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Some Sabbath Questions.

Frequently we receive inquiries as to the reason for our non-observance of the seventh day or Jewish Sabbath, and our warrant for first-day observance. Sometimes reference is made to the "change of the Sabbath." Some have the question suggested to them thus: "They know that the Scriptures in the plainest possible way refer to the seventh day as 'the Sabbath'; they often hear Christian folk refer to the first day as 'the Sabbath day,' or find texts which exclusively refer to the Jewish observance of the seventh day quoted by Christians in support of the keeping of Sunday; whereupon not immaturally they seek for authority for the change. More often, the inquiry is suggested by others. There are people who have reduced the insidious introduction of unscriptural views to a fine art. Openness of approach would be to court failure; their literature plainly labelled would be innocuous because unread. So under the guise of providing helpful Bible studies or devotional reading such as all Christians would love, they subtly circulate their peculiar views. An interesting psychological study may be made of the consciences of those people who apparently think that in religious propaganda, crafty methods may be substituted for open dealing and such fair-play as an honest man of the world may be relied upon to give. Russellism is one of the best examples of this. Our Seventh Day Adventist friends, too, have often sought to win adherents to their cause by ways which cannot commend themselves to us.

One of the Adventists' favorite questions is "Who changed the Sabbath?" It is likely to be effective with any one who calls the first day of the week a Sabbath. It is never effective with an instructed Christian. When an Adventist declares, "God never changed the Sabbath, and man has no right to change it, we of course agree. What we totally disagree with is the claim, an unsupported assumption that the Sabbath law ever was given to Christians, or that our observance of the first day of the week is dependent upon a proved 'change of the Sabbath.' The New Covenant has no Sabbath law in it. Other commands of the decalogue were carried over into and re-enacted in the New Dispensation, but the seventh day law was not. A changed priesthood, the letter to the Hebrews says, implies a changed law. 'Till the last Seventh Day preacher on earth draws

his last breath, it will not be shown that that changed law includes the keeping of the Sabbath of Exodus 20: 8. The greatness of the change in the New Covenant will be seen by any who without pre-supposition will read Paul's words: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon, or a sabbath day; which are a shadow of the things to come; but the body is Christ's." For our practice of regarding the first day as the day of special worship, and our observance of the Lord's Supper on that day, we have approved apostolic example (Acts 20: 7) and are not in the least dependent upon a confusion between the first day and the Jewish Sabbath.

A recent correspondent refers to the alleged "Sabbath change." Adventists had stolen of Constantine as the originator of Sunday observance, and, in a manner equally injurious and rash, it is alleged, had denied that there was proof prior to the days of Constantine of such observance. We sincerely trust that it was ignorance which prompted such an assertion. We have ascribed the example of the early church for meeting on the first day. That is decisive, whether or not the church of the second and third centuries followed this example. But the assertion that between the New Testament days and the days of Constantine there was not Sunday observance is so far from the truth as to be egregious. There is abundance of evidence. The *Didache* (c. 100 to 120) has this injunction: "On the Lord's day of the Lord come together, break bread and give thanks, after confessing your transgression, that your offering may be pure." Ignatius, who was martyred about 110, in his letter to the Magnesians, speaks of Christians as "no longer sabbatizing, but living according to the Lord's day." The co-called "Epistle of Barnabas," which dates either to the end of the first or the beginning of the second century, has the following statement: "Wherefore we also celebrate with gladness the eighth day, in which Jesus also rose from the dead, and was made manifest, and ascended into heaven." Justin Martyr (in his first Apology, written not later than the middle of the second century) described the worship of the Christians, the Supper, etc., "on the day called Sunday." Tertullian (160-220) says: "We have nothing to do with sabbaths, new

means, or the Jewish festivals, much less with those of the heathen. We have our own solemnities, the Lord's day, for instance, and Pentecost." Tertullian, by the way, gives as the first express statement of cessation from labor on Sunday among Christians, Clement of Alexandria (died c. 222). Origen (185-253) and others could also be quoted.

These facts have been so often pointed out that it is wonderful that still we should have to face the charge that the Pope changed the Sabbath, or that Sunday observance came in with Constantine. As all readers of history know, a law as to Sunday observance was passed in the reign of Constantine. In July, 321, public works and the sitting of the courts were forbidden on Sunday. Such a law is only intelligible in the light of the previous regard for the day. Surely not every ruler or government which passes a Sunday law is open to the charge of changing the Sabbath!

We have received from another correspondent a somewhat different inquiry. Admitting the difference between the Sabbath, or seventh day, and the Lord's day, or first day, what is there against our calling the first day a "Sabbath" or "The Christian Sabbath"? It is pointed out that many of our religious friends thus speak, who have no desire to identify the Jewish with the Christian institution.

Our answer must be brief. (1) The first day is never called either "a Sabbath" or "the Sabbath" in Scripture. (2) The New Testament carefully distinguishes between the two days. For those content with a pious speech these two reasons will suffice. (3) To speak as do the Scriptures is the best way to oppose modern attempts to bring us into the bondage of the law. Seventh Day Adventists' arguments would lose much of their force if Christians were to call Bible things by Bible names. All their challenge as to our right to call any day but the seventh "the Sabbath," and all their questions about "Who changed the Sabbath?" would disappear. (4) It will generally be found that they who bring over Jewish names to describe Christian institutions fail in other respects to distinguish between the Covenants. We should follow apostolic precedent and refuse to exchange our liberty with Christ Jesus for a yoke of bondage.

Editorial Notes

Practical Philanthropy.

The "Christian-Evangelist" comments upon the experiment of Chas. G. Dawes, who a year ago opened a hotel in Chicago for the "down and outs." Its purpose was to furnish hotel accommodation to unfortunate and unemployed men at very reasonable rates. The work has been watched with interest, and the results are considered to be very satisfactory. The 511 beds have been regularly occupied, and nearly 60,000 meals have been served. The price for a bed is five cents (two pence halfpenny), and for a private room, fifteenpence, and the price of meals correspondingly low. Every guest must have a shower bath before going to bed. The hotel was erected as a memorial to a son Rufus, and a Rufus S. Dawes Hotel Association has been formed with the intention of erecting similar hotels in a number of large cities. This is a form of practical philanthropy in which men are helped to help themselves, and ought to meet with general approval.

A Changing Methodism.

Our Methodist friends are moving. For over one hundred years the class meeting and the itinerant ministry have been distinguishing features of the church. Attendance at the class meeting is no longer a test of membership, and has practically fallen into disuse. It is not at all clear what now constitutes the test of membership in a Methodist Church. And now unholy hands have been laid upon the itinerant ministry. Some time ago the three years' term was extended, if agreeable to all concerned, to five years in the churches generally, while in central mission churches the move on clause was entirely laid aside. The New Zealand Conference has decided to abolish the time limit, and a minister can now be re-appointed any number of years to the same circuit. Methodists have claimed that by their system the best men are not retained in the richest or most popular circuits, but that the poorer fields have an opportunity of securing able men. But now all this is to be changed in New Zealand, and the most popular preachers will be retained in the largest churches. It is likely that the influence of New Zealand may later extend to the Commonwealth, especially as the present system is not acceptable to many of the preachers and churches. This will bring the Methodist methods of ministerial appointments into closer touch with the Presbyterian.

The Empire's Greatest Foe.

If, as Gladstone once affirmed, the evils of drinking are greater than those of famine, pestilence and war combined, it is conceivable that in years to come men may look back upon this great war as conferring,

among its greatest blessings to the world, that of freedom from the thrall of drink. So strongly has the power of alcohol been entrenched in the habits of the people of Great Britain, and in the pockets of its brewery shareholders, that the authorities have had to move very carefully. Lloyd George says that the Empire is fighting three foes—German, Austria, and Alcohol, and the greatest of these is Alcohol. This being so, it would seem a simple thing to follow the example of Russia, but vested interests are strong, and the forces of the enemy are not to be despised. But the hours of the sale of intoxicants have been shortened, and, better still, the King and his household have turned the drink out of doors. Their example has been followed by hundreds of leading men, including Cabinet ministers, and prominent noblemen, while tens, if not hundreds, of thousands of active workers have signed the pledge. The "Follow-the-King" movement has extended to Australia, and the end is not yet. It is safe to say that never before has the opposition to drink been so powerful or the outlook for reform so promising. Drink has been proved a national foe, and when the war with Germany is over, this enemy also will be found to be sorely wounded, if not entirely subjugated.

Australia's Fellowship of Suffering.

At last in Australia and New Zealand we are beginning to realise the awfulness of the war. For the first nine months, it was something to read and talk about, but it was far away. Sixty thousand of our finest men had gone to the front, but even as they left it was thought they might never see active service. Now all is changed, and hundreds of homes are suddenly darkened by the loss of sons, husbands, and fathers. The war is no longer far off, but has been brought painfully near. It is not so much a subject for conversation as for feeling. All anticipations of an early peace are lost in the grim realisation of personal loss and terrible bereavement. And the end is not yet. We must expect many more lists of dead and wounded, and those who have dear ones on the field will await their arrival with intensified dread. Now is the time for the exercise of faith in the over-ruling providence of God, that we may grasp the assurance that "all things work together for good." Out of all this awful carnage there will surely emerge a brighter and better world. In the meanwhile, may we feel with Lowell, that

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

Inspection of Convents.

An act providing that all convents, hospitals, houses of detention, and schools shall at all times be open to inspection by the sheriff, grand jury, or upon petition of twenty citizens, has passed both houses of Parliament in Arkansas. The "True Voice," an American R.C. paper, comments on this, and complains that "Convent in-

spection bills have been introduced in the legislatures of about twenty States during the past few weeks. The purpose of such bills is plain. It is to insult directly the Catholics in those States by the insinuation that such inspection is necessary. The men who are lending their influence to these infamous bills are not so ignorant as they are evil-minded. They know well enough that there is no more reason for a convent inspection bill than there is for a bill providing for the inspection of the private home of every citizen in the land. But they see a chance to insult the religion of their fellow citizens, and they are cowardly and ill-mannered enough to take advantage of it." There is a difference between a private house and a convent. The latter is an institution which appeals to the public for support, and in many cases engages in laundry or other work. Moreover, it is the compulsory home of young women. It is all very well for the Roman Catholic authorities to say that the public has no right to know what is being done in convents, but this does not, in view of commonsense considerations, appeal to the public sense of the fitness of things. It is quite likely that convent life is misrepresented, but if so the Catholics are themselves to blame. Since they so strongly protest against inspection, the public is apt to draw its own conclusion, possibly a wrong one, as to their reason for loving darkness rather than light. We have the highest authority for the statement that "he that doeth the truth cometh to the light that his works may be made manifest," while "every one that doeth evil hateth the light, and cometh not to the light lest his works be reproved." Why should not convents as well as other business institutions be open to inspection? When will Australia follow the example of Arkansas, and enact that convents shall be classed with other places in this respect? Not while her politicians are dominated by the Catholic vote.

"Living and Powerful."

Voltaire is credited with having said one hundred and fifty years ago: "It took twelve men to found Christianity; I will show how one man can pull it to pieces. One hundred years from now the Bible will be an obsolete book, relegated to the dusty shelves of the antiquarian." Well, the time mentioned has long since expired, and Voltaire's influence has gone, and his work almost forgotten. But the Bible has a greater circulation than ever. It is the one book that never grows out of date, and is far away the best selling book in the world. No other work even approaches it. Infidels continue to prove its utter falsity to their own satisfaction, but it just goes on the same. Before Joseph Barker became a Christian, when he was still an infidel lecturer, he related how an earnest Christian working man once told him that he reminded him of a dog barking at the moon, which quietly shone on unmoved. We need not be afraid of the open enemies, or even the more insidious foes who, under the guise of discipleship, would betray Christ with a kiss.

The Origin and the Outcome of the New Theology.

James M. Gray, Dean of the Moody Bible Institute of Chicago.

That the spiritual life of Christians is at a low ebb, and that the progress of the church is arrested, are propositions pretty generally admitted. That the "New Theology" dominant in so many theological seminaries, Protestant pulpits and editorial chairs, is accountable for it, is also admitted. But what is the source of this "New Theology," whence did it arise, and how did it obtain its hold on the popular mind in comparatively so short a time? And, what is still more important, what shall the harvest be? Whither does it trend?

Modern philosophy back of modern theology. It is easy to answer the first line of inquiry by referring to the natural heart of man, which is enmity against God, and hates the supernatural and all that is really vital in the gospel. It is easy to speak of Satan and his wives, and attribute the declension in a general way to the machinations of the powers of darkness. But, specifically speaking, no one can understand modern theology who does not know something of modern philosophy that is back of it, the whole tendency of which is to altogether undermine faith in a personal God, to say nothing of the incarnate Son of God.

Spinoza is a familiar name. He lived in the middle of the seventeenth century—a pantheistic Jew—who is more responsible for this "modern philosophy" than any other being since his day. He taught that all that exists is God, and that, immanent as he is in the universe, he can not, in any act, pass out of himself or transcend himself. Fichte, Hegel, Schelling and Spencer practically taught the same with variations, and so thoroughly has it permeated Christian thought, to the exclusion of the Word of revelation, that the God of that revelation and his indwelling through the Holy Spirit in regenerate man, is flatly denied. And it is denied logically enough if this philosophy be true, for there is no necessity for such a particular indwelling, if humanity and divinity are one.

