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ROMISH GRIEVANCES.

In a recent address delivered by Dr. Mannix, Roman Catholic Archbishop, the statement was made that his co-religionists had many grievances of which to complain, in fact, a whole "litany of grievances." What these grievances are we are not told, except that one of them has to do with the question of education. The Christian Brothers and their pupils, it was contended, had an intolerable grievance because State prizes and scholarships were not thrown open to them. It is, of course, the easiest thing in the world to manufacture grievances. The lobby of people represented by the Archbishop are easily persuaded that they are the victims of injustice. The Romish hierarchy make it their settled policy to see that their faithful followers are not content to be on an equal footing with their fellow citizens. They must have special legislation for their special requirements. Legislation that is framed to suit national requirements is not good enough for them. Their special needs as a religious community must be considered, and any demands they make in this direction must be met. In this way, grievances are manufactured.

Equal liberty.

It is scarcely necessary to say that in these southern lands a Roman Catholic citizen enjoys equal rights and privileges with his other religious neighbors. Every office in the State is open to him, and his abundant presence in the public service of the country is eloquent of the freedom he enjoys in this respect. If left to himself, the average Roman Catholic would be contented enough, and would not know that he had any special grievances to complain about. His ecclesiastical superiors, however, are careful to instruct him in the other direction. To adapt Scriptural phraseology without its precise meaning, he is taught to be "in the world, but not of it." Religious isolation is the thing aimed at. It is because of this that the Roman Catholic hierarchy is opposed to any system of national

education. The public school is an abomination. The average Roman Catholic, we believe, would, in many cases, prefer the public schools to his own parochial ones, were it not for the anathemas of his church.

The real cause at issue.

It should be clearly understood that the quarrel between the Romish Church and the State is not one as to curriculum, but as to whether it shall be denominational or national. No system of education, purely national, will ever satisfy the Romish Church. It is a mistake to suppose that the introduction of Bible lessons into our national system is the only objection. An objection it may be, but it is not the fundamental one. The fundamental objection which Rome has to any system of national education is that it takes the teaching function out of the hands of the Church. Make the national system of education purely secular, and the Church of Rome will denounce it as "Godless." Make provision in it for some kind of religious instruction, with every safeguard for religious liberty, and this too is denounced, as violating the Roman Catholic conscience. The opposition of Rome to public schools is not confined to Australasia. The same conflict is going on in the United States. Father Crowley, in his "Romanism: A Menace to the Nation," says: "There is an open, notorious and evident hostility of priests and prelates, at home and abroad, toward the public school. Catholic publications are filled with articles and editorials which show most malignant hatred of the public school. Catholic clerical hostility toward the public school is a fact with which the American people will be forced to deal with sooner or later—the sooner the better. ... The Catholic clerical scheme to destroy the American public school has three, among other phases:— 1. The bringing of the public school into contempt by characterizing it as "Godless," "vicious," etc. 2. The securing for the Catholic parochial school the largest possible share of the public school tax funds. 3. The encouraging of other sects to start

sectarian schools and to demand public moneys in payment for the secular education of the children."

The final trend.

It will be conceded that if Roman Catholics are opposed to national education as a system, they should have liberty to institute schools for the education of their own children. This liberty they have, and are availing themselves of it to the full extent of their means. It is one of the privileges they enjoy in a free country, but one which the Romish rulers, if they were in power, would never concede to their Protestant brethren. These schools not only impart secular but also religious instruction. The religious instruction is the chief element, and is imparted to the scholars, for the most part, by priests and nuns. The final trend of this religious instruction is thus expressed by Dr. Chas. Strong, of the Australian Church, in a lecture on "Romanism and Education": "Everything," he said, "the nation, the Government, the people existed for the church, above which there could be nothing." And as the "church" in this case means the Vatican at Rome, it follows that Roman Catholic children are being taught, among other things, that the supreme power in spiritual and in secular matters is vested in the hands of a certain number of Italian priests. In the last analysis, their loyalty is demanded by a foreign power. A system which has an issue like this may be tolerated, but should not be encouraged.

A bold challenge.

In view of these things, the demand to share in the State prizes and scholarships has a fair amount of audacity in it. We may regard the demand, however, as only the prelude to something bigger. The former, once granted, will only pave the way for asking and getting a separate grant from the public funds for Roman Catholic schools. Dr. Mannix made a bold challenge when he said: "They were free as Roman Catholics to take whatever side they wished, but he hoped that, if redress did not come

from some party, all Roman Catholics would place Catholic grievances above everything else and make no compromise with any party until they got their own terms." There is more sound than meaning, perhaps, in this challenge. Hitherto this policy has been carried out as far as possible, but it now remains to be seen if they can carry it out more effectively. Being warned, it will be a good thing to be on the alert.

Editorial Notes

Not Too Late.

It is not yet too late for churches and brethren throughout the Commonwealth to contribute to the great Foreign Mission offering. Has every "Christian" reader given something? If not, let him do it at once. Have all who have contributed done so according to their means? If not, there is yet time to add to the amount. But there should be no delay. The King's business requires haste.

"Elect Infants."

The Westminster Confession of Faith asserts that "elect infants dying in infancy will be saved," and the inference is that there are non-elect infants who will be lost. Our Presbyterian friends in the United States have been worried a good deal over this matter, and although none are now to be found who endorse the statement that has, rightly or wrongly, been attributed to Calvin, regarding "infants in hell a span long," there are many who do not like to lay their hand on the ark by attempting to change the wording of the Confession. The Southern Presbyterians assembled at Atlanta, Georgia, have solemnly declined to tamper with the elect infant clause. Our good brethren of the Presbyterian persuasion, as well as those of some other denominations, are deserving of our sympathy. They have inherited from their fathers these human creeds and confessions, and are outgrowing them, but have not sufficient strength or courage to cast them aside. Attempts are continually being made in the direction of revision and explanation, but the idea of entirely dispensing with these ancient encumbrances has not come within the range of clear vision. Rejoicing as the majority of our readers do in a glorious freedom from such ecclesiastical shackles, we cannot view with unmoved feeling, the efforts of those still in bondage in their attempts toward liberty. By-and-bye, we have every reason to hope, the various bodies who affirm that the Bible alone is the religion of Protestants will put their affirmations to practical purpose by taking the Word of God to the exclusion of all human compilations as their sole authority in matters of faith and practice. When that day arrives these confessions, whether hailing

from Augsburg or Westminster, from Oxford or Philadelphia, will be deposited in the Museum of Antiquated Ecclesiastical Curiosities.

Union in Mission Fields.

It is a question whether the Foreign Mission fields will not lead the home churches in the practical solution of the union problem. Difficulties that appear almost insuperable here do not assume such formidable dimensions in the presence of the tremendous forces of paganism. As Christians meet in heathen lands the points of agreement seem to be greater and those of difference more insignificant. The opposition is so powerful that disciples of Christ are the more readily disposed to combine their resources in order to succeed. An illustration of this comes from China. Last March, following a series of provincial conferences, a National Conference was held at Shanghai. This Conference, we are told by an American contemporary, "spoke with great positiveness in favor of a single missionary church in China, eliminating all western denominational lines. Even pending actual organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, "The Christian Church of China." How long will it be before the Protestant churches in Australia are prepared to hold such a conference and make such a recommendation? The Conference was wise in suggesting the adoption of a common name, even before union is consummated. We are persuaded that denominational appellations are amongst the greatest barriers to "the unity of the Spirit." It may be that in their prosecution of missionary work the home forces will receive an unanticipated impetus in the direction of union. This is a reflex influence of Foreign Missions never dreamed of by the originators of modern missionary movements.

"Ministerial Laziness."

In an article on "Ministerial Deficiency" in the *Christian Evangelist*, F. G. Tyrrell has some hard things to say of preachers. And the worst of it is that his statements are not wholly without foundation. He asserts that "much of our ministerial deficiency and incompetency is due, not to ministerial laziness, but to sheer travelling salesman went into his territory and "boafed on the job" as some ministers do, he would get a message. But off the wires, calling him in before he had made his third town." Bro. Tyrrell is right. In no calling is continual industry more requisite than in that of the preacher, and at the time there are few vocations in which there is greater opportunity for neglect, the neglectful or indolent preacher find his laziness. Men sometimes mistake their calling, but even these "misfits" can often attain a fair measure of success by unremitting toil. However, there are men who could do far better work for God out of the

pulpit than in it. "It is no disparagement to a man to say that he is not fitted for the ministry. No amount of personal goodness will atone for incompetency arising out of incurable unfitness. "A hand saw is a good thing, but not to shave with." And the hand saw must not feel hurt if we refuse to shave with it; but we will gladly use it to saw wood." Then again, unsympathetic churches have much to do with a preacher's lack of success. Many a man who fails in one field succeeds in another. But after making all allowances for lack of church appreciation and mental or physical incompetency, it must be admitted that in all religious bodies there are those who fail because of sheer indolence. "The fact is, most ministers are just ordinary men; some of them most ordinary. How can they hope to be resultful in this most difficult, exacting and onerous if sacred task without extraordinary industry?" It does not do for a man to "depend on his college training, or his accumulated sermons; or the inspiration of the moment and leave out the precedent perspiration."

Mr. Lloyd George at Criccieth.

It was a fine sight to see the Chancellor making his speech at Criccieth on Sunday night. The great chapel was crowded to suffocation. In the small pew sat many celebrated Welsh divines, together with Dr. Marcus Patterson and other distinguished scientific men who are engaged in the fight against consumption.

For the most part, the Chancellor spoke in Welsh, but every now and again, for the benefit of his monoglot English hearers, he spoke in English. Of course, I could not understand Welsh, but it was a real delight to hear him. His voice sounds much better when speaking Welsh than when speaking English. When he speaks in the mother tongue his voice has a soft, liquid tone, very like Italian when spoken by a person with a beautiful voice.

One of the most prominent members of the audience was Mr. Lloyd, the Chancellor's old uncle, now nearing 80 years of age. The Chancellor was to leave for London early on the following morning, so he said good-bye to his uncle at the chapel door. As the Chancellor walked away up the hill it was touching to see old Mr. Lloyd walk after him for the purpose of saying another good-bye, and it was pleasing to note the nephew's evident concern lest the old gentleman should have done himself any injury in walking up the hill too rapidly. It was also gratifying to see the evident affection which is felt in the district for Mrs. Lloyd George and her daughter. Mrs. Lloyd George seemed to have a kind and appropriate word for all. In conclusion, if you want to see the Chancellor and his wife at their best, you must see them at Criccieth amongst their own people. One would never imagine that the bright and jovial man who takes so much interest in the affairs of all his constituents in the village, and who is always ready to shake hands in a friendly chat with everyone he meets, is one of the most powerful Parliamentarians and public men the country has ever produced. As the old man often says: "When I get to Criccieth I can hardly believe there is such a place as the House of Commons."—*British Weekly*



"Ye shall be Witnesses unto Me."

By H. H. Strutton.

A Sermon from Acts 1: 8, preached before Missionaries at Mahableswar, India, April 27, 1913.

A fortnight ago, as we listened to that felicitous address on "Judge not, that ye be not judged," the thought came to me that the only reference that Christ gave indicating that his disciples were at any time to occupy the position of judges, was concerned more with their future position in heaven than their present one on earth.

What, then, was the position above all that he wished them to occupy down here? It is indicated in several of our Lord's words to his disciples. It is even indicated in his choice of them at the outset. Had Christ been other than the Son of God; had he not known what was in man, or needed that any should tell him what man's mind was like, he would probably not have chosen the men he did to be his disciples. He would perhaps have overlooked men that had nothing but their guilelessness to recommend them and have sought to attract unto himself some of the scribes and Pharisees who were then being drawn by John's preaching and baptism. Or he might have waited until a year or two of successful miracles had ensured a popularity with the multitudes and from amongst many adherents have chosen those who were of good status in Jewish society. All this he might have done had he been other than he was.

But he chose the majority of his disciples from the boats that lined the shores of the lake of Galilee. Fishermen—men not necessarily of lowly origin, but yet far removed from those leaders of religious thought amongst the Jews, the scribes and Pharisees, who should have been the first to recognise to welcome and to follow their Messiah.

Why fishermen?

Why fishermen? Have any of you read that admirable book, "Taking Men Alive," by Trumbull? It is there suggested that Christ chose these men with direct intent, knowing that their previous training would eminently fit them to be, later on, his disciples and fishers of men. They were used to hard-fishers; they were masters of tact, for men who were not would never catch fish; they had a clearness of vision, and were fairly good judges of character. There is something fascinating about the life and character of the average fisherman. I have known many, and though most of these were probably very different from the Galilean men, or at least I hope they were, some

of my happiest holidays have been spent in their boats, watching or helping them catch their fish, or seeing them extricate their boats from difficult and dangerous places.

