Wednesday night, and had a good meeting. We enjoyed a most interesting talk on Home Missions from him. We are indebted to the choir for coming specially on that evening to help in this meeting. The sisters are paying their annual visit to the old folk at the Benevolent Asylum at Cheltenham on Wednesday, and will endeavor to bring a little sunshine into the lives of the inmates while there.

HAWTHORN.—Yesterday Bro. and Sister P. A. Davey, from Japan, were with us. Bro. Davey gave a good address at the morning meeting,

spoke to the Adult Bible Class in the afternoon, and assisted in the gospel service. We were pleased to have had Bro. Davey, senr., with us also. Sister Miss Watson was received into fellowship by obedience to Christ.—A. C. Rankine, Aug. 24.

ABBOTSFORD.—On August 16 we were greatly cheered by a visit from Bro. Reg. Enniss and Sister Enniss. At the morning service Bro. Enniss made a strong appeal on behalf of our Bible College. In the afternoon he set forth the claims of the Bible School, and at night spoke of "Jesus, the Friend of Sinners." To-day, uplifting address from F. J. Siver at the morning worship. At night the writer proclaimed the message, and one young person accepted Christ. We are making preparations for our Bible School anniversary, to be held in September.—C. Young, Aug. 23.

WINDSOR.—Last Lord's day we received Bren. Bowen, Norwood, S.A.; and Warren, Kadina, S.A., by letter, and Mrs. Hunter by immersion. At night we had Bro. Hagger, who gave us one of his "own style" addresses. To-day Bro. Wedd spoke in the morning from "Ye are not your own, ye are bought with a price." Bro. and Sister Horton, from Harcourt, Bro. and Sister Foster, and others, worshipped with us.

DANDENONG.—The meetings are fairly well attended, and Bro. Thomas has been giving a series of interesting addresses. Our anniversary services are to be conducted by Reg. Enniss, Conference President, on Sunday, Sept. 6, in the Town Hall. It was intended to hold a sale of work in December to help liquidate the debt on the church property, but in view of the calls necessary to relieve the suffering certain to follow the war, it has been decided to help the Patriotic and Red Cross funds instead.—J. Proctor, Aug. 23.

PRAHRAN.—August 16, fine meetings through the day. Gospel meeting a record. Thursday, August 20, we were pleased to have Dr. Macklin with us, who delivered a very interesting lecture. August 23, J. E. Allan was with us in the morning and afternoon, and we all enjoyed our fellowship with him. Bro. Gordon has organised a Young Ladies' and a Young Men's Club in connection with the church. These we believe will be a great acquisition.—A.E.M., Aug. 24.

HORSHAM.—A very successful meeting of the officers of Horsham and Polkemmet was held at the residence of Bro. Combridge on August 5, and plans laid for the better working of the circuit. To-day 38 broke bread. To-night saw another full meeting. We are looking forward with pleasure to W. Beiler's mission, to be held here in a few weeks. Bro. Reclitor, senr., an isolated member, was called to his reward last Wednesday night, and his body laid to rest in the Horsham Cemetery. Bro. Combridge conducted the burial service. Bro. Reclitor is an old time member of Swanston-st. church.

SOUTH YARRA.—One confession at South Yarra at the close of A. R. Main's discourse last Lord's day evening. The Bible School secretary is now Bro. H. Quick, 29 Ross-st., Toorak.—T. Murphy.

STAWELL.—One confession since last report, a fine young man. Nice meetings to-day. One of our sisters, who for some months had been ill, met with us again to-day.—A.P.A.B., Aug. 23.

BRUNSWICK.—Helpful exhortations have been given us by Bren. F. McClean, M. W. Green and T. Hagger. The C.E. Society has held its annual business meeting, when new officers were elected. Last Tuesday evening they held a social pound-night, when the secretary, Miss Harriet Trainer, submitted an interesting report. To-day the anniversary of the Society was celebrated, when Wm. Hardie delivered a short address in the afternoon, and M. W. Green preached a special sermon. Singing led by good choir assisted by Sister Mrs. Roy Thompson, and led by Bro. Butler, with Sister Miss Annie Barnden as organist. The chapel was nicely decorated.—W.T., Aug. 23.