The bearing on the personality of Christ. It is plain to see how this affects the personality of our Lord Jesus Christ. Under such circumstances he can not be the one pre-existent and only begotten Son of God, because that peculiarly exclusive position does not belong to any one. God is immanent in us all, part of us all; we all are his sons, and Jesus Christ is no more his Son than any of the rest of us. He may have been more conscious of the divine immanence than most, just as a larger pitcher may hold more water than a smaller one," but the Bible theory of his incarnation must be set aside, and that of a universal incarnation take its place, if this philosophy be true. It is humanity as a whole which is incarnated of the divine, and not any individual of it who ever lived.

This is the theory underlying positivism,

and Christian Science and Theosophy, and other cults of their kind, but none the less is it back of the whole of the "New Theology" in our churches. In the last analysis it explains the Religious Education Association, and that particular system of graded Sunday School lessons for which it stands. It is what a certain divinity professor has been extolling in the "Awakening of American Protestantism." It is the animus of the recent plea of a very distinguished minister to "let all this strife about the letter pass you by, and live in the spirit."

The practical side of the gospel. But note the bearing of all this on what, for comparison, may be called the practical side of the gospel, though surely what has been just said is practical enough. If, for example, God and man are one, why speak of man as fallen and corrupt, as the Bible speaks of him? Surely the divinity in man may be obscured, but it is still there, a spark ready to be fanned into a flame. No new birth can be required in his case. And by the same reasoning, why speak of the death of Jesus Christ as a sacrifice for sin, as the Bible speaks of it? What need were there for such a sacrifice if man be not fallen and corrupt? Jesus Christ died simply to furnish us a moral and religious ideal, that was all. Oh, how that word "ideal," which really means "idol," is being overworked in these days! But if that were the only reason for Jesus Christ's death, then there were no reason whatever for his resurrection, and so the resurrection never happened, except as a hallucination of his disciples. And if there were no resurrection, then there is now no mediation for his people; nor need we ever think of him as coming again. This last idea must be one of those "extreme Messianic elements which the primitive church inherited from the apocalyptic literature of Judaism," as the modern theologian says, an error which Jesus Christ himself must have ignorantly shared!

But the philosophy goes further still. Not only is God in man, it teaches us, but man is in God eternally. Frederick Maurice said that "Christ was the coming forth of something that had always existed in God," by which he did not refer to his divinity, but his humanity. "Before the clay was fashioned," echoed Phillips Brooks, "this humanity existed in the divinity; already was there union of the divine and human, and thus already was there the eternal Christ."

Here we perceive not only a new conception of the person of Christ, but, as Bishop Samuel Andrews says, a new conception of the Godhead itself, and of humanity as well. If the Son be eternal Deity plus humanity, then the Father must be the same. And if humanity be thus an integral part of God, we see from another angle that it can not be fallen and corrupt. And if not fallen and corrupt, there was neither sacrifice in the

atonement, necessity for an atonement, nor humiliation in the incarnation.

The inflation of human pride. Consider this last remark again, quoting Dr. Andrews further: "If there were no humiliation in the incarnation of Jesus Christ, then, in his flesh, he must have been the revelation of God in his absolute glory." But if this were true, what is there to follow? What is there newer or higher to impart? There is nothing left except for men to realize the heavenly ideal thus set before them as best they can, and in the exercise of their natural and common powers. This means that the church and the world are not distinct, and that all men are alike the sons of God. Indeed, this is preached openly by very many who are acknowledged and lauded as great preachers of the gospel. It means just what our social service propaganda means; viz., that the work of the church is not to save men out of the world, but to save society, to save the world. "Show men the divinity that is in them, and urge them to develop it," is the cry. What an inflation of human pride! Do we not see how the doctrine of the immanence of God in man, and that of the human element in God, are laying a broad basis for the deification of man and serving as a preparation for the antichrist?

This is the human outcome of the new theology. To our first parents Satan said, "Ye shall be as God," and they grasped at it, and man has grasped at it ever since. From the tower of Babel to the French Revolution is a far cry, but the one was a dethronement of God the same as the other. Men are looking to-day for a man who shall concretely represent themselves as an object to be adored; and he will be discovered, how soon we may not know, in the one who shall be found sitting in the temple of God and giving out that he himself is God.—"Christian Standard."

The Two Sparrows.

How the conscience may become blunted by the gradual approach and indulgence of evil may be illustrated by this experiment, which was performed by a noted professor: Beneath the receiver of his air-pump he placed a sparrow, with sufficient air to sustain its life for three hours. At the expiration of the first hour he introduced under the receiver a second sparrow, which immediately fell dead, while the other sparrow was able to survive in that atmosphere another two hours. The reason was that the second sparrow, introduced at once out of a comparatively pure atmosphere into the vitiated air beneath the receiver, was immediately suffocated; whereas the other sparrow had become gradually accommodated to the presence of carbonic acid gas in the air it was respiring. We who are in this vitiated spiritual and moral atmosphere have become gradually accommodated to it; but if we were accustomed to abide on the mountain-tops and breathe the air of heaven, we should immediately be sensible of the impaired vitality of a tainted atmosphere.—J. E. Denton.

A Key Prophecy.

T. J. Bull.

The great prophecy of the "seventy weeks" recorded in the ninth chapter of the Book of Daniel was a Divine response to Daniel's "prayer and supplications," and was given for the express purpose of making Daniel "skilful of understanding." It may therefore be well called "A Key Prophecy." Any system of prophetic interpretation which either ignores, neglects, or misconstrues this prophecy may, justifiably, be viewed with suspicion.

The words of this prophecy.

Too close attention cannot be paid to the actual words of any given prophecy. Nowhere in the whole range of Scripture is there greater need to obey the apostolic injunction to "rightly divide the word of truth" than in the distinctly prophetic portions of that Word.

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. 25 Know therefore and discern that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks; and threescore and two weeks, it shall be built again, with street and moat, even in troublous times. 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall defile the city and the sanctuary; and the end shall be with a flood, and even unto the end shall be wars desolations are determined. 27 And he shall make a firm covenant with many for one week; and for the half of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined shall (war) be poured out upon the desolator" (Daniel 9: 24-27, RV).

The Jew and Jerusalem.

This prophecy has specifically to do with Daniel's people—the Jews, and Daniel's holy city—Jerusalem. They are in view all the time. The beginning, the middle, and the end have to do with the Jew and Jerusalem. The continued existence of the Jews is a standing miracle, and an ever-present prophecy that God's purpose in regard to them is not yet consummated.

"The Bible is the history of the covenant people. In the great drama it unfolds there is a double interlude. The New Testament opens with the book of the generation of Jesus Christ, the Son of David, the Son of Abraham! The Davidic covenant was put in abeyance when, because of their sins, the people were brought under servitude to Babylon, and then great Gentile empires appeared upon the scene. The Abrahamic covenant in its earthly aspect was put in abeyance when Israel rejected the Messiah. But neither covenant is abandoned. He has set aside his people, but he has not finally cast them away (for the seeming contradiction between the second and fifth verses of the eleventh chapter of Romans arises from the wording of our English version). And the rejection, or setting aside, of them is "the resurrection of the world" (Sir R. Anderson in "Redemption Truths").

Reaching onward to final things.

The prophecy points to a consummation along various specified lines. Six blessings are mentioned—three negative, and three positive. Each of these blessings has in it the suggestion of finality. When they are realised, the consummation is reached. With the help of the translation in the Emphasised Bible the six blessings may be stated in the following way: *First*—To finish transgression, or to put an end to the transgression. The word for transgression may be rendered rebellion. When Israel's rebellion is finished, or put an end to, there will be no more of it. *Second*—To make an end of sins, or fill up the measure of sin. The word for sin means to err, to miss the mark. When sins are thus made an end of there will be no more failure, no more missing the mark, no more falling short of the glory of God. *Third*—To make reconciliation for, or put a propitiatory covering over iniquity, or perversity. God will so deal with the sins of his people Israel that no longer will they stand as a barrier against the fulfilment of his holy purpose concerning them. *Fourth*—To bring in everlasting righteousness, "which rights the wrongs of ages and lasts for ages." *Fifth*—To seal up, or affix a seal to vision and prophecy. Fulfilment of prophecy is the great, final, and indisputable seal. "When the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him" (Jer. 28: 9). *Sixth*—To anoint the most holy, or the holy of holies. In both the tabernacle and the temple the most holy place was a type of heaven and of heavenly things. In the prophetic apportionment of the land of Israel in Ezekiel 48, a certain portion to be set apart for certain special purposes is said to be "a thing most holy," "holy unto Jehovah." And our Lord taught his disciples to pray, "Our Father... hallowed be thy name... as in heaven so on earth." It may be that this part of the prophecy will find its final fulfilment when this Divinely taught prayer is fully answered, and heaven's rule is as perfect on earth as it is in heaven. Conceivably, however, "To anoint the most holy" may refer to our Lord Jesus Christ and his consecration to universal Kingship. Any way it is through him and through him alone that the glorious consummation is to be realised. We cannot conceive of any blessing for Daniel's people and city to surpass that foretold in this prophecy. Jehovah promised Abraham, "In thee and in thy seed shall all the families of the earth be blessed." That promise cannot fail of fulfilment, and this prophecy reaches to its fulfilment.

The "seventy weeks."

A point of vital importance in elucidating this prophecy is the length of the "weeks" which is the unit of measurement in the

chronology of the prophecy. In what follows on this point I confess my indebtedness to two books by Sir Robert Anderson, *Ed., "The Coming Prince"* and "*Daniel in the Critic's Den*." "*The Coming Prince*" was first published in 1881. "Thirteen years ago in a note in "*Daniel in the Critic's Den*" the author wrote, "The Scheme (in "*The Coming Prince*") has thus been before the public for twenty years; and during that time every detail has been subjected to the most searching criticism, both here (England) and in America; but neither error nor flaw has been detected in it." Sir Robert refers to Smith's Bible Dictionary, Article "Week," and says—

"With the Jew the effect of his laws was to render the world week capable of meaning a seven of years, almost as naturally as a seven of days. Indeed, the generality of the word would have this effect at any rate. Hence its use to denote the later in prophecy is not mere arbitrary symbolism, but the employment of a not unfamiliar and easily understood language."

"In the second verse of Daniel 9, we read, "1. Daniel, understood by the books the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishment of the desolations of Jerusalem, even seventy years."

"There was a man trained in his Scriptures to look for a Messiah whose advent would bring fulness of blessing to his people and city. But his people were in captivity and his city was in ruins. And having himself passed the allotted span of life, he could no longer to satisfy the period of the Divine judgment of the desolations, of which some seventeen years were still unexpired. So he set himself to plead for light; and the answer came that the realisation of the promised Messianic blessings was deferred to the close of an era of seven times the seventy years of the desolation—seven years, but seventy weeks of years." "All are agreed that the 'seventy weeks' of verse 24 are seven times the seventy years of verse 2; if then, the duration of the seventy years of the desolation can be ascertained the problem is solved." ("*Critic's Den*," pp. 115, 6, 7).

Sir R. Anderson carefully examines the Scripture data and finds the period to be "exactly sixty-nine years." "But," he says, "sixty-nine years contain 27,200 days, the precise equivalent of 70 years of 360 days. It is clear, therefore, that, as the era of the desolations was a Divine judgment on Judah, the period was measured with all the accuracy of a judicial sentence." For this and for other reasons which space forbids quoting, he concludes that the "weeks" of the prophecy was a period of 7 years of 360 days, and that thus the total period embraced in the prophecy is 490 years of 360 days.

The division of the "weeks."

"There is a Divine division of the 'seventy weeks.' That is true whether the word in verse 21 is rendered 'seventy' (RV.), 'determined' (AV.), or 'divided' (Emphasised Bible). Speaking of the Hebrew word the translator of the Emphasised Bible says—

"Authorities are agreed that the primary meaning of *shabbath* is 'to divide'; and it is a sound rule that, where the primary sense may well stand, other meanings should not be sought for. An actual division of the 'weeks' here undeniably proceeds itself: division *first*, 'seven weeks'; division *second*, 'sixty-two weeks'; division *third*, 'one week.' On that last week the shadow of a covenant breaker falls. Does not the book of Daniel dis-

dose who that covenant-breaker is? The "divided" weeks are *ipso facto* "determined!"

The starting point.

The date from which the time in the prophecy is to be measured is thus given: "From the going forth of the commandment to restore and to build Jerusalem." This refers to the commission given to Nehemiah by the Persian King Artaxerxes in the 20th year of his reign as recorded in Nehemiah 2. This date is fixed by the best historians and chronologists at 445 B.C. Counting from this date to the first division of the era, or the "seven weeks," brings us to the last of the Old Testament prophet—Malachi, B.C. 397. But to this first "seven weeks" was to be added "three-score and two weeks," and the two periods together, or sixty-nine weeks was to reach "unto the anointed one" or Messiah, "the Prince."

The language of the prophecy is clear: "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three-score and two weeks." An era therefore of 69 weeks or 483 prophetic years reckoned from 14th March, B.C. 445, should elapse with some event to satisfy the words "unto Messiah the Prince" ("Coming Prince," p. 124).