Christ, apparently, was not requiring highly educated men to discourse upon his teachings and doctrines after he went away from them. He probably foresaw that such men might depend upon their own learning more than upon their memories, and he did not only want men to teach, after his departure, his hidden meanings and doctrines unto mankind. He wanted men who could be depended upon to remember what he had done and said. *He wanted good witnesses.*

Later, when he foretold them of the advent of the Holy Spirit, the Spirit of Truth, who was to testify of him, he said, "And ye also shall bear witness because ye have been with me from the beginning."

Qualities for witnessing.

In the teaching of his disciples he continually used matters of daily familiarity to illustrate his points, he even got them to leave their profession, after helping them to success in it. He could have given them learning beyond the attainments of the doctors of law in the synagogue, for he himself possessed this at the age of 12, but he gave them more than this, an opportunity to see for themselves the wonderful works of God, and to hear the divine voice in approval of the Son, through and by whom these works were wrought. All this enabled them to say later on, "That which we have seen and heard declare we unto you."

These men, Christ's disciples, became fully persuaded that above all else, their great sphere of work was witnessing. Their preaching, as recorded in the Acts, shows upon examination to consist of a repeated telling of others what they themselves had seen and heard, coupled with references to Old Testament writings, and, at the close of a long period of ministry, Peter writes of himself still as a witness of Christ, having ever kept before himself the idea Christ put in his mind concerning the work he was to do. He might surely have been excused to do, after so strenuous a life of labor, he had taken upon himself to act as a director of the numerous church assemblies.

The only record we have of a cloud coming over Peter's service for Christ was when he began to give his opinions instead of keeping to his testifying, on matters con-

cerning the manner in which converts should be received into the church. These matters are more in the hands of the Divine Advocate than in ours; he is the Spirit of Truth who will lead men into all truth, and too often our leadership is as bewildering as Peter's was. We are witnesses, not advocates.

We read that all throughout the ages God has not left himself without witnesses. At times their light may have been dim, and they themselves almost obscured by the idolatry and sin surrounding them, such as an Obadiah in the court of Ahab, but there has been always one found to speak of the wonderful works and wisdom of God.

Now when Christ appears on this earth the need is again emphasised. He wanted all of his works spoken of boldly later on. He wanted his words remembered, and right at the outset he begins with the two or three witnesses from the mouths of whom everything should be established. Ye shall bear witness, because ye have been with me from the beginning.

A retentive memory and an honest heart, then, were the qualifications Christ looked for in his first disciples. Later on he had others, better educated, amongst the number, but these seemed to form no important part of those who stood before the multitudes after Pentecost and witnessed to such good purpose that thousands believed.

Successful witnesses.

When these apostles were brought before the Sanhedrin and confronted by the chief priests and elders of Israel, with what great concern was the question asked: What shall we do to these men? The answer was, That it spread no further amongst the people, let us straightly threaten them that they speak henceforth to no man in this name. They realised that the only way to deal effectually with such outspoken witnesses was to keep them quiet.

But Peter answers, "We cannot but speak the things we have seen and heard." So they let them go, finding nothing how they might punish them for testifying to the truth. We notice they threatened them with fire punishment if they continued to speak, but we also notice that there was no one there to stand up and refute their witness, and surely at so early a stage after Christ's death this would have been done, had Christ's enemies there present had reliable witnesses to put forward. No one told Peter, "These things did not happen as you say they did."

Present-day witnessing.

We here in India find ourselves to a certain extent in a very similar position to these early witnesses to Christianity. We are surrounded by men who, if not actually hostile to us in their religious attitudes, do not hold a like precious faith with ourselves. These men have their age-old traditions. They have been taught that theirs is the most ancient and therefore the truest religion in existence. And therefore do we see expressed in the face of the orthodox Brahmin who stops for a moment to listen to us

thrown away his chance, and who has tragically ended his career. A journalist sacrifices the editorial chair because he will not coerce his thought into the unhalloved mould of what he regards as moral and economic error. He is denounced as a fool who, in the interests of his own future, ought to have been ready to pocket his convictions and tread the prescribed way. A minister sacrifices his office in the church because he is no longer able to accept the credal statements which have served their purpose in other years. I have one in mind as I write. He was brilliant, faithful, gracious and gentle, but he quietly surrendered his office because he could no longer hold it with truth and self-respect, and he is now earning a somewhat precarious living. The man who moves from the securities of office into the uncertainties of unknown ways, because truth beckons him on, finds amazing compensations along the way. The man who holds to his office when truth calls him elsewhere, will find that the office itself be-littles and impoverishes him, and leaves him poor and naked in the presence of God. "Let this much be stated," says John Murray, "as to those who deliberately, willingly sell their birthright for a mess of pottage, making a brazen compromise with what they hold despicable, lest they should have to win their bread honorably, men need to expend no declamatory indignation upon them. They have a hell of their own; words can add no bitterness to it."

Apostolic fools.

There is a third company of apostolic fools, who sacrifice bright and wealthy prospects for the obscure uncertainties of the foreign field. We had in the church in Birmingham a highly gifted girl with a brilliant college record, and exercising deep and healthy influence in the school where she was a distinguished teacher. And she came and offered herself for China. She had scarcely learned the language before the Boxer riots broke out, and she was among the first of the martyred band who laid down their lives for Christ. When first she volunteered, I remember how many shrank from the apparent sacrifice, and how they regarded her as throwing her life away. I am perfectly sure young Saul of Tarsus had to hear the contemptuous charge of folly times without number. When he went back to Tarsus, a convert of the Lord Jesus, and met his old university friends, the taunt would surely be flung at him that he was throwing his life away. "Your training, your attainments, your popularity with Gamaliel; there is no uppermost seat you cannot reach, and to go and fling yourself away on the mad adventures of a young and unknown Nazarene, you are a fool!"

And so it has ever been. Men and women have cordially accepted the pain and discomfort of the foreign field, and have gladly left the comfort and certainties of the home land. But what these "fools" have accomplished! God has mightily equipped them with his own grace, and

they have sat at the King's table, and they have had wonderful table-talk with their Host. What grace he has unveiled to them, and what messages he has given! What holy power has become theirs for dealing with difficult but privileged tasks! Those fools are the shining members of the race, and everywhere they are conspicuous for their likeness to the Lord. That is a beautiful message which Dr. Henry Reynolds sent to Mr. Dauncey in New Guinea. "It is a trial for you and Abel and Walker and Chalmers to be so far apart, dotting the shores of the great tropic isle with points of light. I like to think of you as lights of heaven in a dark place, lighthouses in the watery way. When I steamed down the British Channel at night, and saw the beams along the coast, the image was very much what you men are. The best and highest these poor souls can ever know of the life of God will be the light of your life." And these are among the shining company who have become "fools for Christ's sake."

No, these are not the real fools. We must seek the fools elsewhere. There are fools whom the world puts its garlands upon, and chairs them in triumphal procession, amid the joyful outbursts of popular acclaim. And here are some of them. "They that were foolish took their lamps, but took no oil with them." They stepped forward into the unknown, having made no preparations for the journey. They went forward into crises, and had no resource for the midnight "The night cometh." It surely cometh, the season of weakness, and sorrow and death, and the fool takes no oil with him. And here is another example of the company of the fools: "The foolish man, which built his house upon the sand." We see them everywhere, building and building, but taking no thought of the foundation. And already the floods are gathering on the hills, and the storm is brewing that will bring their structure to naught.

And here is one other, typical of the great number described by our Master as path-



Adult Bible Class, Stawell, Vic.

When my labors commenced in this place, it was my desire to work up an Adult Bible Class for Sunday afternoons, but for months we could only manage to get about ten present. Owing to the class having to meet in Bible School hours and with the school, we found a number of these dwindled away, and the class dropped in numbers to four or five of a Sunday.

About October last it was decided to clear up the vestry as well as we could, and until the warm weather compelled us to seek other quarters, to hold our meetings here at three o'clock instead of 2.30. The first Sunday in October saw about ten present; at the end of that month we had eighteen names on the roll. At this period we were re-modelled by King S. that we could stay in these quarters no longer, so an adjustment was made to the chapel, part of which was retained off for the benefit of the class. This proved to be an utter failure. It stopped us in our coming again, and meant that the Bible School had to close without one, without meaning being said about the "Babel of Tongues." Until the mission we struggled along like this, and for some weeks

after, until we could see that the class was losing interest and numbers.

Someone at last thought the best way out of the difficulty would be to hold the class at 4.30, after the school had been dismissed. Some were pessimistic about such a step as this. It was decided to give this a trial, and the next Sunday saw us, at 4.30, at the close of the Bible School, gathered in the chapel to conduct our class.

There were over twenty present, and we were not bothered about leaving out our opening hymn, nor at having half-a-dozen tries to get the right tune, but with organ, violin and organ we were able to sing "Glory" with the next man.

The class has gone on increasing every Lord's day, and we now have fifty names on the roll, and a good percentage of these are present every Sunday afternoon.

The social side is also looked to, and we have a picnic or social evening every quarter for members of the class. The last was a picnic, when three drag loads journeyed about nine miles to Wavel Park and spent a pleasant afternoon.—J. E. Shipway.

etic fools: "Thou fool, this night thy soul shall be required of thee." Not thy money, not thy glittering rank, not thy transient glory; "thy soul." And that was the meanest and most neglected portion in the man's possessions. When the Lord called him hence, he left all his wealth behind and took his poverty with him.

College of the Bible.

The College has just completed half a year's work. At the time of writing, teachers and students are enjoying their mid-winter vacation. From the time of resuming studies until the end of the College year will be a period of strenuous toil.

During the half year we have had a few losses. Several students have returned home—some on account of sickness. We expect that one or two of these will yet return; as it is desirable in the highest degree that all who begin should complete a course. We have had some additions to our ranks since the session opened, so that we have now an enrolment of 49.

The first terminal examination showed that work of good average quality had been done. The following students are worthy of special mention, all having received 85 per cent. or over:—

Old Testament—H. Clark, Miss L. McCollum, G. H. Oldfield, L. Anderson, W. H. Hinrichsen, A. J. Wedd, R. Armit, W. Wakefield, E. J. Collier.

New Testament I—G. H. Oldfield, A. J. Wedd.
New Testament II—H. Clark, W. H. Hinrichsen, Miss L. McCollum, W. E. Reese, A. J. Wedd, R. Armit.

Homiletics—H. Clark, L. Anderson, G. H. Oldfield, A. J. Wedd, E. J. Collier and W. H. Hinrichsen (equal), W. E. Reese.

Church History and Christian Doctrine—H. Clark, W. E. Reese.

Apologetics—C. R. Hall, B. W. Manning, W. Rothey, F. Snyver and J. Whelan (equal), C. Schwab, Miss L. McCollum.

Psychology—A. J. Fischer and C. R. Hall (equal).

Logic—F. J. Snyver, C. R. Hall.

Exegesis—F. J. Snyver, W. Rothey, C. R. Hall, J. Whelan, B. W. Manning, C. Schwab.

General History—W. E. Markivell, H. R. Conroy, A. Helble.

English History—A. Crisp, A. E. Garnett and H. J. Patterson (equal).

English I—Miss E. George, A. Crisp, H. J. Patterson.

English II—A. C. Garnett.

English III—C. R. Hall, C. Schwab, W. Rothey, A. J. Wedd and F. J. Snyver (equal).

Geometry—F. E. Morton.

Geometry (Prep.)—A. Crisp, H. J. Patterson, Alchra—F. E. Morton.

Algebra (Prep.)—H. J. Patterson.

Arithmetic (Prep.)—H. J. Patterson, J. E. Wely, A. Crisp and H. Drake (equal).

We are glad to report that twenty of our students are engaged in regular week-end work, and so are being helped financially. The others are giving their services in various directions. A faithful band conducts open-air services in Richmond on Saturday nights. A company of students are diligently at work in Easley, which has become almost a College church or mission. We

are pleased to receive repeated testimonies to the value of the work thus done. At the last meeting of our Victorian Bible School Union there was passed a special resolution of appreciation of the work done by students in various places.

We have to acknowledge with thanks receipt of a series of volumes of MSS. sermons by the late Samuel Ellern, under whose will the College was a beneficiary. Bro. J. Inglis Wright had the sermons of our brother handsomely bound and donated them to the College Library. Mention has already been made of the splendid gift made by T. H. Jennings to our library during this year. The students also much appreciate the kindness of very many brethren and sisters who have forwarded cases of fruit and vegetables. For all tokens of approval and sympathy we are grateful. We hope to merit a continuance of the interest and support of the brethren.—A. R. Main.