CASTLEMAINE.—We had as visitors with us on Lord's day Bro. Lacy, of Boort, and Sister Jermyn, of Melbourne, the writer speaking at the morning service. In the evening Bro. Clipstone spoke on "The Great Salvation," and in response

to the invitation, one young woman made the confession. We have organised an Endeavor Society, instead of the usual mid-week meeting.—D.S., Aug. 24.

ASCOT VALE.—On Thursday evening, Aug. 13, a temperance meeting was held in the chapel. Bro. Kingsbury presided, about 70 being present. Musical items were rendered by the members of the Northcote Quartette party. These were much appreciated. A. G. Day delivered a stirring address. The following resolution was submitted and carried unanimously, viz.: "That this meeting of members of Church of Christ, Ascot Vale and citizens of Essendon District, opposes any amendment to the present Licensing Act, and approves a referendum on the subject of No License at the earliest possible moment." Since last report we have had the pleasure of a visit from Dr. and Mrs. Macklin, which we appreciated very much indeed. Our brother addressed the church on August 16. Last Lord's day J. I. Mudford exhorted very acceptably. At our gospel service Bro. Kingsbury delivered a most impressive address on "A Call to Arms," and at its close two young men made the good confession. Attendances are keeping up well. Good interest manifested. The cause prospering. We regret to state that we will shortly be losing the services of our preacher, who is loved and esteemed by us all. He has done and is still doing a splendid work in our midst, and will be greatly missed by the congregation with whom he is laboring.—J.Y.P.

SOUTH MELBOURNE.—Meetings last Lord's day were well attended: at the evening service the young man who the previous Sunday confessed Christ was immersed. He has accepted the position of joint secretary of the Bible School. Nearly the whole of the congregation remained behind to pray for peace among the nations, and for our loved ones who have volunteered for service.

BURNLEY.—We had one of our largest gospel services on Sunday, August 23. At the conclusion one young man professed his faith in Christ. Our mid-week services are particularly encouraging. Twenty-eight present last Wednesday. We have decided to hold a flower service on Sunday evening, August 30.—R.A.

WARRNAMBOOL.—Very large attendance at the evening service on August 23, when Bro. Jones preached a powerful sermon on "What is Truth." At the Bible School in the afternoon there were 91 present. The mid-week meetings continue to be well attended, and the work altogether is steadily going ahead.

IN MEMORIAM.

MASTON.—In affectionate memory of my dear husband and our father, A. B. Maston, who passed away on August 23, 1907, at Melbourne.—Inserted by his family, Mosman, N.S.W.

MCCANCE.—In loving memory of our dear son, "Will," who passed away from this life to one in heaven on the 28th August, 1907.
"Peace, perfect peace."

MARRIAGE.

FRASER-WILKES.—On August 12, at MacCott's House, the home of the bride, Miss Mary Jane Wilkes, eldest daughter of Mr. and Mrs. R. Wilkes, farmer, was married to Mr. Joseph Fraser, eldest son of Joseph Fraser, Merewether. The bride entered on the arm of her father, who gave her away. The bride carried a bouquet of roses and snowdrops, a present of Mr. Snedden, florist, of Newlampton. The bridesmaid, Evelyn Wilkes, sister to the bride. E. B. Fraser acted as best man. Mr. Browne, evangelist of Church of Christ, Auburn, officiated.

BOARD AND RESIDENCE.

Two young men are offered a comfortable home with an elderly couple; Ripponlea Station, ten minutes; terms moderate; references. Write "Annville," Orrong-road, Elsternwick.

COMING EVENTS.