The one event which seems to meet all the demands of the prophecy is that which we

commonly refer to as our Lord's "triumphal entry" into Jerusalem. That event is distinctly said to fulfil the prophecy of Zechariah 9: 9, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! behold thy King cometh unto thee" (Matt. 21: 5). On that day our Lord definitely presented himself to the nation as "Messiah Prince." The ascertained date of that event was April 6, A.D. 32. "The interval" (between 14th March, B.C. 445, and 6th April, A.D. 32) "contained exactly and to the very day 69 prophetic years of 360 days, the first 69 years of Gabriel's prophecy" ("Coming Prince," pp. 127, 8).

Commenting on this result, Sir Robert Anderson says:

"Much there is in Holy Writ which upheld my value and reverence, while utterly refusing to acknowledge its Divine, but probably admits of no full faith. The prediction of the 'seventy weeks' was either a gross and impious imposture, or else it was in the fullest sense God-breathed." "To believe that the facts and the figures here detailed amount to nothing more than happy coincidences involves a greater exercise of faith than that of the Christian who accepts the Book of Daniel as Divine." There is a point beyond which unbelief is impossible, and the mind in refusing truth must needs take refuge in a misbelief which is sheer credulity" ("Coming Prince," pp. 128, 9).

To be Continued.

If Life were All

If life were all,
Where were the recompense
For all our tears?
The troubled soul
Of all the long-drawn years,
The struggle to survive
The passing show
Were scarce worth while,
If life were all.

If life were all,
What were it worth to live?
To build on pain,
So soon to learn
Our building were but vain,
Our building were but vain,
To some vague nothingness
Were scarce worth while,
If life were all.

If life were all,
How might we bear
Our poor heart's grief?
Our partings frequent
And our pleasures brief,
The cup pressed to the lip,
Then snatched away,
Were scarce worth looking on
If life were all.

If life were all—
We build eternally,
And what is ours to-day
To make existence sweet
Is ours away,
We stand on solid ground
That lasts for aye and aye,
And makes life's sorrows
Worth the while—
If life were all.

If life were not all,
I do not know the plan:
I only know that 'tis good,
And that His strength sustains
I only know that He is just;
So in the starless, soundless night
I lift my face and trust,
And God my spirit witness bears,
If life were not all.

—Henry C. Wainack

The Comforter.

The following is from the "Dundee Messenger." "Public Opinion" says it is one of the most touching poems which the war has given us.

Silent is the house, I sit
In the fright and knit,
At my ball of soft grey wool
Two grey kittens gently pull—
Puffing back my thoughts, as well,
From that distant, red-rimmed hell,
And hot tears the stitches blur
As I knit a comforter.

"Comforter" they call it—yes,
Such it is for my distress,
For it gives my restless hands
Blessed work, God understands.
If we women yearn to be
Doing something ceaselessly—
Anything but just to wait
Sodily for a clucking gate!

So I knit this long grey thing
Which some fearless lad will bring
Round him in the icy blast,
With the shrapnel whistling past:
"Comforter" it may be then,
Like a mother's touch again,
And at last, not grey, but red,
Be a pillow for the dead!

Trust.

On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I must take—
That "God is good" satisfact me."

Brains and Religion.

A. W. Jinks.

God calls upon men and women to stand still, and to reflect upon his righteous acts. It is difficult to get many people to think deeply, because the average person lives to be amused or temporarily excited. The days of serious thinking have for a time departed, and now the sensational, moving picture, the thrilling novel, and the tragic drama are sought after with eagerness.

"Stand still" is a command which must be obeyed if we are going to give ourselves time to think, scope for reason, and opportunity for the use and development of our powers. In these days of hurry and bustle, and in the days of increasing prices and industrial unrest, the command to stand still seems out of place. But, generally speaking, questions which make for the spiritual betterment of the world are always more or less out of place with the person who does not think seriously, as he or she is more concerned about the latest fashions than about the cultivation of soul or the development of mind.

God urges men and women to use their reasoning powers. Why? Because if those powers be not used, the mind, apart from routine, becomes useless; at any rate, incapable of deep thinking upon questions of moment or eternal interest. God pleads with people to reason with him about their spiritual state (Isaiah 1: 18). Dr. Torrey tells of a man who stated that he did not believe there was a God. The doctor asked the man to kneel where he stood and tell God face to face, but the professed atheist refused to submit to that ordeal. A man instead of

displaying his ability indicates his ignorance by stating that there is no God. That man shows that he does not in spiritual matters use his reasoning faculties; in fact, a man would need to be a god to prove to the world there was no God.

God is not afraid of men reasoning about him. Francis Bacon said that a little philosophy led people away from God, but much philosophy led to him. The more people reason with God, the more they come to realise that they are not crushed by infinite wisdom, but are drawn by the cords of love and made to feel that, with all their unworthiness and sin, they are needed for God's kingdom.

God calls upon men and women to produce their cause and bring forth their strong reasons. God is disgusted with excuses which are as flimsy as soap bubbles. God wants strong, sound, rational reasons, and not carping criticism, so that, as reasoning be done on the basis of exact information, manhood in its true light might be seen. Many men reason, but when their reasons are examined, it is found that some moral kink was the cause of such reasons. God wants clean, clear, transparent reason, and then he will become manifested to the individual soul as the gracious God of eternity.

The ways of the world do not tend to cause reasoning powers to be used in that way which would happily life and extend usefulness. The man who reasons, apart from prejudice, comes to the conclusion that the greatest matter after all is accountability to a living God.

Some Beautiful Words.

Christianity has beautified, purified and illuminated everything that it has touched. All the ordinary relations of mankind have been ennobled by it. Wherever it has gone, human life has had new meaning and received fresh inspiration. Its ministry in the world is that of uplift and beautification.

Its service to language furnishes a splendid illustration of this principle. It has taken very plain words, definitive of the usual ties of life, and invested them with new significance. It has used them to interpret humanity's new relations as established by our Christ. Each of these words that have been christened with a new spiritual significance defines in a very special way some connection for the believer in Christ that has been established as a result of the ministry of Jesus among men. A brief consideration of the Christian's various relations as defined by these various terms will give us a new appreciation of our spiritual inheritance.

As related to God—Children.

As related to God the followers of Jesus Christ are children. To them, the Creator of the race and the universe, the mighty unseen Force of the world, the great First Cause, becomes the tender, merciful Father, who in his great love has adopted the sons and daughters of men into his own spiritual family. Upon these specially chosen children he confers signal honors, and they become partakers of the divine nature. They come into a new family relation and have a new claim upon the divine care and mercy. All the forces of the Father's bounty are pledged to their sustenance and protection. They know that this universe, with its vast resources and riches, is their inheritance in Christ Jesus, and they find solace in the consciousness of the divine watch-care over them. This new conception of humanity's relation to God is worthy of the ministry of the Master and the sacrifices he made for the redemption of the race.

As related to Jesus—Disciples.

The favorite designation of the followers of Christ by the writers of the New Testament was that of disciples. This stresses the thought of Jesus as Teacher. It must always be remembered that he was the great Teacher of the human race. It was he who spoke as never man spoke. It was he who spoke with authority upon the great subjects of life—God, duty and destiny. It was his mind that fathomed the mysteries of the universe and scaled the heights of human thought. It was by the simple process of teaching that the world is to be mastered by our holy faith. By this means nations that know not God are to be brought to the feet of the Master, islands enfolded in darkness are to be illuminated with the joys of eternal hope. Men are to be liberated by this teaching. Men are to be inspired by this Teacher. Men are to be freed from ignorance, legalism and provincialism as they

catch the vision of truth as brought to the world by him who spoke so simply that the common people heard him gladly. Any follower of the Christ who approaches that great Teacher to-day in any other attitude than that of a humble disciple shows himself unworthy of his privileges and possibilities.

As related to the church—Members.

Perhaps the clearest, most helpful and significant word used by the inspired writers as descriptive of the relation of the individual follower of Christ to his church is that of a member, or, more accurately, an organ, of the body of Christ. The inspired penmen write of the church as a body, as the body of Christ, the incarnation of Christ in a larger and wider sense than that during his earthly ministry, that he is so intimately related to his followers that they are organs in his personal body. In this beautiful figure, the unity of the disciple with his Teacher is clearly enunciated. A common nature links the believer and his Lord. A common life thrills the body and Head of the church. Here is a vital organism that grows, and not an organisation that is built. Christianity in its essence is the life of God in the soul of man, and uses Christians as a means of its growth, its service to the world. Christianity is a culture of the spirit, the inner nature of man, and through heart-culture it carries on its ministry among men.

As related to each other—Brethren.

As related to each other, believers in Christ are brethren. They enter into a family circle as far-reaching as the story of divine grace. They become related to every man of every race and every generation that has accepted Jesus Christ as Lord. They are united in the indissoluble links of brotherhood. They wear the common family name. They share in the common experiences of equality and fraternity. They look upon each other as brothers, and give themselves to the common family tasks. They are bound together by the ties of Christian love and care for others' interests. The thought of human brotherhood is inseparable from that of the divine fatherhood, and these two great doctrines in all their bearings constitute the essence of all Christian truth.

As related to the world—Saints.

As descriptive of the believer's relation to the world, the Scriptures use a significant word, saints. The misuse of this beautiful word by certain religionists has almost deprived the modern church of one of the most precious words of the Christian's vocabulary. It means essentially and fundamentally the separated ones, those who have heard the appeals of the church to men to separate themselves from the low, the vicious, the degrading, and to espouse the high, the ideal, the beautiful, the good. The world

in its allurements and fascination toward evil must be renounced, and the follower of Christ must aspire to walk with his Lord on the high levels of purity and holiness. Christ's fundamental challenge to men is for victory over one's lower self and for the development of his moral, mental and spiritual life after the pattern embodied in the life of the Master. The call of the Christ is the call to saintliness in the true and Scriptural sense of that noble word.

As related to other religions—Christians.

A word wide and far-reaching in its significance was needed to designate the followers of Christ in their relations to both heathendom and the other religions of the world then and now. Such a word was coined, as we believe, by the Holy Spirit, and a beautiful word it is, Christian, Christ's man. The followers of Christ shared his nature, executed his purpose in the world, and were the agents to carry out his great commission to evangelise the world. They were very appropriately called Christians. Was there ever a more beautiful word? Was it not minted and approved by the divine Spirit, and is it not worthy of its divine origin? Need there ever be any apology for wearing it?

There are beautiful words,—children, disciples, members, brethren, saints, Christians,—christened as they have been with a new sense and a new meaning by our Christ. They constitute the chief terms as used in the New Testament to describe the various relations of Christ's people in the world. They have been approved by the apostolic church and by the divine Spirit. Need we any other terms denominative of the followers of the Nazarene? Do we not dishonor the Bible and the Christ when we use other than Scriptural terms to designate the followers of Christ?

We plead for the use of Bible names for Bible things.—"Christian-Evangelist."

The Best Way.

The best way is the quietest way;
Though thou hast a wrong to right.
To thrill and wake, to rule and break,
Be patient as dawning light.

The best way is the simplest way;
Though the problem be snarl and snarl
By crooked men, in a darksome den,
Be straight as they are gnarl'd.

The best way is the happiest way
Amid the world's sin and pain,
For faith holds longer, and love is stronger,
Than the deepest, foulest stain.

The best way is Jesus' way,
Simple and brave and good,
Who scorn'd the Pharisee's part to play,
Who bore in his heart a psalm or a lay,
Who died the price of thy soul to pay,
Who rose to live in thy life for aye,
To be thy drink and food.

—Edward Arthur Wierler.

The Ark brought to Jerusalem.

Bible School Lesson for May 30, 2 Samuel 6: 1-19; Psalm 24.

W. C. McCallum.

David has become king over all the tribes of Israel and put his kingdom upon a firm footing by a defeat of the ancient enemy, the Philistines. With the true instinct of a great man, who is a man of God, he now turns his thought to the religious well-being of the State. This is the problem that must be faced by any man who would be worthy of the name of statesman. It is probably more fraught with difficulty with us to-day than it was for David, but nevertheless it must be faced. In one sense the Roman Catholic contention is right, that is, that education that is not religious is not true education. The problem will never be solved by a purely negative attitude on the part of Protestants toward the educational propaganda of Rome, but by a real and earnest effort on the part of all who care for the well being of our country to enshrine in every schoolroom and especially in the heart of the teacher a reverence for the great virtues of that "pure" religion and undefiled before God and the Father," the only foundation for true character.

In order to make his new capital, Jerusalem, the religious centre of the nation, David determined to bring the ark of God within its walls. This ark was an oblong box overlaid with gold, and covered with a lid, the so-called mercy seat, upon which rested two cherubim, one at each end, their wings spreading over the mercy seat, and their faces, in appearance probably similar to oxen (Ezekiel 1: 1, 5, 10; 10: 14, 15) toward each other. The significance of the cherubim was undoubtedly that of guardian spirits before God, similar to that of angels with us. The significance of the ark itself is seen from the fact that it contained the symbols of God's ancient covenant with Israel. It was the constant reminder of God's protecting care, and at the same time of the people's solemn compact to keep his holy law. The ark was further the meeting place with God. Here the chief priest brought the blood of the sacrifice and before the mercy seat made atonement for the sins of the people.