United Public Questions Demonstration.

A most successful Public Questions Demonstration, arranged by the Home Missionary Committees of the Baptists and Churches of Christ, was held on Thursday evening, 3rd inst., at the Auditorium, Collins-st., Melbourne.

The gathering had been well advertised among the churches, and the building proved nine too large for the occasion. Considerable enthusiasm was shown by both bodies, and the fraternal feeling evinced was gratifying.

Mr. Horace Kingsbury was the appointed chairman, and he filled the position in a graceful manner. In the absence of the Federal President, Mr. F. G. Dunn, the opening prayer was offered by the Vice-President of the Churches of Christ.

Mr. F. C. Spurr, minister of the Collins-st. Baptist Church and Vice-President of the Baptist Union, addressed the meeting on "Social Purity," making an eloquent appeal to young and old for a life free from the taint of sensuality. He spoke appreciatively of the stand taken by the newly-appointed Chief of Police against the social evils of the city. On the motion of the speaker the following resolution was unanimously carried:—

"That in view of the dreadful revelation of the white slave traffic made in course of recent investigations in England, and the grave suspicion that agents of the traffic have begun work in Australia, the Government be urged to introduce a bill framed on the lines of the recent English legislation that will act as a deterrent to the agents of the nefarious traffic, and to safeguard the future of this State."

"The Curse of Strong Drink" was spoken to by Mr. W. H. Allen, preacher of the Swanston-st. Church of Christ. He charged the liquor business with being a curse economically, socially and spiritually, and pleaded for temperance education, more stringent liquor laws, and the spirit of love to fellow men, which would do much toward removing one of the darkest blot on our civilization. Mr. Allen moved the following motion, which was enthusiastically approved:—

"That this meeting of representatives of the Baptist Union of Victoria and Churches of Christ rejoice in the opportunity the present temperance demonstration presents for aggressive work in the our united determination to resist to the utmost any attempt to take from the people the promised right of local option in 1917; that we

agree to urge our churches to assist in the formation through the Victorian Alliance of non-temperance leagues in State electorates, and invite all our people specially interested in the campaign of 1917 to enrol as members of the Alliance Vanguard."

Mr. J. C. Martin, General Secretary of the Baptist Union, addressed himself to "The Menace of Gambling." It was in his opinion perhaps the most insidious of all social evils; was working fearful havoc among all classes, and was growing at an alarming rate. He moved:—

"That this united meeting of the members of the Churches of Christ, Conference and Baptist Union of Victoria warily commends the action of the new Commissioner of Police in endeavoring to sweep from our public streets the gambling parasites that have so long preyed upon the community; that it has read with pleasure the information concerning raids on gambling dens, and trusts that this indicates that the gaming acts on the statute books are to be more fearlessly administered in the future than in the past."

The motion was agreed to amidst applause. The addresses were interspersed by vocal items rendered by the Churches of Christ Musical Society, under the leadership of Mr. Nat. Haddow; Mrs. Ashton, who sang "O Divine Redeemer," and the Lygon-st. Quartette Party.

The chairman referred to the absence of Mr. T. B. Fischer, who had done much toward the success of the meeting, but who had been obliged to go that evening to a hospital for surgical treatment. Bro. Fischer was commended to God in the closing prayer by Mr. Cartwright, chairman of the Public Questions Committee of the Baptist Union.

Thus ended a meeting which it is hoped will result in permanent good. The resolutions carried commit both bodies to a united warfare against common foes.

Correspondence.

PICTURE SHOWS IN GOSPEL MEETINGS

I note that in some churches, some of our own included, it is becoming a common thing to have a picture show on Lord's day evenings, instead of the usual service for the proclamation of the gospel. The argument used is that people who will not come to the ordinary gospel meeting will come to see the pictures, and when they are present you have a chance to give them the gospel. Some of us have raised our voices in protest of the movie evening picture shows being allowed by municipal authorities, but if churches are going to run their own, then why object to the ordinary picture shows of the sweet message of the gospel which we will not directly and say to the authorities, "We will not show out all come pictures, and produce only those which have a religious significance, and be satisfied with silver coin admission." Reasonably, the authorities could not object.

Personally, I think it is a mistaken policy on our part as a people to substitute the picture show at our gospel services for the old-time delivery of the sweet message of the gospel with a burning heart and a loving tone. "Preach the word." "Faith comes by hearing the word of God." There is a time for pictures to be shown, but in my humble opinion that time is not on the Lord's day evening when we have practically the only chance of presenting the gospel to the unsaved.

Is there not too much of a tendency to-day to bring into religious assemblies those things which appeal to the senses, to the lust of the eye, and thus spring the Church of Rome? The gospel makes its appeal to the heart of man, and the Holy Spirit uses the spoken word to convict the soul. "Will he use a picture show for the same end?" Truthecker.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on July 3. At 10.30 the sisters met to finish the garments for the box for the New Hebrides. The business session was presided over by the President, Mrs. Mauger, at 3 o'clock. Correspondence was received from Mr. Paternoster, re the high tea to be held at Grote-st. on July 29. Sunday School Additions: Semaphore, 3; Maylands, 1; Mile End, 2; Grote-st., 2; Total, 8.

Obituary Report, Mrs. Dumbrell.—The following sisters had been called home: Sister Pappin, of the Williamstown church; Sister Everett, of the Maylands church.

Roll-Call of Delegates: 16 responded. Treasurer's Report, Mrs. H. Bond.—June 5, Home Mission Receipts, £6/0/2; in hand, £36 4/6/5; Total, £42/14/15. Foreign Mission: 9/- in hand, £24/17/25; Total, £25/6/2. General Fund, £8/10/5; in hand, £18/16/11; Total, £42/15 6/- General Conference Luncheon Fund: in hand, £1/18/10.

Prayer Meeting, Mrs. C. L. Thurgood.—The Semaphore sisters have started a Sisters' Meeting, to be held every alternate Wednesday. The next meeting will be held on July 18, and the Executive have an invitation to be present.

Hospital Committee, Mrs. T. H. Brooker.—Received 4 bed jackets from the Mile End Dorcas Society; also 1 blouse and 2 cloaks from the Robert Young Ladies Sewing Class; 6 pairs of cuffs which a little girl knitted for the old ladies who were delighted with them. Miss Weeks Lindy came along and sang several suitable hymns to the inmates of the Destitute. Received suit, £5/- and 2/6 from sisters to purchase sick comforts. Fruit, fish, eggs, cakes and sick comforts have been taken to the various institutions. Visits as follows:—Adelaide Hospital, 12; Convalescent Home, 4; Destitute Asylum, 16; Home for Incurables, 4; Children's Hospital, 2; Sick and Aged, 40; magazines, 485.

Foreign Missions, Miss Whitfield.—All day sewing meeting was held at Grote-st. on June 19; 87 sisters attended. The women sisters had an all day meeting in their own chapel, and Semaphore sisters sent the garments ready made. 71 garments were completed. During the lunch Bro. Wahlen very kindly paid a visit, and gave a nice interesting talk about the work and the workers on the Island of Pentecost; and Oba, New Hebrides. Material amounting to £20 was donated by the different churches. J.C.E., £10/0/0; a parcel of cotton wool from J. Lyle; Henley Beach, 14/0/0; Mile End, 18/-; Unley, £1/8/-; 2 dozen hosiery, 10/6; Moorina, 8/-; Hindmarsh, £2/10/0; Clayton, 1/6; and 12 garments. News and £1, and box of oil, soap, etc., valued at £14/12; Prospect, £1; North Adelaide, 10/-; and 11 garments; Grote-st., £14/10/0 and about 5 parcels of material. We have received letters from country churches: Goolwa, Milang, Naracoote etc.; these have also sent garments for the box. Amounts as follows:—Murray, 12/-; North Adelaide, £1/2/2; Hindmarsh, 7/6; mile box, 8/3; Norwood, 8/3; Total, £2/18/2.

Home Missions, Mrs. F. Thomas—Mile End, 14/-; Collection, £1/0/2.
Leader for next devotional meeting, Mrs. Ira Paternoster.—A. E. Manning, Secretary.

NEW SOUTH WALES.

Sisters' monthly meeting held in City Temple on June 28. Mrs. Fox presiding. Devotional led by Mrs. Jones. Scripture read by Mrs. Harward. Sisters Jones, Baker and Fox led in prayer. Minutes read and confirmed.

Superintendents.—Mrs. Hindle, Foreign Missions.—Letters were read from Sister Thompson and Sister Filmer. Decided to hold drawing-concert at Mrs. Hindle's on July 22 on behalf of Miss Tenkin's Bible woman.

Isolated Members.—Miss Marshman reported writing three and receiving one reply.

Prayer Meeting.—Mrs. Batt reported meetings held at Belmore, Paddington, Petersham.

Hospital.—Mrs. Potter reported good visiting done by Sisters Corbett, Wetherly and self. Sydney Hospital, 15/-; R.P.A., 20 visits; gave 230 books, 142 text cards, 14 visits to Home-Work, Newington, April 8, 7 sisters present. Sister Corbett did the speaking. Distributed tea, lollies, biscuits, sugar, etc.; 120 books. May 13, 7 sisters present; gave tea, lollies, fruit, sugar, etc.; 134 books. Sister Batt reported visits to Liverpool, Rockwood; books and tracts given, about 450. Three visits to Little Bay. Money received.—Balance last year, £14/10/0; Collected, Newington, 3/-; Sydney, 2/6; Horshy, 3/1; Erskineville, 4/-; Money laid out, £1/10/11.

Meeting closed by singing hymn, and prayer. A united prayer meeting arranged by Mrs. Batt was held at Erskineville on July 1; a good representative gathering. Mr. Coleman gave a fine address, and all enjoyed very much. Several sisters engaged in prayer. A solo was nicely rendered by Miss Davis.

VICTORIA.

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

"Trust in the Lord"

On July 4 the Executive met in the Hall, Swanston-st., President, Mrs. Chown, in the chair. Mrs. Butler conducted the devotional exercises. Sisters Hutton, Huntman and Chown sang in a new Bible reading, Psalm 2. Mrs. Belter gave a splendid paper on Foreign Mission Needs—"He is counting on you." Mrs. Chown very cordially welcomed Sisters Hutson, Clay and Wilson. Letters were received from Sisters R. Lyall, S. Grace, and Bro. Kingsbury; also apologies from Sister Maffei. The sisters met at Carragee are desirous of reorganising departments of women's work in their midst, and with this end in view the sup't. of Dorcas, Mrs. Martin, will visit them on August 6 to advise and help them in this good work, and on September 3 Mrs. R. Lyall and Mrs. Maffei will tell them of the needs of Foreign Missions.

Home Missions.—At present 48 workers are being supported, and 6 others are being subsidised; this includes several students from the College of the Bible, who are doing week-end work. The total expenditure for the present year to date has reached £870/10/-, and the total receipts, £572 14/0/0. We are now in debt to the treasurer to the extent of £260/0/0. The year is running so early in the year, but there is no field from which we could withdraw clear conscience withdrawal. There is more work being done than ever before. To keep the present work going the Committee need £200 per month, £60 per week, £8/11/6 per day. The Committee feel they can rely upon the sisters' financial support in future work. The Sisters' H.M. Committee have held two meetings; on June 19, at North Melbourne; Mr. Hutson and Mrs. Chown were the speakers; Mrs. Rometsch gave a Bible reading; Mrs. Roy Thompson and Mrs. Rolby rendered solos. July 2, a meeting was held at Moreland. Bro. Haeger gave a forceful address on the needs of Home Missions. Bro. and Sister Clay, Miss Martin and Mrs. R. Thompson added to the enjoyment of the meeting by their singing.—A. Pittman, Sup't.

The Temperance Committee visited Moreland on June 4. Mrs. Roy presided and gave a short talk on Temperance Work. Solos and papers were given by Sisters Hutson and Jenkins. The Committee will visit Box Hill on July 23.—N. Roy, Sup't.

Prayer Meeting Committee visited Moreland on May 8, about 60 sisters present. On May 14 a visit was paid to Box Hill. The meeting was small, owing to the inclemency of the weather at both these meetings. Sisters Baker, Chown and Wilson read very helpful papers. Solos, Mrs. R. Thompson.

Middle Park Dorcas and Prayer Meeting held their anniversary on June 11. There was a good attendance. A welcome was extended to the President of Sisters' Conference, Dorcas and Prayer Meeting Committees, and all visitors. Mrs. Trimick presided. A paper by Mrs. Chown and an interesting talk by Mrs. Wilson brought a very pleasant and profitable meeting to a close.—M. Trimick, Sup't.