SEPTEMBER 12 (Saturday).—Erskineville and St. Peters Church of Christ Bible Schools Picnic to Roslyn Gardens. Tickets, 6d.—W. Budd, gen. secretary.

Here and There

The North Perth, W.A., Bible School held a red and blue rally for five weeks, and over 50 names were added to the rolls.

S.A. Conference.—First meeting, Sept. 9. Last meeting, Sept. 16. Conference picnic on 17th. See full list of arrangements in this paper.

The Mildura District Conference, in response to the request of some of the residents in the neighborhood, will commence gospel services at Yatpool on August 30.

A splendid church site has been purchased at Glen Iris, several Melbourne brethren having generously advanced the money, and the local brethren will pay this off gradually.

W. C. Beiler will commence a mission at Hortham, Vic., on Sept. 14; this is another in the series of volunteer missions arranged by the Victorian Home Mission Committee.

"Gershom Bennett," says the *Christian-Evangelist*, "one of Hiram's Australian graduates, is completing work in Columbia University in Old Testament preparatory to education work."

If country and interstate visitors to Adelaide Conference who desire tickets for the welcome to Dr. and Mrs. Macklin will write to Ira A. Pater- noster, he will be glad to send them tickets.

Church secretaries who have not yet settled for tickets sold in connection with Dr. Macklin's auditorium lecture are asked to do so as early as possible. Payment should be made to Bro. Craigie.

The monthly meeting of delegates to the Victorian Bible School Union will be held at Swanston-st. chapel on Monday next, August 31, at 8 p.m. Let every school be represented at that meeting.

J. Binney has so far improved as to be able to leave the private hospital in Adelaide. He is staying for the present with his mother at Strathalbyn. Recent developments encourage him to hope for ultimate recovery.

The church at Owen and Alma, S.A., at the request of the Conference Committee, have kindly liberated A. H. Wilson for three months to work at Moonta between the removal of G. P. Cuttriss and the arrival of J. E. Allan.

We hear that Horace Kingsbury has resigned at Ascot Vale, and has some thought of holding some evangelistic missions. Churches in the Commonwealth and New Zealand desiring his services should communicate with him at 112 Eglinton-st., Moonee Ponds, Victoria.

The statistics to be presented at the S.A. Conference reveal a membership of 6672, with a net increase of 1 church, 125 members, 6 Sunday Schools, and 590 scholars. The Home Mission receipts were £2241, as compared with £2126 last year, and the debit balance is £138, that of last year being £172.

Bro. Gale has now completed his tour of the North West of N.S.W., and is now in the Lismore district. One brother in the North West has contributed £10 to Home Missions. Surely there are many others in the State who could help by a small donation, if not by large. Having a share in Home Mission advance is the truest patriotism.

Will all brethren and sisters who intended visiting Adelaide for Federal Conference kindly notify John Fischer, 78 O'Connell-st., North Adelaide, whether they are coming or not, in view of the fact that the Federal Conference has been postponed but not the State Conference. No arrangements can be completed until this information is to hand.

This is generally a lean time of the year for Home Mission income in Victoria, and hence is a specially good time for brethren to send in their donations, whether large or small. This year is no exception to the rule. An avalanche of contributions now would make the Treasurer smile; try him, brethren. He can be found at 265 Little Collins-st., Melbourne.

Over date of July 13, C. R. Scoville reports to the *Christian Standard* from Bethany, Missouri, "Forty-six converts to-day; 572 to date. Mrs. Scoville, Mr. Marty and wife, and five others that boarded where we did have ptomaine poison, which has developed into typhoid fever, or, otherwise, was that from the first. I am taking them home to-day. Sandy and wife will close up this meeting. I will return here for next Saturday and Sunday if condition of sick permit. We have reached almost 6000 souls since January 1."