It is not to be wondered at that the people came to regard this ark as something more than a sacred symbol. In a previous lesson we noted how they had come to think of it as the very seat of God, and in having this thought they had without question secured the presence of God. So, coupled with the proper regard for sacred symbols and divinely appointed institutions that we see exemplified in David's respect for the ark of the covenant, there is ever the danger that we grow to depend too much on the symbol and think too little of that which is symbolised.

After the capture of the ark from Israel, the Philistines took it with them, but after a series of calamities and afflictions, they decided that the ark must be sent away so that the afflicting hand of God might be removed. They put the ark upon a new cart and yoked two milk cows to the cart; these, contrary to nature, took the road away from home and their calves, and brought the ark safely to Beth-Shemesh. The people of Beth-Shemesh rewarded the milk cows by at once offering them up in sacrifice. The ark did not stay long here. We read that the Lord smote seventy men and fifty thousand men of Beth-Shemesh, because they looked into the ark. The Septuagint version tells us that "the sons of Jeoniah, among the men of Beth-Shemesh, rejoiced not when they saw the ark of the Lord, and he smote among them seventy men and fifty thousand men," and this account has as good, and many consider better, claim to be considered the correct version of affairs as the Hebrew text from which our translation is drawn. Any way, the men of Kiriat-jearim (Baal-judah) are asked to come and take away the ark. This they do, and it is placed in the house of Abinadab, and his son Eleazar is consecrated as priest in charge of it. Here the ark remained until David went down to bring it up to Jerusalem.

David prepared a procession worthy of doing honor to the ark of the covenant. Thirty thousand chosen men in the march, and the ancient substitute for brass bands in the form of all manner of instruments. It was a real national day of rejoicing, but it was cut short by the sudden death of Uzzah. But why the death of Uzzah? His act was one that any body deeply interested in the welfare of the ark would do involuntarily. The oxen stumbled, and it was to save the ark from falling that he put out his hand, "and God smote him there for his rashness." The death of Uzzah is usually explained in the light of the restrictions placed upon the Kohathites, tabernacle attendants (Numbers 4: 15, 19, 20). It is said the intention of Uzzah was good, but he broke the prohibition to the Levite of looking upon or touching the holy things; but was Uzzah a Levite or a priest? From the family of Abinadab Eleazar had been consecrated priest in charge of the ark. Eleazar would be dead years before this, are not Uzzah and Ahio his successors in office? At least they have full charge of the sacred box. It must also be borne in mind that during this period, at least up till the time of David, the religious establishments were upon a rather small scale, and many of the

regulations laid down for the tabernacle service would of necessity be unobserved.

It is better to explain the death of Uzzah in the light of what we read in the books of Samuel themselves. The dread and awe attaching to this sacred relic, the afflictions laid upon the Philistines, the slaughter of the men of Beth-Shemesh, all these lived in the mind of the people as terrible warnings against any disrespect for the ark of the Lord. Thus the death of Uzzah as a result of his over-zeal would be understandable to David. He was displeased, but not puzzled by it. It aroused in him a fear of God. If he smite Uzzah for well-intentioned rashness, how shall the ark of the Lord abide with such as I am? While we are glad that ours is the privilege of coming with boldness to a throne of grace, I wonder if it would not be well if we possessed at times a little of David's fear lest in the abundance of our privilege we lose our deep reverence and awe.

David's renewed determination to bring up the ark when he heard of how the Lord had blessed Obed-Edom should not be taken as a selfish desire to obtain this source of blessing, but as the expression of his joy upon discovering that he can proceed with safety, and perhaps with blessing from God, upon that which he had set his heart. He had desired to acknowledge at the outset of his reign over all Israel his gratitude to God who had raised him up, and his determination to honor as king God's ancient covenant with his people. And further, his desire evidently was to dedicate the new capital in a real way to God, and make the service of religion accessible to all his people. It is no wonder, after thinking his purpose thwarted, that when he is able to carry it through, his joy so carried him away in the sacred dance, that the unsympathetic Michal ridiculed him. In this she presents the pathetic picture of one who is incapable of entering into the joy of a people in God that is so deep and real that it pours itself out in unconventional ways. The sad thing is that wherever there is a David that rises to lead the people in a renewed and joyful devotion to God, there are always those who stand by in the spirit of Michal, with their shallow ridicule.

Upon the 24th Psalm, read in connection with our lesson, it seems almost presumptuous to venture comment. It is so majestic in its sweeping claim of absolute sovereignty for God over all, so beautifully sensitive of that purity that must be possessed by those that draw near to him, so calm in its confidence of blessing upon those that seek God, and rises to such a magnificent climax in the picture of the demand for entrance at the gates of the city in the name of the Lord of hosts, the King of glory. It is a beautiful and lofty expression of David's ideals for Jerusalem, the city of the Great King, and of the faith he would have to dwell in the hearts of his people. Would that to-day we might have more of such civic and national ideals.

Foreign Missions.

A Trip to Hota.

In 1902, on Nov. 13, a middle school student named Wada Minori, was baptised in our Tokyo church. He soon showed he had special fitness for Sunday School work. For several of my bachelor years he and I were constantly together, and I thought he was a young man of promise. Later on the Young People's Mission Bands in Sydney supported him while he was in the Bible department of our school. Before graduating, however, he left school and took up secular work. But he was not satisfied. He went to live with his parents in Hota, a fishing town on Tokyo Bay. He became a teacher in a Government school, but about a year ago he was dismissed because he engaged in Sunday School work, the teachers there having a strong prejudice against Christianity. Nothing daunted, he gave himself up to evangelistic work. Last October his mother and a married couple were baptised. Yesterday I baptised a fine young man whom Mrs. Wada brought to Christ. He has two Sunday Schools, and holds regular church services, and has quite a good influence. His mother helps him. Financially, however, their small means are not enough. They are not in mission employ, but are working independently. At their invitation I visited Hota this week, and took my helper, Mr. Mura Kaani, with me. On the first night forty people met in the Wada home to hear the gospel. Among the number was a Buddhist priest who asked permission to ask some questions, and we had a lively conversation which the audience seemed to enjoy till the close, about half-past ten o'clock at night. In the morning we had the service preceding the baptism, in the home of a Congregationalist, and then went to the seaside. A straw hut on the sands made a fitting dressing room. I was sorry that Mount Fuji on the opposite shore was obscured by a cloud. It is covered with snow, and beautiful. The water, though in winter time, was not very cold, being tempered by the warm Ebiel Current. Mr. Watanabe after the baptism returned with me to the home we had left when going to the beach, and there we were his guests for a while, when tea and cakes were served, and he and others gave thanks to God for the way of his salvation. The young man said he was very happy. After a good meeting in the afternoon with the children, and another good gospel meeting at night, we felt glad to have been in Hota in his home. Many in Australia help and pray for the workers in foreign fields. They disappoint us at times; but, "Cast your bread upon the waters, and you will find it after many days"—P. A. Davey.

"The main thing is Christ; from him and in him is our growth. He is the soil that of itself brings forth fruit, we know not how. Hold daily intercourse with him."

A Visit to Benares.

At the request of the Federal Committee the missionaries at Baranati and Sirigouda attended the Convention of the American Churches of Christ-missionaries held at Jubulpore last month. Miss Tilly, while on this trip paid a hurried visit to Benares, of which she writes:

"We set out last week for Jubulpore, and have had a happy time. There are sixty-one missionaries now on the field and yet in some districts there are forty thousand heathens to one missionary. It was interesting and helpful hearing how they manage all their numerous industrial works, and we left for our stations glad to think we had had the privilege of fellowship with our missionaries.

"Benares, the renowned sacred city of the Hindus, was near to Jubulpore, so some of us paid a flying visit there. We travelled up the Ganges in an Eastern boat. Ganga is the Hindu name, so the river is called after the goddess Ganga. We saw many bathing and worshipping in the river. One old man had vowed that he would stand in the river for two hours daily, for two years, and our guide told us, winter and summer, rain or fine, the old man was always in the river at the appointed time praying. It was sad to see him with closed eyes repeating over and over again the names of the idols.

"At the burning ghats we watched three corpses being burned. The corpse is bound in the centre of logs of wood, and kerosene is poured over the wood, and stokers are employed to keep up a fire, though the son has the first privilege of lighting the pyre, and if there is no heir, the wife.

"The friends stand near until the head bursts; this is their signal to leave.

"We saw the places where the widows used to throw themselves on their dead husbands' corpses to be burned with them. This has been stopped by Government since 1859. Many of the kings and princes of the different provinces have built houses right on the river banks, so that the caste people from their parts can dwell there when visiting Benares. The numerous temples were a feature of interest, though of course our hearts were saddened by the sights seen therein. The Golden Temple, or Proprietor of the World, has a dome plated with gold. In one large temple numerous cows are kept and worshipped, grain and money being sent from all parts of India toward the up-keep of the so-called sacred cows.

"Three hundred and seventeen years ago the King of Jaypore built an observatory on the river bank, and the people of Jaypore still use the place.

"Truly, seeing the multitudes makes one think of the sheep without a true shepherd, and the need of praying to the Lord of the harvest for these misled souls."

Why Should I?

I. Why Should I Study Missions?

1. Because as a student, my education is sadly deficient if I am ignorant concerning this the most important work in the world.
2. Because a study of Missions will increase my faith in Christ. Missions is God at work.
3. Because I cannot otherwise grasp the full mission of the church.
4. Because I cannot discharge my duty without informing myself on the subject.
5. Because if I stay at home, I must be intelligent on Missions in order to stimulate others to the work.
6. Because if I expect to go as a missionary, I need this study as a preparation for life service.

II. Why Should I Give to Missions?

1. Because it is the best paying investment.
2. Because of the joy and blessing that come to the giver.
3. Because I am only a steward of the money that God has given me, and must use it for him.
4. Because I am put to shame by the liberality of converts from heathenism.
5. Because it is God's will that missionaries should go, and that I should help to send them.
6. Because I am grateful to God for what he has given me. What has he given?
7. Because men are suffering from sin and souls are dying, and I may help to save them.

III. Why Should I Pray for Missions.

1. Because the world needs prayer.
2. Because in the past missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of missions on prayer. "Pray ye therefore the Lord of the harvest," etc.
4. Because the missionaries and converts ask for our prayer.
5. Because I am commanded by Christ to pray.
6. Because I can plead great promises of God.
7. Because the prayer of faith is answered.
8. Because Christ is praying for those for whom he died.

IV. Why Should I be a Missionary?

1. Because there is salvation in none other than Christ.
2. Because multitudes have not heard of him and are dying in their sin.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent-increasing and imperative.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved. Am I unwilling to sacrifice so little that others might be saved?—"The Outlook of Missions."

The Family Altar.

Conducted by A. E. Illingworth

THE BEREAN SPIRIT.

I have lately been reading a scholarly work by Dr. Adolf Harnack, entitled "Bible Reading in the Early Church." It is full of stimulating thoughts. "Bible reading," says he, "forms part of an ideal Christian life." He shows that the practice of the Jewish converts referred to in Acts 17: 11 was in a marked degree characteristic of the disciples of Christ for the first four centuries. They searched the Scriptures daily. We need a revival of this Bible-reading spirit in these modern times.

This unrestricted right to listen daily to the direct voice of God might have proved the strongest bulwark of Christian independence, freedom, and equality, and a lasting defence against the endless subjects of the sacred fallow and agassies. But some cent; on the lary made less use of their privilege; and when in the twelfth century a lay Christianity based upon the private reading of the Bible struggled into the light of day, it was then no late." The lesson is obvious. Let us not neglect to study the sacred Scriptures, for they are able to make us wise unto salvation through faith in Christ.

SUNDAY, MAY 10.

Seed Thought—*Joy in Service.* I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122: 1.

Selected Gems—"Sunday is a quiet, hollow, scamped out of the windy full of the week.—Geo. MacDonald.

Unless we perform divine service in every willing act of life, we never perform it at all.—Dr. McAdam Muir.

O Lord, that lends me life,
Lend me a heart replete with thankfulness.—Shakespeare

Scripture Reading—Psalm 122.

MONDAY, MAY 11.

Seed Thought—*Knowledge, not mystery, the basis of religion.* The secret things belong unto the Lord and our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.—Deut. 29: 29.

Selected Gems—"I am not speaking of random when I say that even in the Christian church, and in Christian homes, there is an extraordinary lack of appreciation for the Bible as a means of instruction into the wisdom of God, and of true union and communion with him.—Jos. Daney.

Scripture Reading—Deut. 29: 21-28.

TUESDAY, MAY 12.

Seed Thought—*God's Man.* Blessed is the man that walketh not in the counsel of the ungodly.—Psalm 1: 1.

Selected Gems—"St. Chrysostom, the great man of the Bible of the fourth century, loved to dwell upon the first Psalm in connection with continuing Bible reading; he teaches that the Christian should be like the tree planted by the streams of water, so that "day and night" he might draw his nourishment from the Bible.

Scripture Reading—Psalm 1.

WEDNESDAY, MAY 13.