Prayer Meeting Committee will visit Footscray on July 24.

General Dorcas sisters held their usual monthly meeting on June 18. There was a good attendance. A number of garments were cut out, and 18 finished. 7 parcels were sent to needy cases, including many suits to Hospital, and bed jackets to sick sisters; 20 garments distributed, and one pair of boots; a nice parcel of shirts received from Cheltenham Dorcas Class; also donation of £1 from Mrs. Chown. Will the givers please accept our grateful thanks? The next meeting will be held in the Hall, Swanston-st., on Wednesday, July 16, from 10 a.m. till 4 p.m., when a good attendance is requested.—L. H. Martin, Sup't.

The monthly visit to the Benevolent Asylum took place on June 25. The programme was arranged by the Lygon-st. sisters, who came out in full force, and with them brought sweets, tea, sugar, journals, and a quantity of limited garments; these were distributed amongst the inmates, which gave great pleasure to those who received. A fine meeting was held in the Carmichael Hall. Bro. Kingsbury gave a very comforting address. Solos were given by Mrs. Bagley and Mrs. Carthy. Miss Brown acted as accompanist.—Mrs. Chapman, Sup't.

Hospital Visitation for June.—Mrs. Morris reports visits paid to the Queen Victoria, St. Vincent, Austin, and Melbourne Hospitals; books and home comforts distributed; and a parcel of warm clothing, the gift of the General Dorcas. Mrs. Cameron, Alfred Hospital, 2 visits; Old Men's Home, 1 visit; 10 books given away. Miss Petchey, Alfred Hospital, 3 visits; 48 magazines, journals, and Sunday papers distributed. Miss Jerrens, 2 visits to Children's Hospital; distributed 25 books and a number of cards; donated 6 flannel bed jackets, the gift of the Swanston-st. Dorcas Class. Mrs. Tully, 4 visits to Eye and Ear Hospital; 20 books and papers distributed, also lollies, biscuits, fruit, and flowers; suit of men's clothes, and blouses given to needy cases. Mrs. Myer, 6 visits to Eye and Ear Hospital; St. Vincent's, 2; Melbourne, 1; books, papers, fruit, lollies and cakes given to the patients. Mrs. Thurgood; Melbourne Hospital, 3 visits; Women's Hospital, 1; Eye and Ear, 1; Private Hospital, 2 visits; 68 books and magazines distributed. Members of churches visited.—Blackburn, Castlemaine, Dandenong, Geelong, Melbourne, Toowoomba, and Winton. Thanks to following for gifts of clothing, books, and magazines: Sisters Chipperfield, Chown, Vynch, S. Kilda church, Swanston-st. and General Dorcas Societies.—E. C. Thurgood, Sup't.

The next meeting of the Executive will be held in the Hall, Swanston-st. on Friday, August 1, at 2.30 p.m. The subject will be "Will lead downward." At 3.30 Bro. Kingsbury will be the speaker at the address. We want every sister present, as this will be the only opportunity of hearing our brother prior to his departure from Melbourne. After-noon tea will be served.

He that utterly despises the world shall rise above the world; he that does not, but to be made a slur can become more potent than a king; if any man would be great among you, let him be your servant.—F. W. Farrar.

Clear the window of the soul of cobwebs, spider-webs by prayer, by unshod and sin, that through faith may get into the heavenly city may look through the gate into the heavenly city.—J. R. Macdell.

God's presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when nightfall comes, and his companionship will be sufficient for discussion on the road and for comfort and safety in the evening camp.—Marteen.

In the Realm of the Bible School.

MOSES' REQUEST REFUSED.

Sunday School Lesson for July 7,

Exodus 4: 29-6: 1.

A. R. Main, M.A.

After God's call to Moses and the overcoming of his reluctance, the chosen leader returned to Egypt with "the rod of God in his hand." Jethro gave gracious permission. Aaron by divine direction went to meet his brother "in the mountain of God," i.e., Horeb (cf. 3: 1). All we know of Aaron before was that he could speak well, and would be spokesman (4: 14-16). Now, we are told that Aaron, as Moses, was the subject of divine revelation; and that Moses and Aaron talked over their great mission. Then the two brothers came before the assembly of "the elders of the children of Israel." With eloquent speech Aaron declared the will of God. Signs were wrought to confirm the message (cf. 3: 29). Moses then saw that he had erred when he said to God, "They will not believe me" (4: 11); for we read: "The people believed; and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped."

Pharaoh's refusal.

It was one thing for Moses to be received as the accredited leader of his brethren, it was quite a different matter to induce Pharaoh to fall into line with the Divine will. As B. turned out, Pharaoh made a definite refusal: "I will not let Israel go." He did this on two grounds: (1) That Jehovah was not his God, and had no authority over him. Contemptuously, he dismissed the thought of his responsibility to the God of Israel. (2) He frankly confessed that he found the labors of the Israelites profitable, and therefore he would retain them. "It will be observed," Rawlinson well remarks, "that he does not dispute Moses' facts or the reasonableness of the claim that he had made; he simply goes upon his own rights—Jehovah is nothing to him."

It will seem to us a shocking thing that any man should say, "Who is Jehovah, that I should hearken unto his voice?" But we must remember the position of Pharaoh. The Christian Lesson Commentary says—"The significance of this whole section of the narrative rises from the clash of religions represented in this meeting of Pharaoh and the divinely appointed ambassadors of Jehovah, the God of Israel. The Pharaoh was regarded, both by himself and the Egyptian people, as a visible god upon earth. From his father, the idea had been built into the mind of this Pharaoh that he was 'actually on a par with the greatest of the resuscitated divinities, with Ra and Thoth, with Ptah and Anamon and Horus.' The appeal to Jehovah, the God of the Hebrews (4: 18), would appeal to the hearts of the Israelites with all the wealth of the cherished covenant of God with their forefathers, and of his faithfulness. The same appeal made to the Pharaoh he would consider as a blasphemous insult. The Pharaoh could not, in his position as ruler and accepted deity,

recognise 'Jehovah, the God of Israel,' nor acknowledge his right to command him."

Again, we reflect that while few or none will be found to say in words "Who is the Lord, that I should obey him?" in practice we often deny his authority. All sin, all disobedience, is a flouting of God; it is rebellion, a declaration that we will not have God to rule over us.

The three days' journey.

The mention in verse 3 of a three days' journey has seemed strange and difficult to many. We know of God's intention to deliver Israel utterly out of the power of Pharaoh, and knowing this, we find it at first hard to appreciate this request: "Let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, but he fall upon us with pestilence, or with sword." Reading this with the knowledge of what took place, many have failed to see in this request but a lack of candor or even deception. Was the real intention that Israel should go and not return, though three days' absence was asked for? If so, then not only would the veracity of Israel be impeached, but that of God himself (for see 3: 18). There is no need to take this view. It is a gratuitous assumption that Moses wished to hoodwink Pharaoh and take advantage of a brief leave of absence. The request was a test of Pharaoh; it was a most moderate and reasonable petition. If he refused this, then his heart was indeed hard. Chadwick well puts the advantage which would have accrued to the Israelites if the Egyptian monarch had granted the request; "The excursion which they proposed would have taught the people to move and act together, reviving their national spirit, and filling them with a desire for the liberty which they tasted. From such an excursion, therefore, the people would have returned, already well-nigh emancipated, and with recognized leaders. Certainly Pharaoh would not listen to any such proposal, unless he were prepared to reverse the whole policy of his dynasty towards Israel."

The Egyptian monarch not only haughtily refused to acknowledge the supremacy of Jehovah, but he framed new rules for the oppression of God's people. To such an extent were the captives ground down that Moses called upon God, "Lord, where hast thou dealt ill with this people? Why is it that thou hast sent me?" (5: 22). The query was a not unnatural one, considering the light that Moses had. Later, when the divine plans were accomplished, he would learn more of God's methods, of the uses of adversity, of the fact that delays are not denials.

Bricks without straw.

It is recorded as a particular instance of Egyptian oppression that the Israelites were deprived of the straw hitherto provided, that the brick-makers were to get straw where they could find it, and that yet the tale of bricks was not to be diminished.

The exact meaning of the prohibition, and the part played by the straw in the brick making, have been much discussed. The ordinary view

seems to be that different kinds of stubble, etc., were chopped up and mixed with the clay for binding purposes. Peloubet has this illustrative note—"M. Edouard Naville discovered (1883, 1884) the ruins of one of the cities which the Israelites built, named Pitoum (Ex. 1: 11). Specimens of the bricks can be found in the British Museum, and in the Metropolitan Museum of New York. They are usually from 4 to 8 inches square and 1 1/2 to 2 inches thick, unglazed, i.e., very hard. An especial confirmation of the Bible story, and proof that this is one of the very cities that the Hebrews built, is the fact that "the lower courses of these walls, and for some distance up, are of well-made bricks with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants in the mud."

Some, however, have taken another view. Professor Flinders Petrie writes: "It is by no means essential to mix straw in the bricks, and most of the ancient and modern bricks do not contain straw. As the people demanded straw it is more likely that it was not for mixing in the brick, but that only adds to the labor of making a given number. But finely chopped straw, as from a threshing-floor, is very useful to dip the hand in to prevent mud sticking to it, also to dust over the ground, and to coat each lump of mud before dropping it in the mould, so as to prevent sticking at each stage, and to enable the work to go on quickly and easily. Thus, the order, 'there shall no straw be given you, yet shall ye deliver the tale of bricks,' shows that the work would be slower and more difficult, owing to the lack of straw-dust coating."

Tarbell gives what is called a "probably better explanation": "It was soaked in water and the acid dissolved from it was used in 'weathering' the bricks. Bricks 'weathered' by this gallant acid dry quicker and better than when left to be dried only by sun. The sudden withdrawal of the straw would cause an interval of several days when no bricks could be weathered, as seen in the question of verse 14, 'Wherefore have ye not fulfilled your task both yesterday and to-day?'"

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With the Damoh Evangelists.

The Orphanage of the F.C.M.S. is at Damoh. We support some orphans there. The evangelist, Yakub Masih, mentioned in this article, was supported as an orphan from South Australia before beginning his life's work as a native evangelist. The writer of this article is Mrs. N. G. Alexander, one of the missionaries at Damoh, in whose home the Federal F.M. Secretary was hospitably entertained for two nights on his recent tour through India.

We are just back from a ten days' tour full of interesting sights and experiences. At Gunji, our first camping place, our tents were pitched in a mango grove, near a large tank or pond, along one side of which is the village itself. One tank has a row of fine old trees, and one of these shelters a collection of the village gods. Most of the idols are small ones of rudely carved stone. Foremost among them is an image of Hanuman, the Monkey God. It is made of stone, painted red, and is about four feet high. Scores of real, live monkeys swing in the branches overhead. Among the villagers whom we saw worship this god was one man whom I particularly watched. His first act of worship was to take a bath in the pond. Then he brought up a vessel of water which he poured over the idol. Then he bowed down before it until his forehead touched the idol's feet and then, rising, he saluted seven times. As to his mental processes I can not give so exact an account, but he went away looking happy.

The people at Gunji were very friendly and listened well. India is so dotted with little villages close together that from one camp our evangelists can reach several communities. They plan to go out three times a day—forenoon, afternoon, and night. When there are four men, they go by twos in the daytime and all together at night. Sometimes a crowd comes to the evangelists' tent after the evening meal, and I have heard the sound of singing and preaching and the music of Khanajya's guitar far toward the midnight hour.

No School.

Gunji, with a population of nearly a thousand, has no school, never has had one, and probably will not have one very soon. I asked a group of mothers whether they would not like to have a village school. "Goodness me!" replied one, "what would we do with a school?" These same women were greatly pleased because I visited some of their homes, and they came to the tent to see me. The English officials sometimes camp at this village, so they had seen white women before but this was their first opportunity for conversation with one. A pleasant Brahmin woman said: "We often have wished to visit a Missionary's tent, but were afraid. Now, because of your exceedingly charming manner, we have ven-

ured to come." Which, of course, only means that I showed a friendly interest in them and their habits.

With one exception our workers were received kindly in all the villages about this first camp. There was an especially good meeting in Gunji the last night, and the men feel that they have left there a lasting impression.

Other Places.

From Gunji we moved to Hindoria, the third largest town in the district, ten miles from Damoh. A malguzar (land owner), who is the mayor of the town, and his brother were very friendly, and through them some homes were entered which probably otherwise would not have been open to us. Here, as everywhere else, it means a great deal to be introduced to the leading family of a community. The Malguzar's brother showed especial interest in us and our message. He came to our camp repeatedly, went out with the evangelists one forenoon, and came to our communion service Sunday morning. The day we broke camp he came to bid us good-bye and walked with the men part way through the town. Then, like a certain other young man, "he went away sorrowful." We do not know that he ever will have the courage to leave property and family to become openly Christian, but we do know that the leaven is working in India among both high and low.