In the issue of the "Christian" of January 19, 1905, H. G. Harward made an appeal for the money to pay for a new mission tent for Victoria; in that appeal he said of the tent then being built, "it should stand the wear and tear of several years' hard work. It will cost £90." That tent served for exactly nine years, it having been rendered useless last January. A new one of precisely the same dimensions is now being made, and the means are needed to pay for it. Send a special gift to Thos. Hagger, 15 Walsh-st., Coburg.

When shall the nations Godward turn?

When shall their strivings cease?

When shall all earthly kingdoms learn

The Gospel word of "Peace"?

When shall the herald angels' song,

Voiced sweet at Jesu's birth,

Be heard with joy on every tongue—

"Good-will and Peace on earth"?

O Father, hasten that glad day

When cruel strife shall cease,

And men, with one accord, obey

The heavenly Prince of Peace.—*Sel.*

Queensland Home Missions: Quarterly Silver Offering.—Now that the first offering towards the above is closed, it may be of interest to know that the total amount received from churches, and personal donations, amounted to £41/0/9 (this does not include the one penny-per-week system). Sixteen churches participated, which shows that when the others fall into line a good flow of revenue will obtain. For the second quarter special envelopes have already been supplied to every church, who may fix the time of the offering to suit the convenience of local conditions. Send contributions to H. C. Stitt, Treasurer, Albion.

Dr. W. E. Macklin writes:—"We are through with our Melbourne work, and wish to say that we are delighted with the kind reception which we have had. We have enjoyed every meeting we have had with the church people, and have felt as if we were with home folks. We like the country with its mild climate, cheerful sunshine and beautiful scenery. After the experiences of Chinese unhealthy climate, its wars, famines and pestilences, we feel as if we were having a little foretaste of heaven, so we wish to thank one and all for so many kindnesses and courtesies. We would especially thank Bro. and Sister Lyall and all the members of the family for their kind and cordial hospitality."

In the American *Christian Standard* of July 25 it is reported that Bro. L. R. Patmont, news of whose second disappearance was received some weeks ago, "has been found, and is in the hands of friends. He was in a dazed state of mind when identified at Rib Lake, Wis., on Saturday, July 18." The news arrived at the *Standard* office as that paper was going to press, and the editor says: "Bro. Patmont will be closely guarded and given every attention until fully restored. Meantime, let interested friends wait with patience for the story that can not be told now."

H. R. Urquhart, of Technical College, Auckland, N.Z., has forwarded an outline of the work he is doing in connection with the "Whosoever" mission in Victoria-st., Freeman's Bay. Bro. Urquhart reports that the rent of the hall is 15/- per week, and that there are other expenses inseparable from all work carried on in poor localities. He would be greatly helped "if each of three Auckland brethren who feel interested in this work would help to guarantee the working expenses by contributing to the funds say for one year at the rate of 2/- per week." Brethren in other parts of New Zealand may wish to have a part in this work, brief notices of which have appeared in our news columns from time to time. Any amounts sent to Bro. Urquhart will be wisely expended.

Will brethren in N.S.W. please note that, during the absence of Bro. Saunders from Sydney, until September 25, all monies and donations for the Foreign Mission Committee of N.S.W. should be sent to J. O. Holtz, "Glenorie," Starkey-st., Dulwich Hill.

Friends everywhere are invited to attend the opening celebrations of the church at Chatswood, N.S.W., on Sunday, Sept. 6, at 10.45, 3 p.m., and 7 p.m.; and on Tuesday, Sept. 8, at 8 p.m. The building is in Victoria Avenue, Chatswood, five minutes' walk from the station, along the tram line.

Bible School workers may obtain from school superintendents printed particulars of the School of Methods which is being arranged by the Victorian Bible School Union. Already a number have signified their intention of taking this course of study, and there is every prospect of a very large number of students. Bible School workers cannot afford to lose this excellent opportunity of obtaining the very help they need.