Seed Thought—*A Prayer for Guidance.* Show my thy ways, O Lord; teach me thy paths.—Psalm 25: 4.

Selected Gems—"Which among you that are assembled here can repeat a psalm or any other portion out of the Bible? Not one. And this is not all that is said, for ye who are so slothful in doing things are only the more forward in the things of Satan.

"If any one required of you Satanic odes or furore lays, he would find many who knew them well and would repeat them with pleasure."—Excerpt from sermon by St. Chrysostom on the subject of Bible reading.

Scripture Reading—Psalm 25: 1-14.

THURSDAY, MAY 14.

Seed Thought—*A Suggestive Exclamation.* Rejoice, . . . I have found my sheep which was lost.—Luke 15: 6.

Selected Gems—"The Lord Jesus Christ opened a school once, you know. Often a schoolmaster has many lessons after his name—B.A., M.A., D.D., and so on. My Lord opened a school and simply said, 'I am rich and lowly in heart. I want poor, dull scholars, those who just know twice two are four, the little ones who hardly know their ABC.' Oh, I am glad—it rests my heart to think that my Lord can do with poor, silly, foolish, fickle folks. Yes, it was the silly sheep that went astray, you know, and he went after it. Oh, you good, strong, resourceful people, be left you and went after the silly lame-one; take it to your poor heart and bless God for it. Our silliness, weaknesses, foolishnesses don't thrust him away.—Mark Guy Pearce.

Scripture Reading—Luke 15: 1-7.

FRIDAY, MAY 15.

Seed Thought—*The Imperishable Motto.* This one thing I do.—Phil. 1: 3, 14.

Selected Gems—"The best thing after defeat is . . . on again.—C. A. Fox.

"Human life is a long series of leaving things behind.—Dr. Greenfell.

No man will ever reach heaven with his face the other way.—Amos.

Scripture Reading—Phil. 3: 7-14.

SATURDAY, MAY 16.

Seed Thought—*Procrastination.* When I have a convenient season I will call for thee.—Acts 24: 25.

Selected Gems—"I know a land where the streets are paved With the things which we meant to achieve. It is walled with the money we meant to have saved.

And the pleasures for which we grieve;
The kind words unspoken, the promises broken—
And many a coveted boon,
Are stowed away there in that land somewhere,
The land of Pretty Soon.

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.

And, oh!—this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, we never get there,
To the land of Pretty Soon.

—Ells Wheeler Wilcox.

Scripture Reading—Acts 24: 22-27.

FOR THE WEEK END.

F. A. I. T. H.

There is a well known acrostic on faith, declaiming it as:

F—Forsaking

I—Idle

T—Take

H—Him.

A new acrostic on faith is:—

F—For

A—All

I—In

T—Trust

H—Him.

Does faith mean this to you?

My faith leads me to Thee,

Thou Lamb of Calvary,

Saviour Divine.

—Ray Palmer.

Obituary.

DYKE—Mrs. Dyke died at Subiaco on January 12th. With his wife he had come down from the country, where he had been in isolation for some years to his daughters, and there after a brief illness he died. He was well on in years, and had had a varied life. In the old days he and his family were workers in North Brixton. Vice-Chair of the Goodbridge Guilded church met at his camp. A picture of this is in the Jubilee History. Through it all he loved his Saviour, and was true to him. His labor over, he is called into rest. His dear wife remains, but his only a little while. May God comfort and cheer her.—A.W.C., Subiaco, W.A.

WEDD—We regret to record the death of our esteemed Bro. Thomas Wedd, who has been called from earthly labor in mid life. Our brother was in membership at Subiaco, but of late years was on a farm in the country. On the way to Perth on Easter week, with his wife and two children, he had to leave the train at York for medical attention. He arrived at Perth on the 11th of April, he died. Our brother was of sterling character, and esteemed by all who knew him. He united with the church at Cheltenham, Victoria, where his mother was a member during Bro. Mayes's first ministry. There at Cheltenham, on the goldfields of his State, and here in Subiaco, he lived and his admirers of the doctrine of his Saviour. His wife, a daughter of our esteemed Sister Campbell, is left with six children to mourn their loss. To them, and to his brothers and sisters, we tender our sincerest sympathy, though we do not think that to our brother, "to die was gain." We pray that God may comfort them. The writer, who with Bro. Bangs conducted the funeral, knew our brother since the days of young manhood, and feels that earth is poorer because a good man has gone.—A. W. Connor, Subiaco, W.A.

RICHARDSON—Bro. William Richardson, aged 82 years, a member of the Fremantle church, fell asleep in Jesus on Friday morning, April 23. Our brother came out from Scotland over twenty years ago. He lived in Victoria for a number of years, and was very successful in the land agency business. From Victoria he came to West Australia. He was baptised in Fremantle, on July 24, 1912. For the last eighteen months his health has been failing. The Word of God was his constant companion, and his great comfort. He realised the nearness of Jesus. He suffered much pain. Now he is at rest. On Lord's day afternoon, April 25, we laid his mortal remains to rest in the Fremantle Cemetery.

Waiting for the dawning of the morning
On that bright and happy day,
We shall know each other better,
When the misty veil is rolled away.
—E.G.W., April 26, 1915.

MALTHEUSE—At Normansville, on April 7, 1915, James Maltheuse, surnam, passed away. He was born in the parish of Ripon in the county of York, England, on June 8, 1847, and came with his parents to South Australia in the ship "Macdonald" when only four years of age. For over twenty years he was engaged in the carrying trade between Port Adelaide and Adelaide, and worked up a large business in that connection; subsequently he gave attention to agriculture and sheep farming. He was numbered about thirty-eight years ago in the Christian chapel, Robert of Hindmarsh, by H. D. Smith, pastor he was elected a deacon, and held that office for about twenty years. He has been a trustee of the church at Hindmarsh for upwards of twenty years. He and his late wife were consistent and active workers in the Master's service. He always took keen interest in the Bible School, and years ago provided numbers of trawlers and horses to take the scholars to their annual picnics.

"Only a little while!
For toiling a few short days;
And then comes the rest, the quiet rest,
Eternity's endless repose."

Reports from the Field.

Queensland.

BRISBANE.—Yesterday G. D. Wright, President of the S.A. Conference, presided at the Lord's table. Owing to the morning being very wet, the attendance was small. Wm. Sickingens in the afternoon. The gospel message was presented by S. Trudgill. The Bible School held its annual picnic to-day. The morning being wet, it was decided to retain the children in shelter, and the social hall was used for that purpose. Nevertheless a very enjoyable day was passed.—H.C.S.

SLANSBYANK.—We were delighted to have with us last Lord's day Bro. Wright, from Adelaide, who is on a visit to this State. In the United Protestant Chapel he delivered a splendid address in the evening on "I go unto the Father."—J. W. McCallum, May 4.

Tasmania.

MOLE CREEK.—P. J. Byard, who has been at Devonport for the last sixteen months, returned to this district at Easter. While at Devonport, working at his trade as baker, he preached most of Lord's days by request of the Baptists. Five persons souls confessed their faith, and Bro. Byard has since had the joy of baptising them into the precious Name. W. Gillam and J. P. Byard were our delegates to Conference this year, and the latter was urged by the brethren to give all his time to the work of preaching, which it is likely he will do if the way is opened. We have sustained a loss in the removal of V. J. Byard, with his wife and young family of seven, to Queensland. He has been an earnest worker, and we pray God will bless him and his family in their future home.—J.B.

LAUNCESTON.—On May 2 we had splendid meetings all day. C. Nicholls, returned from Victoria and New South Wales, presided. The evening meeting was at usual largely attended, when Bro. Day gave his second address on the prodigal son. Late a number of Roman Catholics have been coming to our evening services. On Monday night at the C.E. consecration meeting, four members were added. Bro. Gordon Manning, convenor of the Look-out Committee, is very energetic in his work. Sister Miss Miller is still far from well. Bruce Annear has taken over the agency of the "Christian"; if energy counts, the circulation must increase.—D. Dowde, May 6.

GEEVESTON.—On April 25, Bro. Woolnough presided at the morning service, and exhorted from John 5: 39. In the evening the writer spoke to a well attended meeting on Luke 14: 23. Interest good in both meetings. On May 2, after a splendid address by Bro. Woolnough, a young woman from the Bible Class and an elderly lady confessed Christ. With the help of the Home Mission Committee, we expect shortly to have another worker to help Bro. Woolnough in the Geveeston and Dover districts. We thank the Home Mission Committee for their efforts.—F. Ashlin, May 3.

West Australia.

PERTH.—Last Lord's day morning meeting was largely attended. The day was used to celebrate the sixth anniversary of Bro. Blakemore's ministry with us, and an inspiring address was given by him on "My times are in thy hand." At night he spoke on the evils associated with the trotting races. The Bible School has recently lost two good workers—Albany Bell, the superintendent, who is away in another land, and A. Johnston, the energetic secretary. R. W. Evers has taken Bro. Bell's place, whilst the new secretary is W. Jacob. The work goes steadily on. At our prayer meetings Bro. Blakemore continues to give instructive addresses on the Epistle to the Romans.—W.A., May 4.

CHINESE MISSION, PERTH.—Our anniversary celebration, on April 27, was a great success. F. G. Warren, the president of the Conference, presided, and a large gathering was present. The secretary's report showed the good results that had been obtained from the visit of W. James Bro. Blakemore congratulated the members of the mission school on the improvement. The items rendered by the scholars were well received. At the suggestion of one of the scholars the National Anthem was sung. At the close the audience crowded the platform to view a portrait of the late General Booth, excellently executed in oils by Joseph Tieghan, one of the scholars.—W.A., May 4.

New Zealand.

SOUTH WELLINGTON.—At the Senior Christian Endeavor Society's meeting last Thursday, Mr. W. Vickery delivered a very interesting address on the beginnings of the Church of Christ in England. Quite a number attended, and were amply repaid. At the breaking of bread this morning, Bro. R. A. Wright, M.P., gave an exposition of Rev. 4. This evening, in the absence of Bro. Phillips, who is taking his turn at the pulpit, at Palmerston North, Bro. Callam delivered an address on "The Selling of Esau's Birthright," to a large congregation.—A.L., April 25.

WELLINGTON (Vivian-st.).—The Optimistic Club had a social and business meeting on April 13, 26 members and friends being present. The primary object of the club was to liquidate the debt of the church plant. As this has nearly been accomplished, a constitution was drawn up. Our object now is to help in any branch of church work. We hope later on to purchase an individual communion service for the church morning meeting. Social and Look-out Committees were appointed, also two committees (ladies and gentlemen) to organise a sale of work. Two of our members, Brea, Petherick and Barnard, who went to Samoa with the first N.Z. Expeditionary Force, have returned. We were pleased to listen to an interesting talk on the trip to Samoa, and time spent there, by Bro. Barnard, at this meeting. Collection amounted to 41/4/6.—M. Philp.

NELSON.—The half-yearly business meeting was held on Wednesday evening, a good attendance of members being present. All departments of the church were reported to be in active operation. Special mention may be made of the Flower Band, comprised of a number of young ladies under Sister Clara Hayes. Every Lord's day afternoon a button-hole is distributed to each inmate of the public hospital, the Alexandra Home for old people, the Convalescent Annexe, the private hospitals, and to sick members of the church. The number of button-holes distributed constituted a record, being over 2500. Bro. Brough—the oldest member of the church—intimated his intention not to seek re-election as an officer, but a worthy brother was accorded a hearty vote of thanks for his services. On April 25, at the morning service, Bro. Dickson presided and Bro. Brough spoke. At the evening service Bro. Dickson's subject was "Religion a Choice." The Endeavor Society this week have their meeting at Bro. Brough's house, taking the form of a conference meeting.—C.G.

INVERCARGILL.—The annual business meeting of the church was held on April 21; Bro. Bewley in the chair. The annual report showed that the church had made headway. Satisfaction was expressed at the securing of a more central site for a church home. For the year ended March 31, 1915, the ordinary church offerings had been £29 17/6; special collections, £11/10/4; while the sum of £284/4/6 had been received from members towards purchase of new property. From the ordinary collections the sum of £16/15/2 had been handed to our Foreign Mission Committee, and £15/17/4 to Home Missions. The Bible School, under the superintendency of Bro. Bewley, re-

ported 87 scholars and 9 teachers at Downmont st., and the raising by the children of over £25 towards assisting Bro. Hadfield's South African Mission work. Junior Endeavor Society reported 25 members and assistance towards the same mission work, while £2/11/3 had been given towards the Church Building Fund. The Sisters' Sewing Guild are at present working for a sale of work to assist in the building fund scheme. Mid-week prayer meeting, under the supervision of Bro. Bewley, has commenced a series of studies from Romans.—P.