I was invited twice to the home of the Malguzar to visit the ladies of the family, who live in purdah. The Malguzar's wife was greatly pleased with Baby Florence and gave her five rupees and a silk "fariya." The latter is a bit of wearing apparel, a strip of cloth used by little girls to wrap about the head and shoulders.

In Confusion.

One night in Hindoria, when Mr. Alexander and the evangelists went to a low caste section of town, they found things in great confusion. Some man had driven out his wife and children, and the caste committee was sitting on the case. Although rather excited, they left their court proceedings to listen to the preachers, and there was a fairly good meeting. Probably the husband and wife forgot their quarrel for the moment and went home in peace.

On Saturday, market day in Hindoria, Dr. McGavran drove out from Damoh. She spent the afternoon dispensing medicine in the market place, while Mr. Alexander and the men held evangelistic services. People who could not afford bottles took away their liquid medicine in omelet shells. Salve was taken on a bit of paper or a leaf. Pills and powders, of course, were managed easily.

People Friendly.

Our last camp was at Kuan Khera, where there are three villages almost within calling distance. Here again people were friendly, but the work was affected somewhat by a wedding in one of the

villages. Smallpox, too, was on, so I sat in front of my own tent and left the women of Kuan Khera for some future visit. Not all of them neglected me, however, and among those who called at the tent was a young girl not quite through the scolding off stage of smallpox.

A pleasing thing occurred as we were moving from Hindoria to Kuan Khera. Mr. Alexander and Yakub Masih were walking together behind our tonga when we overtook two men, one of whom had on his forehead the marks that proclaimed him a worshipper of Vishnu. After the usual salutations and a bit of conversation, Yakub said to the Vaishavite, "You're a Brahmin?" "Yes," he proudly assented. "Well, sir," said Yakub, "I have something to tell you." Then the tonga rumbled on, and I caught only a word now and then, but the tale that Yakub told was "the old, old story" of Him who once proclaimed the truth to wayfarers on the Galilean roads.—*The Missionary Intelligencer.*

AFTER THE OFFERING.

The Federal Foreign Missionary Committee expresses its gratitude to the Churches for their liberal response on last Lord's day. In many cases the gifts meant real sacrifice, and the Master will bless those who gave. With the Churches doing their part at home, and the missionaries performing their part on the field, God is sure to bless our united efforts.

Read the news from the field from churches reporting great joy in the offerings they made on July 6.

Above the broken-hearted sob of heathendom the church needs to hear the cry of Christ's travail, and his "He hath sent me to heal the broken-hearted." "Preach the gospel to every creature."—*C. Benson Barnett.*

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish (Rom. 1: 14).—*T. Lord.*

Last century the church prayed, "O Lord, open the doors." To-day the doors are open, our prayer is, "Open thou our hearts to enter in and possess every land for Christ!"—*Frank P. Jewland, Arroy, China.*

Work in Christ's vineyard, gifts to missions, charities dispensed to the poor, money given to good causes, ministrations among the sick and the needy—these things please Christ only when there is in them all love for him, when they are done truly for him, in his name. We must not look honestly into our hearts while we crowd our days with Christian activity, to know what the spirit is which prompts it all. "Lament thou not" is the Master's question, as each piece of work is done. There is no other true motive.—*I. H. Miller.*



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

Tasmania.

LAUNCESTON.—Splendid meetings here last Lord's day. Two welcomed into fellowship. Bro. Swain gave a splendid Foreign Missionary address, urging the church to aim at a £25 offering on July 6. Century Bible Class is growing rapidly; 108 enrolled, 60 present. Splendid meeting at night; 150 packed into the building. Seven confessions at the close of Bro. Swain's address. We need our faithful enlargement of its seating capacity. Testament brethren, assist us in order that this magnificent work shall not be hampered. Our mid-week prayer meetings are still growing; the present last night; splendid interest. Five baptisms at the close of the meeting. Last Tuesday evening a free tea for the poor children of this city was given, and proved a wonderful success. It was a magnificent sight to see nearly 300 children partaking of the good things provided.—W. J. Warmbrunn, July 4.

West Australia.

PAST PINGELLY.—At a church meeting held on June 18, Jas. Vincombe, who has held the office of secretary to the church since its inception, resigned, and the writer was elected in his stead. We meet to break bread every Lord's day, and the Sunday School is held for the children, but we have no preaching service since Bro. Manning resigned. We are looking forward to a new evangelist to labor with us.—W. E. Vincombe, June 24.

PERTH.—The various churches in the metropolitan area met together in the chapel on June 30 in order to say good-byes to Bro. and Sister Eaton, who have our fields to take up the work at Northam. H. J. Banks, the Conference President, presided over a good attendance. Bro. Banks in a brief address said we had now met the second time this year for the purpose of sending forth sons into the lone fields of this State. Bro. Bass, from South Australia, having only recently gone to the church at Kalbarri. Short addresses were delivered by T. H. Scambler, A. J. Ingham and W. B. Blakemore, who all spoke in appreciation of the good work that had been done by our departing members whilst in our midst, and wished them every success in their new work at Northam. Bro. Eaton heartily thanked the speakers for the kind things they had said about him, and the congregation gave him as he entered upon his new duties for the Master. Solos were given during the evening by Miss Wright and Sister Mrs. Eaton.—W.A., July 1.

New Zealand.

PETONE.—Our morning meetings have been well attended for the last few weeks. R. A. Wright gave us two addresses, consecutively, on Tuesday evening, on the Roman Catholicism. There was a large audience on both occasions. Prayer meeting still fairly attended. On June 13 a social was held under the auspices of the W.C.B.M. It was very successful, there being nearly 80 present.—L.W., June 15.

AUCKLAND.—A little mistake occurred in reporting that the Honorary road school won a large number of prizes at the Auckland Union Examination; this credit should have been given to the Dominion-road school. The reporting brother evidently mixed up which school deserved the honor, so we would like to put the matter right.—E. A. Perkins, June 24.

CHRIST CHURCH.—Bro. Langford spoke last Sunday morning on "Three Christian Problems," and at night Bro. Gebbie preached to a large number on "The Best Investment." On Wednesday he gave a very helpful talk on "Ideals." Thursday evening there was the celebration of the anniversary of the Durham-st. Bible School, when a successful concert was held, a very pretty item being a series of tableaux of the story of Cinderella. The evening was closed with passing round refreshments.—P.S.N., June 28.

ASHBURTON.—We held a harvest thanksgiving service in the beginning of April. Collections and sale of produce enabled us to send £7/16/- to help our brethren in South Africa. Bible School anniversary services were held on June 11, when Bro. Gebbie, from Christchurch, addressed the school, and also the public meeting on the Thursday evening, which was well attended. The choir and orchestra under the able leadership of Bro. Readhead rendered some excellent music, as also did the quartette parties and soloists.

DUNEDIN.—L. Dorcas was speaker at both services in the Tabernacle yesterday. A large audience was present in the evening, when one confession was made.—L.C.J.S., June 30.

AUCKLAND.—(Ponsonby-rd.)—The Sisters' Conference held a very bright and enthusiastic Foreign Mission rally in the new Assembly Hall, on Tuesday, June 17, when about 80 sisters, representing the town and suburban churches, were present. Sister H. Downey, President, ably addressed the meeting, and feelingly referred to the passing away of our much esteemed Bro. Mansell, in In-gome, South Africa, and the great loss the cause had suffered, and urged upon the sisters present to "hold the ropes" for our worthy missionaries still at the front. A unique and interesting programme was submitted. Supper, which was served before closing, and a collection of £5 was taken up. Earnest prayers for the safe return of Sister Mansell to her home in Wellington were offered.—J.C.M.

South Australia.

PORT NEILL.—Gospel service held here last Lord's day evening. Bro. Roy Raymond speaking on "Seek First the Kingdom." After service the Lord's Supper was observed. A short meeting was held to establish a church here, when it was unanimously decided that after the next meeting, July 13, we hold weekly services. Bro. Raymond to help as much as he can, and other brethren in between. Thus, Port was elected officer and secretary for Port Neill church. We have seven members living here, and several others from Butler church attend. Others interested come to hear the gospel, totaling twenty, with good prospects of increase.—Thos. Bart, July 1.

SEMAPHORE.—Messings to-day were splendid. Ten who obeyed their Lord during the week were welcomed into fellowship. The night meeting was a full one, when the writer preached on "The Threefold Witness in the Christian's Life." Two responded to the invitation. The mid-week services are a source of great satisfaction. 150 present last Wednesday, when 11 were baptised, and two made the good confession. Our Foreign Mission offering was postponed till the first Lord's day in August.—W.

WALMORO.—It was our joy last Lord's day to receive into fellowship two by faith and obedience, and at the gospel service to witness the conversion of a man and a young woman, and again to-day to receive four who had previously made

the confession and were baptised during the week. There was also an increased number present at the Bible School, 92 being present. Our school is growing rapidly. A splendid meeting again to-night, at the close of which two young women responded to the invitation. Answer of offering for Foreign Missions to date, about £10.—E.J.K., July 6.

YORK.—On Tuesday we had another visit to Mr. Pittman and blind party, who gave a splendid exhibition. 26/- was handed to Bro. Pittman for the Royal Institution for the Blind. The J.C.E. annual meeting was held on Wednesday, and the children reflected great credit on Mrs. Sains and her helpers. Mr. D. Gooden gave a splendid address, at the close of the meeting refreshments being handed round. W. Poore presided this morning when we had fellowship with C. Harding, of Lochiel, C. Fiedler, ex-horted. Our Foreign Mission offering amounted to over £29, an apportionment being £18. E. J. Paterson preached to-night to a fair attendance. We had our anniversary on July 27, and continue from that date with special gospel services for at least two weeks.—W.G.J., July 6.

GOOLWA.—One young woman confessed Christ as her Saviour, the wife of Bro. Tester. Lord's day, July 6, fine attendance. Several visitors at the morning service, including the wife of Sister Perkin, from Mile End; Sister Hopson and Bro. Rogers, from Milang. At the evening service Bro. Roy Norman, conductor of Mile End choir, sang a solo, which was much appreciated. Kindergarten opened in their new room to-day. A marked improvement in the attendance at the Bible School.—A.M.L., July 6.

MOONTA.—Bro. Cuttriss presided at both services in the church here this morning, when there was a good attendance at the breaking of bread. In the afternoon a Bible School was organized on up-to-date lines. The evangelist will act as superintendent for the time being, and Bro. Glayne was appointed secretary and treasurer. The attendance at the gospel service was splendid. The attendance delivered an impressive address on "Responsibility of offering for Foreign Missions" amounted to £26/4/-.

STRATHALBYN.—Good meeting this morning. Bro. Paterson presided, and Bro. Black exhorted on "Ye are the light of the world." Our Foreign Mission offering amounted to £29/- 7/6. Apart from this the C. S. Society has raised the sum of £6 towards the support of a native teacher for Oba, making the year's offering from Strathalbyn £13/9/-. Good attendance at gospel service to-night, when Bro. Black gave us a very earnest address from the words, "Ye will not come unto me, that ye might have life."—H.B., July 6.

PROSPECT.—To-day we celebrated the second anniversary of the church. Bro. Nicholas was cordially invited to speak at this morning's service. Splendid attendance throughout the day. At the evening service our "temporary" choir rendered some special singing. Bro. Paterson exhorted. Great praise is due to the various churches and individuals for artistic decorations. Very cordially report the result of F.M. offering. Will undoubtedly meet our apportionment. Every prospect of another year being most prosperous.—H. R. Boyd, July 6.

BORDERTOWN.—Our meeting for worship on July 6 was splendidly attended, the brethren evidently being interested in the F.M. offering. Our church established another record with £25/10/-. The faithful few brethren who responded to the appeal at this meeting with the liberal amount of £7/6/-. The church at Warramunga is to reach its apportionment of £2/10/-.—E. Edwards.

MAYLANDS.—The F.M. day has come and gone. May God bless the offering in the extension of his work. Those awful swallows the mean man's nightmare—how they swallow the ungodly man's nightmare as they also swallow the man's thrice. The young people who got lost in its depths. The officers with no regard for God but love for their heathen brothers came with avidity, picked up the litter, laid it down, and amid the gun and hit, and in the corner, lay a golden sovereign for the King. We

reached our appointment, £10, with more to come in. Our sympathy is extended to Bro. and Sister Everitt, in the severance from their loved daughter by death.—R.L.A., July 7.