The anniversary of the Hindmarsh church on August 30 is of more than ordinary interest, as H. D. Smith then closes his work there. For over 50 years he has preached the gospel, and for over 22 of these in connection with the church at Hindmarsh. The farewell tea next Wednesday night will be largely attended in honor of the grand old veteran who now retires from active public service, though we hope his voice will yet often be heard. We understand that Bro. and Sister Smith have taken a little orchard near Uraidla in the Mount Lofty hills, where the evening time of his life will be spent.

C. R. Mitchell, who went to America from West Australia nine years ago, has returned. He spent a fortnight in W.A., and last Lord's day in Adelaide, speaking at Glenelg in the morning, addressing the Adult Class at Grote-st. in the afternoon and preaching at Mile End in the evening. Bro. Mitchell attended College at Bethany, Columbia, and Eureka, taking his B.A. at the latter. Here also he won a scholarship which enabled him to attend the Union Theological Seminary, New York, where he took his M.A. degree. He visits his parents in Victoria this week, and we understand will be open for engagement in Australia.

In a paper read before the Victoria Institute, T. H. Darlow drew a striking contrast between church history in North Africa and missionary experience in Madagascar. The church of Tertullian and Cyprian and Augustine neglected to translate the Scriptures into the languages of the common people, and that church has vanished, the region between Port Said and the Atlantic being almost entirely Moslem. In comparatively recent times, the infant mission church of Madagascar endured a quarter of a century of ruthless persecution. But before the missionaries were driven out of that island, they had printed and distributed the Malagasy Bible. The books passed stealthily from hand to hand, and were read in secret at the peril of their owner's lives; yet they kept the sacred fire burning, and when the missionaries returned they found that the little band of Christians had grown from 200 to over 2000.

Priests and the Bible.—Our missionaries at Vigan in the Philippines recently reported the public burning of Bibles by Catholic priests in that city. Now comes the Catholic *Star*, of Cincinnati, glorying in the incident. The Bibles were distributed by a colporteur and taken by the people with avidity, each paying a small sum for a Scripture portion. The priests copied the colporteur's device of introducing his work by means of moving pictures of Biblical scenes, and arranged a cinematograph show of churchly scenes of more or less traditional kind. To this show they admitted people upon presentation of a Bible or Scripture portion. The poor, ignorant, fun-loving populace turned the books in until the priests announced they had nearly three thousand. Then came the bonfire in the public square with great eclat. The reaction is said to have put even more Bibles in the hands of the people, however, and certainly the priests can reap no victory in the end in a land where the public school is educating a rising generation.—*The Christian-Evangelist.*

The Society of Christian Endeavor.**HOUSEHOLD SALVATION.**

August 30 to September 5.

Daily Readings.

Come thou and all thy house. Gen. 7: 1-10.
 He will command His household. Gen. 18: 19;
 Deut. 4: 9, 10.
 Guarding the home. Deut. 22: 8; Psalm 101: 1-8.
 Religion under our own roof. Matt. 5: 14-16; 1
 Tim. 5: 8.
 Lydia and her household. Acts 16: 11-15.
 The Philippian Jailer. Acts 16: 25-34.

Topic.—Household Salvation. Acts 10: 1-8; 11:
 1-15.

Is my light such that "all that are in the house"
 can see it?

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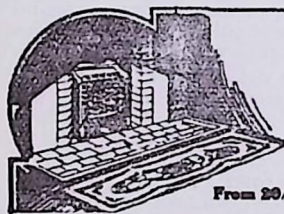
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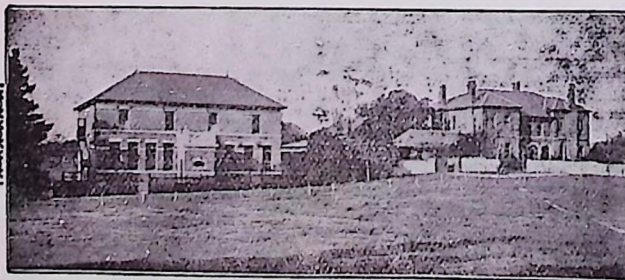
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