AUCKLAND (Dominion-road).—We had an average of ninety members at our meetings for breaking of bread for April. The Sunday School reports and C.W.H.M. and Young People's Mission Circle are very encouraging. We contemplate engaging an evangelist. If we can get the means of supporting one. On Lord's day, March 28, we held our Sunday School anniversary services. At 2.30 p.m. about 200 scholars, parents and friends listened to an interesting address by E. A. Kirkwood, of the Baptist Church. Bro. Bryden presided and Bro. Glazier conducted the specially prepared singing. In the evening, after giving an address to the children, On Tuesday evening following we held our anniversary tea and public meeting. About 150 sat down to tea, and a very enjoyable evening was spent. April 12 was a red letter day for the school, it being decision day; our responses to the invitation, and were baptised at the close of our services, and received into the fellowship of the church on the following Lord's day. On April 25 we held our harvest thanksgiving services. A collection of flowers, fruits, and vegetables was displayed. Bro. Bryden addressed the audiences both afternoon and evening. At the close of the evening service the brethren were distributed to needy ones in the neighbourhood. On May 2, Bro. Bryden started a series of addresses on "Orthodoxy in the Civil Courts."—J.W.

CHRISTCHURCH.—"Believe in this God," was Bro. Gebbie's theme in expounding Rev. 4 last Sunday morning. He preached again at night to a good audience on "Boasting of the Morrow," and at the close an elderly man made his decision and for Christ. He was baptised on Wednesday evening at the close of the prayer service. Bro. Gebbie intends to give a series of addresses during May and June on "The Seven Blunders of the World."—P.S.N., May 1.

SPRING GROVE.—The meetings are still well attended. While Bro. Johnstone is laboring with us, the Sunday evening meetings are held alternately at Spring Grove and Wakefield, where we also have a good attendance. At Easter time the Middle District Conference was held at Spring Grove. On Easter Monday we entertained our visitors at a picnic at Wakefield. On Easter Sunday, Bro. Vickery, of Wellington, interested the children with an address on "Keeping unspotted from the world." The Sunday School picnic was held last Saturday, at Tahuna. Bro. Johnstone holds a weekly meeting for the young people. These evenings are spent in preparing singing and recitations, for their monthly meetings, at which the older members are invited to attend.—L.P.R.

South Australia.

BERRI.—This afternoon Bro. Raymond addressed a gathering of scholars and friends on "Jesus, the Children's Friend," and in the evening preached to a goodly number on "The Ordinance of Believer's Baptism." We are enjoying good C.E. meetings, and rejoice to see so many taking an interest in this work. Good interest is being manifested in the mid-week prayer service, at which Bro. Raymond is giving a series of addresses on "The Prayers of Jesus."—E. N. Stewart, May 2.

NORTH ADELAIDE.—On April 25th, the writer preached at Alhau and Owen. At 25th, St. W. Miller, from Norwood, spoke in the morning, and Dr. Verco at night. On May 2, Bible School Day, a special meeting was held in the kindergarten instead of the usual classes. The kindergarten class sang. Mrs. Harkness and Miss Jiar-

shall rendered solos, Misses V. Grosvenor gave a recitation, and addresses were given by the superintendent, Claude Verco, and the writer. A collection was taken up for the Churches of Christ cent at the Children's Hospital, which amounted to £1 5s. At a business meeting of the church held on April 28 it was unanimously resolved to adopt the system of individual cups in observing the Lord's Supper.—H.H.

PORT PHIRIE—Last Lord's day B. W. Huntsman, of Unley, conducted the church anniversary services. He exhorted in the morning and conducted a young people's service in the afternoon. At night, to a good congregation, he preached on "A Great Harvest of Souls." On Monday night a splendid time was spent. Reports of a satisfactory nature were read by Bro. Hamp, sec., and Clark, treas. Addresses were delivered by Bro. Huntsman, on "Church Essentials," and Bro. Steward, who called for co-operation in the Lord's work. A solo by Sister F. Overland, and special singing by the choir, helped to make the meeting a success. Good congregations and helpful addresses to-day. Bro. Steward exhorted in the morning, and at night W. Johnston, who has returned from a well-earned holiday, preached on "The Mother's Influence."—E. A. Arnold.

UNLEY—Chaplain Captain Gen. T. Walden arrived in Adelaide on Tuesday last. He was present at the prayer meeting on Wednesday evening, and spoke on the work to which he had been appointed. This morning Bro. Walden gave a spiritual address. There was a large attendance, and one was received into membership from the Seminary. This afternoon Bro. Walden addressed the school. At the morning meeting, over which Bro. Huntsman presided, there were several visitors present, including Mrs. H. H. Strutton, missionary from India, and Bro. Leonard Russell, from New South Wales. The Mother's Day service was held this evening, when Bro. Huntsman spoke on "Our Mother." At the closing exercises, many made their holy confession.—P.S.M., May 9.

CROYDON—Excellent meetings to-day. This morning G. Bateup presided; H. J. Horsell exhorted. Bible School attendance, 160 scholars. At the gospel service H. J. Horsell preached on "A Book that Stands the Test of Ages," after which three scholars from the Bible School confessed Christ, and one young woman was baptised. We are having some splendid gospel meetings, the chapel being crowded on each night.

PROSPECT—At the morning service we were presided by hearing Bro. Bottrell for the last time. We regret that Bro. and Sister Bottrell are leaving our midst, taking up new quarters at Pt. Pirie. We wish them success in the work of the Master. Bro. Paternoster preached at night on "Mother." At the conclusion two were baptised, having confessed last Sunday. Chicago Branch: Bible school to-day, three new scholars.—H. R. Reynolds, May 10.

HINDMARSH—The work of the church at Robert's, Hindmarsh, has been placed upon quite a new basis. The Bible School has been completely reorganised, and the results that have accrued so far have more than justified the change effected. The attendances at the different meetings are growing, and quite a few have been added to the church. A choir, organised in connection with the Bible School, is doing useful work. An effort is being made to induce every member and teacher of the school to bring the Bible with them Sunday afternoons. The result so far is encouraging. A men's Brotherhood has been formed, and gives promise of success. The chapel is being thoroughly renovated, and a new fibrous plaster ceiling has been put in. The platform has been reconstructed and extended, and will be fitted in front. In addition to the renovations a large hall has been erected, and is being fitted out as a gymnasium. This hall was officially opened on the evening of the 28th April by E. W. Pittman, Vice-President of the Conference. A Y.W.I. (Young Women's Institute) and girls' and Boys' Clubs have also been organised. It is proposed to throw open the school buildings at least once a week, that the scholars might meet in a social way. The

whole of the work is under strict supervision, and has the hearty support of the church officers and members. It is an effort to link up the physical with the spiritual and gain and sustain the interests of the young people in the church. The Tennis and Football Clubs are progressing satisfactorily. We shall be pleased to furnish particulars of this new work to churches or schools desiring further information.

New South Wales.

BELMORE—Good meetings yesterday. The worship meeting had W. A. Smith as president. At the Christian spoke on "The Old Path." The gospel was preached by Bro. Forbes to a good congregation. The open air band are again hard at work.—John Rodger, May 3.

NARRABRI—On April 25, the band of fellowship was given to those recently baptised. On April 29, Sister Brennan and Bro. Hewitt were united in marriage, the writer officiating. May 2 was observed as "Mother's Day," attendance and interest good. We are now moving toward our Sunday School anniversary, which takes place in June.—W.A.W., May 4.

INVERELL—Our meetings for Bible study are attended by those anxious to know the Scriptures. The Lord's day services have been in the hands of the writer and G. Brightly, the latter attending to the country centres. He reports generally, meetings good. Yesterday, the church granted our evangelist a week's extension of holidays, owing to illness of relatives in Victoria, whither he has gone. We were pleased to see with us again our esteemed W. R. Nott, who has been absent for some time in the capital.—H. Wilson Cust, May 4.

LISMORE—On April 28th, at the Tabernacle, the brethren gave the sisters a tea. About 100 persons partook of the sumptuous provisions of the menu. The particular object of the entertainment was the bringing under notice of the church the system of giving. The chairman, G. Stevens, introduced and explained the scheme, disclosing some interesting vital facts respecting the financial position. F. R. Furlinger followed with a very interesting address dealing with the theme experimentally, and advocating all present to receive and study the principles set forth in the addresses, and also in Bro. Wharton's pamphlet, "The Christian Use of the Five System," copies of which were distributed free to all present. Freddie Lutton, a Bible School lad, had a painful accident last week. Our Bible Schools continue to have increases in their numbers.

TARFE—The meetings last Lord's day were very well attended. Bro. Poole addressed the church on "The Return of Christ." The gospel was proclaimed at night by Bro. Burns, the subject being "Follow the King." The Juvenile Rehearsals attended in regalia. The mission at Tuross stand for the Master.—T.M., May 6.

WAGGA—The work in this district has been going on much as usual, but quite a number of our members are seriously affected by the protracted drought. On the 6th inst. we held a business meeting of the church. It was unanimously decided to re-engage Bro. Brown for a further term of twelve months, on the expiry of the present engagement in July. We received and accepted with regret the resignation of G. Davidson's church treasurer, owing to his removal with his family (who are all members save one) to another town. Bro. Campbell was appointed treasurer. After the business, we spent a social evening to bid farewell to Bro. Davidson and family. Bro. Brown speaking on behalf of the church. Bro. Davidson responded, and a short musical and eloquent programme was rendered. On Saturday, 8th inst., we held a Bible School picnic at Morong Common.—W. F. Wenk.

HORNSBY—Elder Crosthwaite presided. G. D. Wright, President of South Australian Church, exhorted the church on John 14: 2, 12, 28, and was much appreciated. Linley Gordon addressed a full church on "Jesus and the Gospel";

many strangers present. Bro. Sydney Wright was received into fellowship.—Thos. E. Rose.

LIARVILLE—"Mothers' Day" was celebrated with splendid congregations all day. Bro. Dane presided in the morning, and Bro. Collins, of Paddington, gave an inspiring address. We were glad to welcome as a visitor our former worker here, Bro. J. H. Wilkins, of Wagga. The afternoon meeting of the school saw the largest attendance of scholars yet seen in Liarville. An attractive programme of songs, choruses, and recitations was given by the scholars, and Bro. Dane spoke to the children on the purpose of Mothers' Day. At night the chapel was full, every seat being occupied, and Bro. Saunders spoke on "Mothers' God's Remembrances." The building was tastefully decorated by the Senior Girls' Club. In the afternoon meeting a banquet was presented to Sister Mrs. Jeffries, who had the distinction of being the oldest lady present, by the youngest scholar, Edith Long. Another banquet was sent to Neridah Macbeth, one of our kindergarten scholars, who is in the Alexandra Hospital.—E.G.B.

MARRICKVILLE—Annual business meeting held last week. Satisfactory reports of all departments rendered. Anniversary of Bible School observed in the morning. Mr. Fred. Priest, Congregational minister, addressed parents and children in the afternoon. At night the building was filled for "Mothers' Service." Much enthusiasm and interest manifested at all services. Collection given to local hospital. Note new church secretary's address: J. Taylor, Victoria Square, Ashfield.—C.C.S.R., May 10.

ERSKINVILLE—Mothers' Day was observed yesterday, a number of strangers being present. Tables and additional chairs are being got for the growing condition of primary department of Bible School. Miss Ivy Taylor and assistants are doing a good work. Adult Bible Class is making a vigorous canvass for members. Over sixty names were divided among class for visitation yesterday.—P. J. Pond.

SYDNEY—Splendid meetings to-day. G. H. Browne gave a fine uplifting address at the morning service. At the evening service Bro. Harward gave a special address on "Mothers' Day." Large audience present. Special singing by a choir of mothers.—J.C., May 9.

AUBURN—Splendid meeting this morning; forty broke bread. Bro. Harward gave a splendid exhortation on Genesis 5: 24. Bro. Browne preached this evening. On May 4, we held our Lord's day School prize giving. This meeting was a success in every way. Every credit is due to all who helped to train the children for their exercises. Bro. Browne was chairman. G. Simson, President of the Sunday School Union, distributed the prizes.—G. Sitch.

NORTH SYDNEY—On May 2 we had good meetings. The morning service was presided over by Bro. Payne, and at the evening service was conducted by Bro. Payne, who gave a stirring address on "Temperance." The Young People's Union held a very successful social on Thursday last, over forty being present. Record meetings for Mothers' Day. This morning's meeting was very well attended. Bro. Gale being the president. The attendance at the gospel service was a record, and Bro. Payne gave a splendid address on "Mother." One young lady confessed Christ as her Saviour. The Y.P.U. had a good attendance at their meeting last week, when the subject, "The Bible," was discussed. Great preparations are being made for a sale of work, which is to be held shortly to reduce the debt on the building. We would be pleased to receive help from brethren. The Young Men's Training Institute is progressing.—Carl T. Garrett, May 9.

PETERSHAM—On May 9 we celebrated our 21st church anniversary. Good attendance at the morning meeting. A searching address was delivered by J. Saxby. We were pleased to have with us as visitors Mrs. O. Connor, her daughter

Victorian Women's Conference.

A PLEA FOR LARGER WORK.

The Secretary of the Victorian Women's Conference wishes every sister in the State to give heed to the following letter:—

Dear Sister,—I am glad of the opportunity of bringing before you by means of this letter a scheme for larger work by the women of our churches. You will doubtless have noticed from the report of our recent Conference that plans were laid before the sisters for undertaking more definite work, which would be likely to secure the interest of a greater number. After some discussion the plan was enthusiastically adopted, and my Executive is charged by Conference to make the necessary arrangements.

Our Work in the Past.