NORWOOD—P. A. Dickson took both services to-day. This morning occasion was taken to wish Mrs. Griffith and her children Roberta and Clement good-bye, as they are leaving for Melbourne on Thursday next. Amongst our visitors this morning were Bro. and Sister Harding, from the York church, and Miss Edis, from Kangaroo Island. We have realised our appointment, £50, for Foreign Missions, and expect to reach £55.—S.P.W., July 6.

UNLEY—The Junior C.F. Society's annual social was held in the primary class room on Tues. day last, and a very happy evening was spent. On Wednesday afternoon the Dorcas Society held its social. Delegates from other societies were present, a good programme was enjoyed by all. Bro. Walden was chairman. This evening Bro. Walden spoke to a large audience on "Quo Vadis?" The chapel was full, and the address was a powerful and impressive one. A. M. Ludbrook was present at the morning meeting, and Mrs. David Binlyson was received into our membership again by letter from Balaklava. The offering for Foreign Missions is £28/13/4 to date. On Wednesday July 10 the half-yearly church business meeting will be held at 10. Bro. Walden is publishing a weekly leaflet, entitled "Park Street Notes," containing items of interest to members and others. It will be published every Saturday, and will be supported by voluntary contributions; the first number was distributed to-day.—P.S.M., July 6.

New South Wales.

MARRICKVILLE—Great services on June 29. Bro. Williams, from Rookwood, gave a helpful exhortation in the morning. Record attendance in all departments of Bible School in afternoon. Our school has gained over 100 new scholars since last January, and the end is not yet in sight. 35 per cent. of "Willing Mission" has been secured, and interest in evening services. Ladies' Aid Society celebrated their twentieth anniversary during the week. Sisters from city and suburban churches present. It was an enthusiastic meeting, and a fine programme had been prepared. R. E. Jeffery has taken charge of the choir work, and is trying to do his things. Our cricket and tennis clubs are getting ready for the coming season.—C.C.S.I., June 30.

CHINESE MISSION, SYDNEY—Bro. James' farewell meeting was held at the City Temple on June 21. Bro. Clyde-Jones, President F.M.C., considers it one of the best held in Sydney. We are glad Bro. James is held in such high esteem. He attended school on the 16th, and held an executive meeting with the officers of the school. At closing of school teachers and scholars said farewell to him. No evangelist has left a church with greater love and regret than Bro. James, who said to the members of the church around him and prayerfully commended the church to his Father and his Church, through Bro. John Sing. A feature of the mission is a missionary fund of Chinese brethren. They accept invitations from churches and Christian Endeavor Societies to give missionary meetings. They have visited Paddington and Petersham Churches of Christ, also the Wesleyan and Methodist. Successful mission interest, attendance and results.—W. C. Blued, June 30.

BROKEN HILL (Railwaytown)—Good meetings since last report. One sister baptised during the week. Thirty-four broke bread this morning. Sister Philips was received into our church fellowship. We were pleased to have Sister Tucker, of Queensland, S.A., with us, staying on a holiday to our city. Our Foreign Mission offering is gratifying, being over our appointment already; we are assured of more before we close the opportunity to give; at present we have 47/4/. Sister M. F. Dyer has been appointed superintendent of the J.C.E. Society, July 1.

HORSBURY (Alberton)—Splendid meetings, T. E. Rose presiding, H. G. Payne exhorting. Vis-

itors, Sisters Hall (2), McPherson, Phillips and Bro. Phillips. Elder George Motion in church for first time after his serious illness of over four months. The church has been praying for our elder, who was given up by the doctors, and God has answered our prayers. Foreign Mission collection, 45/0/10, and more to come. Roof going on chapel. Church is now meeting at 3.30. Training 9.15 Millers Point, 9.10 Sydney, returning 12.30 and 12.15. Full attendance at week-night prayer meeting.—Thos. E. Rose.

PETERSHAM—Our meetings were not very large yesterday. P. Lavender exhorted in the morning, and L. Russell, from Strathfield, preached at night. Thirteen scholars from the Bible School sat for the examination which was held yesterday afternoon. The superintendents from Auburn and North Auburn exchanged schools for this occasion.—Geo. Gray.

MOSMAN—Good meetings to-day. Bro. Brotherton, who was baptised during the week, was received into fellowship this morning. T. R. Coleman spoke on "The Church," at the morning meeting, the subject at that service being "Jesus, the Friend of Man." The Foreign Mission special offering to-day amounted to £50/1/—S.G., July 6.

MERRYLANDS—On last Lord's day morning I had, by invitation, the pleasure of exhorting 14 disciples on Romans 8: 1, 2. In the evening I visited the City Temple, Sydney, and read an exhortation at the church, "The Destiny of the Church."—A. W. Jinks.

ST. PETERS—Meetings are keeping up to the standard. Bro. Carter exhorted on "Go Forth." All the members are working hard to make the opening of the new chapel a great success on July 13. We are looking with joyful anticipation on a great reorganising of souls at our new meeting at Bro. Harward very shortly. We have commenced another half year of service. Members living in this district are cordially invited to attend these meetings.—A.F.

SYDNEY—Splendid attendance at meetings to-day. Sister Wright, from Hawthorn, Mrs. Elton, Shepparton, Mrs. Bro. Rathbone, Tullahoma, Mrs. Bro. Pearson, Lithgow, Bro. Fox, Inverell, Bro. Burt, Inverell, present as visitors. Bro. Bagley gave a splendid F.M. address at morning service, and at the evening service he concluded the series of addresses on the New Testament Church to a large and attentive audience. Bro. Layley and Ellie, two of our oldest members, are laid aside with illness. During the past week Bro. Bagley united in wedlock Bro. W. Graham to Sister Ellie Pegram, and Bro. S. Webber to Sister Barbara Armstrong, active workers in the church.—J.C.

NORTH SYDNEY—We have been pleased to see with the return of fine weather such splendid meetings. The attendance on Sunday last eclipsed all previous figures. At the morning meeting Bro. Gale gave a stirring address. In the primary department a solid work is being done by Miss Schache and her assistants. At the gospel meeting the audience included a large number of first-time converts, and a very good proportion of men present. This is an indication that Bro. Gale's work is being appreciated. His address on the subject "In the Potter's Hand," or "Life's Second Chance," was listened to with great interest.—W.J.M.

ENMORE—Amongst our visitors this morning were Mrs. Ann of Amst., Brisbane, and Miss Maguire, of Grotto-st., Adelaide. The three young men who were immersed during the week were welcomed into fellowship. The audience at night was a crowded one, and the best we have had for a long while. Bro. Blingworth's address was based on the words, "Be ye faithful unto death." At the station with four adults made the good confession. The church has made a splendid response for Foreign Missions, and at the close of the day the offering totalled 410/4/0; it is probable that this will still further be increased within the next few days. The second year of Bro. Blingworth's leadership with the Enmore church has opened up many opportunities of still further success in the cause of our Redeemer, and for this we thank God and take courage.—E. J. Hilder.

ROOKWOOD—Bro. Harward conducted a six days' revival mission, commencing June 15. The service on Lord's day evening was well attended. The week-night meetings also drew forth splendid attendances. The listeners received inspiration and instruction, and we had "refreshing from the presence of the Lord." Last Wednesday the annual elections resulted as follows: Retiring deacons were elected, no alterations; Bro. H. Larcombe, assistant secretary; Bro. J. H. H. Treasurer, Bro. M. Andrews, secretary; Sister F. Andrews, organist. Gospel services continuing about the average attendance. Bro. Williams preaching, to-night's subject being from Luke 10: 10. A real gospel address.—M.A., July 6.

PETERSHAM—On June 30, our anniversary service was held, but was severely handicapped by the pouring rain. Notwithstanding about 170 sat down to tea. The Home Mission Committee came by invitation. The evening concluded with public meeting, at which Bro. Blingworth, Rush, and Harward gave inspiring addresses, interspersed with solos and recitations. Bro. Harward continued revival meetings during the week ending on Friday night. The meetings were fairly attended. We had bright singing, and had a very profitable time in Bro. Harward's stirring addresses. Although only one sister came forward to be baptised, we were sure that the good will result. July 6 good attendance at the morning meeting. Our F.M. appointment was £15, which, except for a few shillings which we hope to make up, we have reached. Sister Smart was baptised to-night.—T.I.

ERSKINEVILLE—Lord's day, July 6, large attendance at both the morning meeting and the gospel service. At the morning meeting we had the pleasure of receiving into fellowship Sister Whiteside, from the City Temple. Visitors: Bro. Sappay and Sister Fish, from the church at Petersham. Bro. Clyde-Jones exhorted. In the afternoon there was a large attendance of scholars. We had the joy of enrolling five new scholars, and to-day being the annual Bible School's examination, the whole of our scholars sat for examination. There was good interest shown throughout. This was our last Lord's day in the old hall, and many associations of the past were called to mind. W. Motion preached the gospel at night to a large gathering. Next Lord's day, July 13, we go into our new home, thanking our Father for the work done in the past, and feeling assurance of success and greater work in the coming future. Our month's mission begins on July 13. We intend holding an open air service every night preceding the gospel meeting, and we would be pleased if any interested in open air work would come and help us any night during the mission; workers to meet at the chapel in John-st., at 7.15 p.m., week-nights, and 6.15, Sundays.—W. Bladen, July 6.

Victoria.

DANDENONG—Bro. Murphy, from the Northcote church, was received by letter. His sister wife and children have also received into fellowship on June 29.—J. Prestor.

POLKEMMET—At the conclusion of Bro. Goodwin's exhortation on June 23, James Butler spoke in reference to Bro. Goodwin's work amongst us. He said we were all very pleased with him as a preacher, and hoped God would bless him in his new field of labor. Bro. Butler also spoke on "The Holy Spirit," in high terms of praise of Bro. Goodwin's work. Bro. Goodwin was presented with a large rug by the writer, on behalf of the church, as a small token of esteem.—W. Oliver, July 2.

WILLIAMSTOWN—Had a good day last Lord's day. Bro. Butler spoke at both services. Furness, assisted by Bro. H. H. The "Universal Saviour of the Gospel." Evening, "The Good Confession." The Foreign Mission offering was a record, viz. £10.

BRIGHTON—Good meetings all day. An appropriate address in the morning from Bro. Mansfield on "The Lord's Last Command." Foreign Mission offering proceeds to be good. Bro. Lamb-

Continued on page 474.

The Glory of Work.

Oh, into how many a married woman's life comes drudgery where there ought to be joy! She wanted to please her husband; she wanted to have his love and approbation; she counted on it; it was her only wage. She could earn more as a professional nurse and quite as much as a nursemaid or a cook, as it is earning as a wife, if that were all. But she wanted love, and the wages are not paid. She gets criticism in plenty, but never a word of approbation, never a word of thanks, scarcely the signs and tokens of the common courtesy that her husband as a gentleman would pay to another woman; and gradually the expectation of pleasing him dies out, and gradually even the wish to please him follows out of the door after the expectation, and she goes on living her life of drudgery because the hope has died out of it. You know this. Now Christ comes with this message to men: **Work!**—it is not from fear, it is not for food or clothing or shelter; there are the more incidents; work means service, and service means love, and love is the highest and greatest thing in the world. He comes to be the son of a carpenter; He does the common things of life; He calls common laborers about Him; He heeds and the fishermen leave their boats, and He says, Follow Me and you shall catch men; He puts a new dignity into life; He sends forth His great apostle, the tent maker. Christianity went to freemen, to slaves, to men who never had thought life was worth living, and carried His message. There is something you can do with your industry; be not eye-servants, be not men-pleasers, remember that you have a Master in heaven; remember that it matters little for you whether you are a slave or a freeman since you are working for Him, and He does appreciate and does pay love's wages. Have you ever seen the dew in the country road, when suddenly the sun breaks through the clouds and shines upon it, and all the dew is luminous and turned to gold? So this message shines upon this dusty highway of ours, and all the drudgery of toil turns golden when life and love and hope illuminate it.—*Esman*

Victorian Home Mission Notes.

Additions for June—84 additions are reported for the month, not including those by letter, as follows—Carnegie, 3; Tarralga, 2; Preston, 1; Shepparton, 3; Stawell, 1; Horsham, 1; Montrose, 1; Warragul, 2; South Melbourne, 2; Colac, 1; Kardinia, 41; Mildura, 26; Merbin, 27. Several reports are not yet to hand. To God be the glory!