The help rendered by the sisters in France years has been by no means insignificant, and the brethren have frequently expressed appreciation of our efforts. Many meetings have been held in the city; the sick in the hospitals have been visited; an interchange of visits has been carried out in the metropolitan area, and money has been raised for Home and Foreign Missionary work.

The New Work Proposed.

Hitherto our sisters have had no vital link with our missionary work, and money collected has been paid to our Missionary Committees without being able to feel that it was to be used in any particular field, or to help the work of any particular missionary. The brethren, in order to give the women of our churches an incentive to work and give, have agreed, if £400 be raised by us for Home Missions during the year, to allot Mrs. J. R. Cambridge, the present Secretary at Hovebana and Polkennan, as the sisters' representative in the Home field. The Foreign Missionary Committee, too, have undertaken, providing we raise £400 for Home Missions in the year, to give our Victorian sisters as a living link our splendid missionary, Miss Rosa F. Tilley, whose work among the children of India has been so highly valued by us all. And further, by raising the sum of £30 annually for the College of the Bible, the sisters can know that a student is being provided for in that splendid institution. The whole plan means the raising by the sisters of £400 in the year, and it is believed that having a living link on the Home Mission field, the Foreign Mission field, and at the College, it will be comparatively easy, as well as a great joy, to obtain the necessary money.

The Plan of Work.

Such an undertaking means organisation. It will need the help of most of the sisters of all our churches. The plan suggested is the formation in connection with each church of a Women's Mission Band, which will meet monthly in the first week of the month on the first or third day, at the most convenient hour of the afternoon or evening, each church deciding the day and time of meeting. The subscription to be paid by all joining the Mission Band will be sixpence per month (6s. yearly). The object of the monthly meeting will be to consider missionary work, and matters relating to the sphere of women. A syllabus has been drawn up for the year, comprising topics full of interest. Copies of the syllabus have been sent to each church, blanks being left to fill in the names of the sisters responsible for each meeting. The meetings will be presided over by the local preacher, who will be responsible for the opening and closing exercises. A letter will be read at each meeting from Miss Tilley, and from Mrs. J. R. Cambridge (those will be forwarded from the Central Executive), thus keeping members in touch with the work. Papers or addresses on the topic for the month will be given by those chosen for that work, any sister desiring the privilege of securing papers written by an addresser, whether by either a brother or sister, after such discussion of the topic might follow. Subscriptions will be paid at these monthly meetings.

Relation to Existing Societies.

Some of our churches already have Deacons Societies and kindred organisations. The new plan is not meant necessarily to interfere with such good work. It may be possible in some places to combine the two enterprises. Some of our sisters are already contributing to Home and Foreign Missions by means of the "penny a week" plan. The new system is not intended necessarily to interfere with this. Some may be able easily to give the sixpence monthly in addition. Some may be able to rise from 4d. monthly to 6d. monthly, while others who give a penny weekly to both Home and Foreign Missions could still pay the 8d. monthly into the funds of the Mission Band, 6d. being the minimum amount and not the maximum.

How to Begin.

To start a branch in your church it would be wise to get your preacher to call the sisters, young ones and adults together, and explain the plan. Take the names of all who are willing to join. Appoint a local president, secretary, and treasurer. Decide your time of meeting. Obtain a supply of the syllabus, and let the officers appointed choose the best suited to provide the programme for the meetings. Let every member seek to add to the membership, and in every way contribute to the helpfulness of the society.

Forwarding the Money.

The local treasurer will forward all money in hand quarterly (at the beginning of July, October, January and April) to the Treasurer of our Women's Conference, Mrs. Hayward, Camerons-st., Coleridge, who will in turn pay the money to the respective treasurers of Home Missions, Foreign Missions, and the College of the Bible.

What it will Mean.

No word from me is necessary to commend this excellent scheme to you. You will see at once that our interest in missionary work will be very largely increased; that by a very simple plan much more money will be raised; that our missionaries at home and abroad will be mightily encouraged by the knowledge that the sisters are giving up supporting a living link in each field; and that the sisters by means of a healthful, attractive, and altogether helpful monthly meeting, will grow in grace and knowledge of Jesus and his work.

Let me earnestly beg of you not to treat this matter lightly, but if it be at all possible, identify yourself with this forward movement, and make it your business to see that a start is made in your local church.

On behalf of the Women's Conference Executive Committee, faithfully yours in the service of Jesus the Emancipator of Women.

L. Rometch, Secretary.

59 St. Vincent's-st., Albert Park, May, 1915.

Correspondence.

FELLOWSHIP WITH BAPTIST BROTHERS.

Dear Bro. Editor,—

Your Editorial Note on above subject raises the very important question of "What is a principle?" You say, "There should be no insuperable difficulty from our standpoint in bringing about a close fellowship between the two communions without any compromise of principle." You also instance how it could be done—"By occasional interchange of preachers, and by fraternal intercourse in preachers' meetings." Webster's dictionary defines principle as "an element, a constituent part, fundamental truth," etc., etc.

Now it is not a well-known fact that Australian Baptists, although Unitarians, deny that baptism is for remission of sins? It is also a fact that the Scriptures clearly teach that baptism is for remission of sins. Furthermore, for the past one hundred years or more disciples have been consistent in their contention for this truth. Are you to understand from your Editorial that such as churches of Christ "known simply as churches of Christ" have ceased to recognise

remission of sins as the design of baptism? Have such churches ceased to contend for the design of baptism as "an element, a constituent part or fundamental truth"? If not, what is the meaning of your Editorial?

Yours fraternally,

Enquirer.

[This paper pleads for that for which the New Testament pleads. If "Enquirer" will read the Editorial Notes in our issue of May 6, he will see that we are not in any danger whatever of agreeing with any slighting of baptism, whether by Baptists or others. That baptism in the name of Jesus is "unto the remission of sins" is incontrovertible. Christian Union and Unity, which does not include the "one baptism" is impossible. But Webster and "Enquirer" to the contrary notwithstanding (were both really against us), we denounce the assumption that what we, using an unscriptural phrase, often refer to as "the design of baptism" should be made another plank in the unity platform. We do not quarrel if we accept the word, "design," that believeth and is baptised is saved, but we dare not make it read, "He that believeth and is baptised, and understandeth that baptism is 'for or unto remission of sins' shall be saved." What the Lord enjoins, we hope to plead for so long as life lasts. Tests of fellowship, however, are not to be confused with even correct interpretations of Scripture.—Ed.]

"JUDEA FOR THE JEWS."

The Editor of the "Australian Christian."

Dear Sir,—In your sub-leader on the above, you ask, "Why should not a Jew be restored to the land?—his neutrality being guaranteed?" You further say, "If they are restored to their home, those 'now living will be brought to realise in the fulfilment of prophecy the verity of the Word of God.'" As the Jews were never promised Judea, how will it be a fulfilment of prophecy? And if recalled and her neutrality guaranteed, would that be in promise and in God's name? Yet Abraham was not Judea promised to the Israelites, of which the Jews form only a part; and further, did not God promise that the seed of Abraham should be like the sand on the sea shore, and that his seed should possess the gates of his enemies; that his seed should lead to all nations, and borrow a name for every nation; that they should rule over many nations; but no nation should rule over them? Is not the poor Jew ruled over by almost every nation under heaven? But are God's covenants unfulfilled? Is there a nation whose seed is like the sand on the sea shore? Is there a nation who possesses the gates of his enemies? Is there a nation who leads to all nations, but borrows a name for every nation? Is there a nation who rules over many nations, but no nation rules them? If so, they will possess Judea. Who are the British—(Brit meaning covenant, and Ish meaning people)—Yours, etc. F. W. Clarey.

There are a number of esteemed brethren who are interested in Anglo-Israelism, so we print the above. We have read the "Forty-seven Identities," and just a little in addition. We confess that we find the alleged proofs of identity to be no more convincing than Mark Twain's discovery of the precession of Britain's greatness in Matt. 5: 5 "The meek shall inherit the earth."—Ed.]

"M" writes in criticism of the terms "the Restorationists" and "the Eucharists." Regarding the former, any one who makes for restoration the restorationist (or a Restorationist), just as any one who baptises is a baptist (or a Baptist). We agree with "M" that neither Restorationist nor Baptist is a Scriptural title for God's people. As to the "Eucharist," we are not quite sure whether or not the writer who was being criticised by "M" would regard the phrase as a Scriptural name for the Lord's Supper. Possibly for ourselves, we much prefer the phrase "the Lord's Supper" to "the Eucharist," as being unambiguously scriptural. "The Eucharist" is a purely ecclesiastical authority, or lack of authority, which the "communion" has, when substituted for "the Lord's Supper."—Ed.]

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts have been thankfully received during the month of April.

Churches, per Collectors: Blackburn, 11/11; Stk. Yara, 4/7/3; Boort, 4/12/6; Harcourt, 10/9; Meredith, 0/8/1; Emerald, 10/5; Taralga, 14/3/2; Swan Hill, 4/2/6; French Island, 11/11; Mildura, 10/12; Collingwood, 4/13/9; North Fitzroy (per Mrs. Forbes), 4; Surrey Hills, 4/0/11; Meribin, 13/7; North Carlton, 10/3; Stawell, 4/0.

Churches, per Duplex Envelopes: Swanston-st., 2/15/0.

Individual Gifts (other than annual offering): A. Cuthler, North Fitzroy, 4/1; H. Lyall, junr., Swanston-st., 4/5; R. C. Edwards, Hawthorn, 4/7; H. Crouch, Doncaster, 4/1; J. Tully, Doncaster, 4/1; A. C. Price and Wife, Hampton, 4/1; B. J. Kemp, Swanston-st., 4/5; J. Park, Lygon-st., 4/1; C. M. Wheaton, Kaniva, 4/0; R. J. McSolvyn, North Fitzroy, 4/2; R. Howard, Montrose, 10/1; R. Langley, Montrose, 4/1; R. J. Perry, Lygon-st., 10/1.

Annual Offering: W. S. Thompson, Papua, 10/1; Mrs. and Miss Gillmur, Tallarook, 4/10/1.

Special Contribution to Reduce Last Year's Debt: Castlemaine, 5/1; Burnley, 4/1.

Conference Fees: Preston, 4; Warracknabeal, 10/1; Maryborough, 10/1; Malvern, 10/1; Castlemaine, 10/1; Herwick, 10/1; Ballarat, 4; North Williamstown, 4; Warrnambool, 10/1; Fairfield Park, 10/1; Pakenham, 10/1; North Melbourne, 4; Northcote, 4; Doncaster, 4; Hawthorn, 4; Middle Park, 4.

Assisted Churches towards Preacher's Support: Warracknabeal, 4/10/1; Meredith, 4/2/8/9; Horsham, 4/5/8; Boort, 4/2/8/8; Swan Hill, 4/2/8/8; Saneira, 4/1/8; Polkennett, 4/10/8; Colac, 4/1; Warrnambool, 4/0/2; Echuca, 4/5/1; Lake Pate, 4/12/6; North Melbourne, 4/2/5; Warragul, 4/1/19/0; Lancefield, 4/12/6; Stawell, 4/0/8/4.

Churches, for Student Helpers: Collingwood, 4/0/8; Middle Park, 4/1/8.

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Miscellaneous: Bible Schools' Union, towards Organizer, 4/1; Conference Cash Offering, 4/11 7/9; Year Book, Sales and Advertisements, 4/4; Advertisements, Essendon, 3/1; Malvern, 3/1; North Fitzroy, 3/1; Prahran, 3/1; Preston, 3/1; North Williamstown, 3/1; North Richmond, 3/1; Cheltenham, 3/1; Middle Park, 3/1; Hawthorn, 3/1; Wimsley, 3/1.
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From the Field—Continued.

Ruth, and Harold O'Connor, from Vivian-st., Wellington, N.Z. Sister E. Sainty, from Hurstville, was received into fellowship. At a well-attended gospel meeting we were pleased to have Bro. Boyle with us. After his mission tour with Bro. Harris in the Manning River District. One young woman was baptized. We hope to have a good time at our anniversary tea meeting and concert on Tuesday, May 11. The proceeds of tea meeting will be given toward the installing of electric light.

PAMORRE.—We had a good, thoughtful address by Bro. Rush, of Marrickville, on 1 Cor. 4: 3. We were pleased to have with us Sister Ryan, from Brisbane. In the evening, to a large congregation, Bro. Hingworth spoke on Matt. 15: 28, his subject being "Mother." At the close of a most impressive address, two young women and a man surrendered to the Master. One woman and a man had at our gospel service, as visitors from S. T. Ryan, M.L.A., and wife, from Unley, and G. I. Wright, from Norwood. On Thursday evening there is to be a farewell meeting to G. T. Wollen, who is leaving for the front shortly, as Captain Chaplain. We are sure that our extended brother will be an honored instrument in God's hands of doing a good work with our boys at the front. Our earnest prayers go with him.—E.L.

PADDINGTON.—Since last report one has been added by faith and obedience, and four by letter. On May 2, Bro. Collins spoke at the morning service, and E. Davis, from Queensland, conducted the gospel service. Bro. Collins, conducted the evening service. Bro. Collins, conducted the morning service. There was a good attendance, including several visitors. Bro. Collins conducted the gospel service, and gave a fine address on "Heaven on Earth." Gospel singing. The day was observed as Mother's Day. As a church we are sorrowful because one of our young men, E. Chad, was killed at the Dardanelles. Our Christian love and sympathy are expressed for the beloved family.—A. W. Shearston.