Finance—Receipts for June were: £141/3/11; expenditure, £27/4/1. Our indebtedness has increased by £11/10/8, and we now owe the Treasurer £27/0/1. Let July see an avalanche of contributions for this all-important work, that will not only meet the month's expenditure, but reduce our overdraft. It requires 7 1/2 every hour of the day to meet present expenditure. Colac church contributes £6 more per week towards the support of the evangelist in his district, and we hope will soon be able to do without aid from the Home Mission Fund. Other assisted churches are expected to do more from this month.

Four Months—One third of the present Conference year has gone, and for that period there have been 292 additions to the churches in the Home Mission field. This is a splendid record. Receipts for the four months have been £372 12/11, and expenditure £138/10/. With collectors working, or duplex envelopes used in all the churches in the State, and quarterly remittances made to our Treasurer, the receipts will equal the expenditure. Then will come the time for a big forward movement in the evangelisation of the home land with the primitive gospel.

Items of Interest—A monthly gospel service has been started at Lake Bonalide by the Stawell evangelist, J. E. Shipway. So far 88 new men have been received by the assistants at Millera had been received by the 1260 who took a stand during the recent mission in that district. G. B. Maysie has now taken up the work at Horsham and Polkemmet; this leaves the Brim district without an evangelist, but the lack will soon be supplied, we expect. L. Frost reports an increased attendance at the Warrnambool of 24 per cent. Unfortunately our brother will have to retire from that field for health reasons. J. F. Gibbins is doing honorary work at Broadmeadows; it is a difficult field, but he and his good wife labor hopefully. E. J. Goodwin, of Horsham, has accepted work in South Australia.

Your Part—Your part in this great and glorious Home Mission work is to pray daily for the Committee, the aided churches, and the evangelists in the field, and the necessary money to carry on the work, and to give regularly to the H.M. Fund. Are you doing your part? If not, something remains undone which you alone can do.—**Thos. Hagger, Organising Secretary, Walsh-st., Colburg.**

ACKNOWLEDDMENTS.

VICTORIAN MISSION FUND.

Churches towards Support of Preachers: Colac, £11/10/4; Melbourne, South, 49/15/; Castle-maine, 41; Boort, £2/8/6.

Churches, etc, per Collectors: Melbourne South, per Sister Davis, £17/5; Newman, per Sister Hattie, 8/1; Melbourne North, per Sister Dale, £27/; 8/1; per Sister Low, 16/; South Yarra, per Sister Blake, £11/10/10; Merbin, per Sister Symes, 5/; Wedderburn Bible Class, per Sister Burke, 14/; and Polkemmet, per Sister Macdonald, 9/.

Individual Contributions: A. Cotter, North Fitzroy, 10/.

Total, £13/1/0.

Thos. W. Smith Sec., W. C. Craigie Treas., "Lallico", 720 Rathdown-st., 265 L. Collins-st., North Carlton. Melbourne.

AGED AND INFIRM EVANGELISTS' TRUST.

The undernoted sums of money have been paid since last report, to the above-named fund—

Church, Fremantle, W.A., per George Stenhouse, £2; A. E. Bingham, to Endowment Fund, £5/10/-; E. J. Tuck, Broken Hill, ditto, £10; Church, Horsham, N.S.W., per A. Allen, £16/-; Total, £28/10/0.—James Hunter, Hon. Sec. and Treas., 27 Reynolds-road, Stratfield, N.S.W.

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Obituary.

QUINLAN.—On June 2, our aged Sister Quinlan was called to rest. Our sister's life has been one of devotion to the Master, denying herself in every possible way, so that she could with her might help the work of spreading the gospel all over the world. As far as we know, our sister had no relatives living. If there are any we extend our Christian sympathy to them.—T. I. Petersham, N.S.W.

ROBERTSON.—We sincerely regret having to announce the death of Bro. Robertson, who passed away at his residence, 15 Point road, Windsor, at the age of 32. Our beloved brother was a great sufferer, and all through his prolonged period of suffering showed remarkable fortitude and implicit trust in his Heavenly Father. To the sorrowing wife and children we extend our deepest heartfelt sympathy, and commend them to the loving care of our Heavenly Father, who careth for all.—C. Young, South Yarra, Vic.

LEWIS.—The church at Drummond, Vic., has suffered a serious loss in the death of T. Lewis. Bro. Lewis was one of the late Stephen Chero's first converts at Drummond, and was baptised by him in October, 1878, so that Bro. Lewis, who was 85 years of age, had been a member of the church for nearly 35 years. The first members, some 20 in number, met to break bread in his house, and shortly afterwards he donated a piece of ground on which to erect a chapel, where the church has met ever since. An in memoriam service was held on July 6, when the building was full to overflowing. At the conclusion of the service one young woman confessed Christ. Bro. Lewis will be sadly missed by the church here, also by his son and daughter; but we all have the joy of knowing he has departed to be with Christ, which is far better.—J.R.C.

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From the Field—Continued.

din, from Glasgow, fellowshiped with us all day. One received the right hand of fellowship. Bro. Manifold addressed a large meeting this evening on "The Light of the World." We have a fine body of Sunday School teachers who meet together in conference on the first Sunday afternoon in each month—Reg. P. Clark, July 6.

FIZROY.—On July 2 the Church of Christ Musical Society gave a concert in aid of the Kindergarten. Mr. Nat Haddow was conductor, and Miss Jeanne Dickens pianist. There was a large and appreciative audience, and the effort proved a great success. At the close of the concert the visitors were entertained in the vestry. We had a good meeting on Lord's day morning, July 6, and a nice exhortation from C. Hall, of the Bible College. In the evening P. A. Davy addressed a large audience. A number of strangers are attending our gospel meetings.—R.A.L.

COLAC.—Good meetings to-day. At the meeting for worship, Bro. Chandler exhorted on the "Purvision of God," and at the general meeting gave a nice discourse, taking as his theme, "God's Orders," and a full audience present. At the close a young lady who confessed the Saviour last week was baptized.—E. Sheldrick, July 6.

NORTH MELBOURNE.—The Hager-Clay mission started on Sunday. Bro. Hagger delivered a splendid address to members in the morning on "A Passion for Souls." In the afternoon a mass meeting for men was held in the Town Hall, when over 250 assembled to hear Bro. Hagger discourse on "A man who had the courage of his convictions." In the evening a full church listened attentively to Bro. Hagger's masterly address on "Who Wrote the Bible?" His words brighten and enliven the meetings with his first singing and skilful conducting of the choir. We are anticipating great things for God.

CHILTENHAM.—Splendid meetings, F.M. collection and address. In the morning Bro. Emmet addressed the church on Foreign Missions. In the evening Bro. Allen gave the address, the subject being "I am the Way." Our visitors included Bro. and Sister Simpson, from Lygon-st. Bro. S. helped in the evening service with a solo. Our F.M. collection for the day was £6/12/9, being much above previous record. In the Sunday school the first quarterly collection on behalf of the orphan in India being supported by the school and Endeavor Society was taken, the amount from school and C.E., with January, being £1/18/2, making the total for F.M. work to-day, £8/11/1. Bro. Fisher's absence was sorely felt, and much prayer is being offered for his speedy restoration to health and strength, also sympathy for his wife and family.—F.W.M., July 6.

MELBOURNE. (St. Andrew-st.)—We had fine gatherings again on Sunday for our Foreign Mission meetings. Bro. Allen gave an appropriate address in the morning, after which our offering was taken up. We hope to announce the amount next week. Amongst our visitors was Bro. Rodgers, from Uley, S.A., and our young Bro. A. Harris was recruited into membership. Splendid meeting at night to hear Bro. Alva's address on "Perse Religion." At the close of the address a young lady, daughter of Bro. and Sister T. Prior, of Tasmania, made the good confession. Good interest is being taken in our meetings. The choir is rendering splendid service at our various gatherings, and our young men's and young women's clubs are doing good work amongst the young people.

KANIVA.—We began our fortnightly Endeavor meeting here, which meets on Tuesday, in the form of a combined meeting, comprising the Methodist Church of Christ, Presbyterian and Salvation Army. Our first meeting was very well attended. We hope to have very interesting meetings.—W.A.R., July 6.

GEELONG.—Very good meetings on Sunday last. Visitors present from Meredith and South Australia. Bro. Gordon on behalf of the church extended the right hand of fellowship to Sister J. Hare, who recently followed her Lord in his own appointed way. We more than doubled our F.M.

offering this year. Last year we contributed £5, and this year the collection amounted to £11, with more yet to come in. At night the church was again crowded, and after a most able and impressive address on "God's Willingness to Save," one lady made the good confession.—E.L.

MORELAND.—On July 1 an enthusiastic H.M. meeting was held here, under the auspices of the Women's Conference Executive. T. Hagger addressed the gathering, which numbered about 45. The speaker urged the extension of Home Missions in Victoria. Bro. and Sister Clay were also present, and favored us with "The King of Kings." Sister Roy Thompson and Miss Martin also rendered solos. The meeting was highly enjoyed. Bro. Pittman spoke on Sunday morning on Foreign Missions, and we expect a record contribution this year. Things all round in Moreland are splendid.—C.R.

CARLTON (Lygon-st.)—Large meeting in the morning at the breaking of bread. One received into membership from the Baptists. Several visitors present, and Sister Wilton from Subiaco, W.A. Horace Kingsbury gave an appropriate address upon Foreign Missions. The attendance at the Century Bible Class was increased, owing to a number of the young men attending the meeting for men in connection with the North Melbourne mission. The chapel was full at night, when Bro. Kingsbury gave a stirring address, his subject being "Not Ashamed of the Gospel." The offering for Foreign Missions so far amounts to £65/15/3.—J.M.C.

FRAIRAN.—One, a young baptized believer, added yesterday. F.M. offering will reach £10, as against £4 last year. H. Pang addressed the Adult Class of our Bible School yesterday. New scholars are coming to the school every week. We now have no class formed, with 40 teachers, and workers. Next Sunday afternoon our Men's Brotherhood hold a rally in connection with the Adult Bible Class.—P.J.P., July 7.

IAWTHORN.—We are pleased to report good attendances at the meetings. Yesterday we had a good day. Mrs. Ward, daughter of Bro. and Sister Kruger, of Norwood, was with us. Record class growing in numbers. Last night two from the Bible School confessed. Next Sunday night we hold a special Protestant service. Large male choir will sing.—A. C. Rankine, July 7.

NORTH FIZROY.—On Wednesday evening, July 2, Bro. Fischer gave his interesting Foreign Mission lecture in a crowded house, which was highly appreciated. On Sunday afternoon Bro. Percy Davy gave an interesting talk to the school and friends on his work in Japan. After Bro. Baker's splendid Foreign Mission address the previous Sunday, one young brother was so impressed that he promised to give £10 during the year for Foreign and £10 to Home Missions. May this stimulate others to follow his example.—A.J.H., July 7.

COBGROVE.—Although the weather was bitterly cold we had a good meeting. Bro. Clifton was present with a straight talk on "Watch and pray, lest ye enter into temptation." Bro. Cliff Brown is present with us on a visit home, and have passed the time of refreshing. We are, although not a record, in nevertheless a worthy one, with a membership of only 70, the offering reached £6/12/—J.S.C., July 7.

BURNSWICK.—Bro. Anderson, of Northcote, exchanged platforms last Lord's day morning, and gave an uplifting address. To-day Bro. James Bro. Wray presided on "Bible Christ," and Bro. Wray presided on "No man can enter for my soul." Next Lord's day we had a men's meeting at 4 in the local town hall, with an offering of £10, under Bro. Bardsen.—W.T., July 6.

CARSTIGE.—Two more added to the church by one by obedience (Sister Lister) and the other by prayer, Sister Scott. The Sunday School is now progressing well, and we have started a kindergarten, under the leadership of Sister Wilton. Sister Luke in Munster Avenue has now combined with the main school, and these little ones make

an admirable base to form a large kindergarten. They were limited for space in the former place, but nevertheless, 22 scholars have been transferred. Sister Luke's scholars have been to work now, after two years' hard piping. F.M. collection, £4/13/6; more expected.—W.C.A.L.

PRESTON.—Good meeting in the morning, 68 present. We were pleased to receive into fellowship Bro. and Sister Strangman. Solid address by Bro. Binney on "Walking Carefully." Foreign Mission offering, £9 to date; double any previous collection for same purpose. Fine meeting at the gospel service; several on the point of decision.—G.A.D., July 7.

BET BET.—Good meeting this morning. Bro. Leng exhorted the church. F.M. offering amounted to £17/18/9; expect more to come in. Harri Patterson has been home from the College of the Bible for about a fortnight. He gave a good gospel address this evening. Splendid attendance.—G. A. Sewell, July 6.

DONCASTER.—Great rejoicing over F.M. offering, which is a record of £25, and F.M. to date. The church aimed at £25 and secured £25, and more to be received. Last year's offering, £21/10/—J. E. Allan, July 6.

SOUTH YARRA.—We regret to report the death of our esteemed Sister Mrs. G. Griffin, who passed peacefully away on the 4th inst, and was laid to rest to-day in the St. Kilda Cemetery, C. Young officiating. This is the third death in less than a month. References to the above were made last Lord's day morning by Dr. A. Lewis. The congregation sang "Lead, Kindly Light," our late sister's favorite hymn. C. Young led in prayer for the bereaved ones. Last Lord's day morning we had with us in fellowship Bro. G. Exley, Miss Hall, and Bro. McKinnon, from Williamson. S. Dawson exhorted. The F.M. collection amounted to £12, and is open till after next Lord's day.—M. July 7.

NEWMARKET.—One received to membership on Sunday. We had a record Foreign Mission offering for the day—£19/8/6. This, with the £10 we are giving towards a native teacher's support, makes our offering for the year over £20.—J.M., July 8.

DRUMMOND.—Our meetings have been exceptionally well attended here lately. Our offerings for Foreign Missions was £9/10/6. Death has removed from our midst our oldest member, Bro. T. Lewis. Last Lord's day evening we had 90 present in our meetings, which we had about 90 present, and had the joy of hearing one young lady confess her faith in Christ.—J.R.C.

SOUTH MELBOURNE.—During the past few weeks the meetings have not been so well attended, owing to the unfavorable weather and the amount of sickness in the district. The number of strangers attending our gospel meetings is increasing. Last night we had the best meeting for several weeks, when one of the scholars from the Bible School made the confession. The examination is being taken in the Bible School examination hall, including several teachers, have entered for the exam.

ASCOT VALE.—During the past month we have had the pleasure of visits from W. D. Moore, P. A. Davy, and T. B. Fischer, who delivered splendid addresses on topics relating to the Bible School and Foreign Mission work respectively. School and Foreign Mission work were held on Lord's day, June 4, and public demonstration on the following Tuesday. So great has been the crowd attending these meetings in the past, we were compelled on this occasion to hold some of the building in the place was packed. The courses given by W. D. Moore and H. E. Knott were most interesting. At the public demonstration the hall was again filled by an enthusiastic audience who were joyfully enjoying the various items rendered by the scholars. During the proceeding, the prizes were distributed by the sup't. W. A. Camp, who presided over this gathering. Special services were held for children at all services, assisted by Singers. Hart on the violin, were also very much appreciated.

ed. Our Lord's day meetings are well attended, interest increasing, and good work is being accomplished by H. E. Knott. At the close of the gospel service last Lord's day, two young men made the good confession. Foreign Mission offering taken up; record expected.—J.Y.P., July 7.

ABBOTSFORD—Yesterday was probably the brightest Sunday we have had this year. At 11 a.m., with over 150 present, P. A. Davey, of Japan, gave a magnificent address on the results of Christian work in that country, and our P.M. offering was about £5. We had a big school at 3 p.m., with 11 in the Bible Class, and a very fine meeting at night. We have just finished a complete canvass of Collingwood (7200 houses), with printed cards and invitation, and the result was manifest in the number of new faces at our services to-day. This extra advertising is being paid for by voluntary contributions of members and friends at the Sunday night meeting. The affairs generally, with the income of the church, keep about as usual. We have our second set of union meetings with the Baptist folk on Sunday, July 13, and commence an eight night's mission with W. J. Way (Les. Brooker conducting the singing) on July 20. During the past quarter we had 14 baptisms, and lost 10 by transfer and 1 by death. Our working membership is now 95, practically all of whom were accounted for at to-day's roll-call.—J. W. Parslow, July 7.

Here and There

Federal Mission at Brisbane.

F. A. Biggall writes:—"The end of our first week's mission has come and gone with six additions; the meetings have been growing in numbers and interest every night; Griffith in the form, despite heavy cold; Lord's day afternoon a children's service was held with glorious music, twenty-four children attending to serve the Lord; in the evening, tent was three parts filled; seven confessions at the close, thirty-seven to date."

G. P. Cuttriss commenced his work at Mooma under the South Australian Home Mission Committee on July 6. His address is "Dunedin," Milne Terrace, Mooma.

The annual meetings of the East Suburban (Mildura) Co-operation take place at the Packhouse, chapel, St. Kilda, July 20 to August 1 male.

In last week's "Christian" the sum of £119/9 down in Victorian H.M. acknowledgments as "Mission thank-offering from Mildura," should read: "Mildura, Mission thank-offering, £20/10/0; 9s. per Collectors, 18/6."

Mr. Rowse's libel action against a newspaper editor, who described him as a drunkard, failed. The editor unreservedly withdrew his statements and apologized. Mr. Rowse asked the Judge to direct the jury to declare nominal damages only, and they assessed the damages at threepence.

A meeting was held at Chatswood, Sydney, on Tuesday, July 1, to discuss the advisability of starting a church in that important suburb. A number of local residents attended, and Bro. Harvard has been asked to inspect the field and advise the best way to commence a cause. The recently organized Northern Suburban Conference is responsible for this movement.

Our readers will be sorry to hear that Bro. T. B. Fischer has had to undergo an operation for appendicitis. He has had rather a bad time, but his doctor expects to pull him through. The last word received here going to press said: "He is greatly improved." Many expressions of sympathy have come to hand, all expressive of the love and esteem in which Bro. Fischer is held.

We are asked to state that during the illness of T. B. Fischer, all letters or usual communications concerning Missions, Messages, *Pure Words*, or other matter, can be sent just as usual, and will receive prompt attention.

The Victorian General Deacons will meet on Wednesday next, 16th inst., in the Lecture Hall, Swanston-st., from 10.30. All sisters welcome.

S.A. chapel building progress—A new chapel was recently opened at Semaphore. At Ungarra a new chapel will be opened early in August. Wallingford has accepted a tender and will commence building at a very early date. Bay View started their new house of worship. Moscat will start probably build directly, and we hear of prospective stone and brick movements in other places. Good for South Australia!

A. J. Saunders of the University of Chicago, who has been appointed to important educational work at Madras, India. He goes to the American College there, affiliated with Madras University. The College is under the direction of the American Board of Commissioners for Foreign Missions, the oldest and largest missionary board in America. Bro. Saunders will visit his parents in Sydney in July on his way to India.

American Quakers have decided to promote legation work in the present time of their name and that of other religious denominations to assist in commercial interests. "If Quaker Whisky, why not Baptist Beer?" asked a delegate at the Friends' annual convention. "If your automobile is equipped with Quaker tires, why not carry a Presbyterian good book? If your wife's dress is trimmed with Quaker lace, why not buy a Lutheran looking-glass for her?"

The Erskineville (N.S.W.) church desires that attention be given to the following:—Three great events of interest to all.—July 13: 1st, Dedication and opening of new chapel, John-st., Erskineville. Services at 10.45, 11, 3 p.m. 2nd, Commencement of great gospel work for one month by Bro. G. P. Cuttriss, July 15. Tuesday, Anniversary tea meeting. Tickets, 1/- each. Pray for God's blessing on Bro. Harvard's big gospel mission in the Christian chapel, John-st., Erskineville.

S.A. Conference—Arrangements for the S.A. Conference are now well under way. We expect a C.E. rally in Geelong on Saturday night, September 14th. Centenary Sermon, 10.30. Business sessions in Geelong, chapel on the 15th, 16th and 17th. In the Exhibition Hall the Bible School Union will take charge of Monday night, the H.M. Committee Tuesday night (when the big tea will be held) and the F.M. Committee Wednesday night. The secretary is W. J. Yerliss, head of the public industrial exhibitors, especially preachers. Write to D. A. Ewers, Mile End, S.A.

For South Australians Only—The Conference accounts close on August 10. So far as I can see at present the debit balance will be about £200. This is rather depressing—£100 worse than last year. But there are splendid results to show. This far exceeds the most optimistic W.M. Victoria has ever had in S.A. We are very anxious indeed to show a smaller debit. Will all churches owing subsidies due on August 1 pay up fully if possible to the 10th; and will all brethren who want the work to prosper kindly help us to reduce the debit before then. Address D. A. Ewers, Mile End, S.A.

The Public Questions Demonstration: An Important Revolution—The following resolution of vital importance to the Temperance work of Victoria was carried with great heartiness at the recent demonstration, viz.—"That this meeting of representatives of the Baptist Union of Victoria and Churches of Christ, gathered in the opportunity of the present Temperance situation propose for aggressive work in the interests of licensing reform—that we register our determination to resist to the utmost any attempt to take from the people the promised right of local option in 1917—but we urge churches to exert in the formation of the Victorian Alliance of Non-Users, and make all one people specially interested in the campaign of 1917 to enrol as members of the Victorian Vanguard."

We draw special attention to the last two clauses. The Alliance will put our positions in the test and seek our practical cooperation in the big campaign now planned. The purpose of the meeting was explained in a second issue. It is proposed to form a volunteer corps of the Temperance Army, of those kindly desirous for this

reform, who will be trained for practical work, organising, canvassing, and the like, and to the duties the new situation of 1917 will call for. All who are willing to enrol for this work are urged to send their names or cards to Mr. J. C. Martin, simply conveying the message, "Count on me for 1917."

A.H. sends us the following query—"A member of the church in good standing removed to a town where there was no Church of Christ, and wished to join in with the Congregationalists meeting in that town. Would it be right for the secretary of the church of which he was a member to grant him a letter of transfer?" In our opinion, the member referred to could have joined the Congregational Church without joining in. Joining a church endorses the position of the church, and members of the Churches of Christ are supposed to have some principles to stand by. A letter certifying to Christian character would meet the case.—E.L.

Bible School Union, Victoria—All secretaries of Bible Schools connected with the above are again reminded that entries for the examination will close next Wednesday, July 10, and must reach the Union Secretary on or before that date. Late entries will be received up to July 23, if late reporting thereto is complied with. Superintending printed notices will be sent to all who have been appointed to act in this capacity, over the various schools (on the night of the examination), on or before July 23, and they are kindly asked to comply with instructions thereon. The next meeting of the general committee will be held on the first Monday in the month. All delegates are kindly asked to attend. Special notice next week's issue.—J. Y. Potts, Hon. Sec. B.S.U.

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To weave a fabric fine and firm and fair; God's uncompleted work is thine to do— Be brave and true.

—Ella Wheeler Welles, in the "Teacher's World."

The Endeavourers of Victoria are showing great enterprise. The Victorian Union has just given another instance of this in taking the Auditorium for a great thanksgiving service on July 28. As the recent festival was so successful, for the sake of prayer, this praise service is to be held up by a week of sacrifice. This is styled a "Do Without" week. The proceeds of this week's self-denial are to be handed in at the Auditorium gathering, to which all participating Endeavourers are to be invited. The money is urgently needed for forward work in the State. Opportunity will be taken at this meeting to say farewell to and listen to farewell words from Mr. F. E. Harry, Editor of "The Endeavourer" and Ex-Australian President, who leaves for Perth, W.A., during the next week. All arrangements of special elections will be rendered by the Alexander Choir. Should there be room after the Endeavourers are accommodated, the public will be admitted on payment of a small charge.

IN MEMORIAM.

SELWOOD—In sad and loving remembrance of my dear mother, who passed away on June 28, 1912, at Fremantle, W.A. Interred by her loving daughter, Mrs. D. J. Selwood, Hanbury, Vic.

COMING EVENTS.

Hagger-Gay Mission, North Melbourne. Every night at 7.45 p.m. Also special meeting in Youth Centre, 100, Exhibition Hall, on Wednesday, 10th, at 8. Male Quartette. Hagger speaks on the momentous topic of "Christian Union."

JULY 22 (Tuesday)—Church of Christ, St. Peter's. A social will be held in connection with the opening of the new chapel. We invite members of Churches of Christ from near and far to attend this social. There is a good prospect of plenty of singing, recitations, etc., and ten minutes' speeches by different brethren. Come along and enjoy yourselves in this great work at St. Peter's.

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DIVINE SHADOWS.

July 13 to 19.

Daily Readings.

A great rock. Isaiah 25: 1-5; 32: 2.
 Screaming the glory. Exodus 15: 18-23.
 Rest in time of joy. Song Sol. 2: 3-6.
 During the cloud. Matt. 17: 4-8.
 Trust in hours of depression. Psalm 63: 1-8.
 In position for service. Psal. 92: 2.
 Topic—Divine Shadows. Psalm 91: 1-10.

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 Do I think of my troubles as "the shadow of His wings"?

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