Victoria.

SOUTH MELBOURNE.—We are glad to have Bro. and Sister Clay back with us again, after their holiday. We had splendid meetings on May 2. Bro. Clay speaking at each service. There was a record attendance at the morning meeting, 75 being present, including several visitors. At the gospel meeting there were two confessions at the close of Bro. Clay's address on "God's Model Sermon." The amount allotted to us for Bible School, £2, was raised. Special references are made at each service to our brethren who have enlisted. Great interest is manifested in our prayer meetings after the gospel service, where prayer is offered for peace. Record attendances on May 9. Bro. Timmins, from Northcote, exhorted, and Bro. Clay proclaimed the gospel. "Mother's Day" was observed, and were present at Bible School, and three new teachers were added to the list. We received a greeting from Egypt from our joint secretary, J. B. Mill, and sent a greeting in return. We are sorry to lose by death another of our pioneers, Sister Jerome, who was laid to rest in the 4th inst. Sister Jacobson, another of our pioneer members, is still very ill.—E.C.

SE. MORNACID.—Although the mission has not been attended by many visible results, the interest is still good, and baptism especially is being much discussed in the town. A good audience listened to the series of addresses on "The Divine Church" and "The Apostate Church." On Tuesday, 27th April, the address was a continuation of the one the night before on "The Disruption of Apostasy." On Wednesday night the series was concluded by an address on "The Attempts to Reorganize of the Divine Church." The rest of the week meetings were well attended. On Sunday morning we had a good meeting for breaking of bread, a record for some time. A new system for inducing the children to the Sunday dinner was commenced at this meeting. Each child is given a card, which is punched as they leave the meeting each Sunday, red card for morning and blue for

evening. At the end of the year prizes will be given to the successful competitors. The gospel meeting was very well attended. Bro. Johnston gave a rousing address on "Ashamed of Christ."—A. Hurren, May 3.

HOIRSHAM—POLKEMMET DISTRICT.—The work has been carried on by Bro. Millar, Spicer, Gallop, and J. Butler, during the writer's absence at Conference, and on holidays. This holiday was spent at Grantville, where several services were held, five making the good confession, four of whom have been baptized. These, with two other baptized believers, are meeting for worship each Lord's day. I learn since coming home that others in that district are desirous of obeying their Master in baptism. Thus the good work prospers on. We held our third monthly meeting at Pinpin on the 28th, when we had the school full, quite a number of strangers being present. The outlook is bright, and a reaping time is coming.—J.R.C.

STAWELL.—Since last report we have been having very fair meetings. On April 25, in the absence of our evangelist (who was conducting a meeting in Ararat), two of our young brethren took charge of the gospel meeting, and had a good account of themselves.—W. J. Williams, May 2.

MARYBOROUGH.—Since last report we have had several visitors. Good meetings yesterday, and at the close of the gospel service at night two, a young woman, and one of our girl scholars, from the Bible School, made the good confession. We believe several more are nearing the kingdom. Some of our number have been or are sick, including Bro. Larsen, who is in bed with influenza. Bro. Boyle had a wonderful deliverance from death a week or two back, being nearly run down by a train. Bro. Larsen led the church in thankfulness to God for his preserving care.—A.P.A.B., May 3.

MILDURA.—Our aged and respected Bro. Vick paid a kindly way on May 3. The worship meeting is well attended, and the Bible School on the upgrade. The Bible School offering realized over £4. We are preparing for our Conference and Bible School anniversary from June 6 to 13. Bro. Emiss expects to be with us during that period. We look for much help and encouragement under God's blessing from his visit. Robert Lawson, Le-Bie Mansell, and William Skelton, from Milthra, and George Rogers, from Galah, are among many from this district now at the Dardanelles. Stanley Smith is also on the way. Our sympathy is with the parents who anxiously await news.—H. Gray, May 6.

BRIGHTON.—We had a good meeting this morning, and a practical talk from T. R. Morris. During the past few weeks Bro. Moore has given us a series of discourses on Faith, Death of Christ, Virgin Birth, Resurrection, and the Holy Spirit. The above subjects have been taken at our morning meetings, which are increasing in attendance. Our evening meetings continue to be splendidly attended. Our membership is keeping well together. Another powerful had sermon to-night on "Christianity's Appeal." One confession at the close.—J.P.C., May 9.

DANDENONG.—Our Bible School Day service and distribution of prizes took place this afternoon. The children sang some pieces, and the superintendent, Bro. Shurman, distributed the prizes. An excellent address was given by Bro. Eaton, and the amount of £2 was raised for the Bible School. The attendance at the morning and evening services is improving.—J. Proctor.

BURLEY.—Our Endeavor meetings are going ahead, and the church work in general is very favorable. We had the pleasure of J. Pittman's company this morning; he spoke to a good attendance, and his address was greatly appreciated. In the evening Bro. Henderson addressed a splendid meeting, his address being interesting and instructive. We also enjoyed a solo by Sister Rose Ruffedge. Sunday School and Bible Class are well attended.—J.A.C.

BOORT.—The meetings to-day were well attended, and at the gospel service to night the

young lady who had previously confessed her faith in Christ, was hurried into baptism. Her (Oldfield's) subject was "The Moral Aspect of Baptism."—A.T.L.

BET BET.—During the past week we have been called upon to part with one of our members. Sister Jean Kerr, who had been invalid for a considerable time, passed away. We extend our sympathy to the bereaved family. Good meeting this morning, when Bro. Coventry exhorted. Bro. Hurren preached this evening. We are much indebted to him for coming from Mayborough so often to help us.—G. A. Sewell, May 9.

EMERALD (Township).—Our new building is nearing completion, and we are thankful to the brethren who so willingly helped us. We have decided to line the place throughout, and install the "Gloria" light. The opening services are to be held on the 24th inst., and to continue with a short mission.—William Bolduan.

CARNEGIE.—Excellent meetings morning and evening, C. R. Hall speaking on both occasions. At the close of the gospel service, one of our Bible School ladies made the good confession. We also had a brief prayer service for the sufferers by the war. The Junior Endeavor Class, initiated by C. Lang, has been enthusiastically received, and has made a good start. We propose to celebrate our anniversary on the 10th, supplemented by a social evening on the 16th.—D.G., May 10.

GEELONG.—On May 6th, Bro. Chandler baptized four young men and three young women. On May 8, the Kentucky Club held their third anniversary; 175 people sat down to supper. On Lord's day morning, Bro. Chandler exhorted, and seven were received into fellowship. In keeping with "Mother's Day," special addresses were given by our evangelist. In the afternoon one Sunday School boy stepped out for Christ. In the evening Bro. Chandler preached on "Mother." Mr. A. Robinson sang "Mother's Prayer," after which two young men and six young women made the good confession. The Ladies' Aid Society kindly provided tea for the mothers.—W.H.L., May 9.

PRAHRAN.—Last Sunday was another successful day. 75 at morning Bible Class, worship meeting largely attended. Sunday School, 100. The Junior Bible Classes conducted by Mrs. Reg. Emiss and Mr. Bert Whately are growing, and both teachers are preparing for a special increase campaign. Our evening meeting was again crowded, seats being placed in the aisles. Miss Beryl Griffiths, of Collingwood, sang two beautiful gospel messages. Bro. Gordon's theme was "Our Heavenly Home," the last of the special series. All departments of the church are in a healthy condition. The members' weekly contributions averaged £57/- for the month of April. Had 78 in the prayer meeting last Wednesday. Members are most hopeful.

HARCOURT.—We had a good meeting to-day; 52 present for the breaking of bread. The offering for the Bible School resulted in £14/7/-. We are sorry to lose one of our young members who was an energetic worker in all the branches of church work; our loss will be Lygon-st.'s gain. Bro. Schwab is doing a good work. The brethren at Sutton Grange are still holding on, and have good meetings every Thursday; they deserve all praise for their earnestness.—J.P.

STAWELL.—On April 25, the writer visited Ararat, and Bro. Peters and Payne conducted the gospel service. Their efforts were much appreciated. Bro. Williams conducted the song service. The Lord's day morning meetings are not so well attended as they should be, but the gospel services are still good. To-day was observed as "Mother's Day." Good meeting at night. Bro. Payne sang a solo, "You are out of touch with Jesus." A young man confessed his faith in Jesus at night prayer meeting. He is growing, and the meeting to-night decided to meet at 6.15 in future. They are a source of power. On Wednesday, the Y.P.S.C.E. are holding their first of a series of winter socials, and have invited the Methodist Society. Bro. Williams and Payne are to conduct the service on Thursday evening.—H. B. Robbins, May 9.

Here and There

"Greater love hath no man than this, that a man lay down his life for his friends."

The secretary of the church at Coleridge, Vic., is now A. E. Knight, 5 Rennie-st., Coburg.

Students of prophecy will be attracted by T. J. Ball's article, entitled "A Key Prophecy," which will be concluded next week.

The Victorian Women's Conference Prayer Meeting Committee will visit Footscray church on Tuesday, May 18, at 2.30 p.m. Sisters cordially invited.

The fortnight's mission at Boonah, Q., conducted by W. H. Nightingale, was very successful. Seven people confessed Christ, and in addition one baptised believing united with the church.

Any one knowing the address of Miss E. Hodgkinson, who gained a certificate at the School of Methods last year, will help by forwarding same to R. Emmiss, 45 Dandenong-road, Malvern.

We hear that the annual appeal for the Victorian Bible School Department has met with a fairly good response. Church secretaries will please forward money to R. Emmiss, 45 Dandenong-road, Malvern.

In the "Roll of Honour" appears the name of Lance-Corporal C. W. Janssen, son of one of our Swanston-st. members, who was killed at the Dardanelles. Lieut. J. Whitelaw, of the same church, was wounded.

The Home Missionary Committee of the Victorian Women's Conference have arranged for a meeting in the chapel, Chetwynd-st., North Melbourne, on Thursday afternoon, May 20, at 3 p.m. All sisters are invited.

We notice from the "Expositor" that an Inter-denominational Association of Evangelists has been organised in America. Among the five vice-presidents are William A. Sunday, J. Wilbur Chapman, and Charles Reiss Scoville.

The Victorian General Synod will hold its usual monthly meeting on Wednesday, May 19th, from 10.30 a.m. till 4 p.m., in the Swanston-st. lecture hall. All sisters are welcome. Bring your own lunch; tea is provided.—L. R. Martin, Supt.

During the month of April, D. A. Cockroft, evangelist in the Swan Hill, Vic., circuit, travelled 841 miles on his motor cycle to preach and visit. He is doing a great work, and has before him many open doors. He needs another preacher to help him.

The Federal Treasurer acknowledges with grateful thanks the following donations: Federal Evangelistic Fund, Williamstown, Church, £1; Mr. and Mrs. T. Hagger, 3/6; Lilfcombe Church, 1/6; Chaplain Captain G. T. Walden Fund: Gilandra Church, 10/-; Lismore Church, £1/4/-.

W. H. Nightingale, 8 Park-st., Bournemouth, Queensland, is secretary of the Queensland Conference Executive and Home Mission Committee. The Home Mission Committee could place two good single men in fields with great opportunities for service, and would be glad to hear from suitable men.

According to the last United States census, says the "Expositor," the wet State of Nevada had in 1910 353 prisoners for every 100,000 of her population, while her dry neighbor, North Dakota, had 13. Nevada had 194 paupers for every 100,000 population, North Dakota 14. Nevada had 282 insane people for every 100,000, North Dakota 108.

W. L. Jones has resigned the work at Warrnambool, Vic., under the Home Missionary Committee. This is very much regretted, as splendid work has been done there during Bro. Jones' time. The Home Missionary Committee is arranging for a successor. We understand that Bro. Jones is returning to the work at Balmain-st., Richmond.

W. L. Ewers had the joy of taking his first confession at Moreland, Vic., last Sunday week at the Bible School anniversary services.

It is the gospel men need when war and drought overwhelm them; hence the need of steady and self-sacrificing support for Home Missions at the present time.

The best way to spend the coming King's Birthday holiday will be in prayer and meditation on divine truth. Arrangements are being made for an all-day meeting among our churches in Melbourne, and the brethren are invited to arrange to be present.

At the Moreland Bible School anniversary entertainment on Tuesday night of last week the secretary reported that five years ago the school was commenced with 10 scholars, and that now there are 279 enrolled; and this number does not include the Adult Bible Class.

Casualty lists issued up to the time of our going to press contain the names of over one thousand of our Australian troops. New Zealand had over six hundred killed or wounded. There are many sad hearts in our land, many of our people are anxious as to the welfare of their loved ones.

We join in the universal expression of sympathy with those who sorrow at the loss of fathers, husbands or sons who have put patriotism and duty before life itself. We pray that the God of all comfort may console his mourning children.

F. Collins writes from Paddington, N.S.W.:—"Quite a gloom was cast over our meetings yesterday by the announcement of the death of Bro. E. H. Cheal, whose death from wounds was included in the casualty reports from the Australian Expeditionary Forces in the Dardanelles. He was at one time secretary, and afterwards treasurer of our Bible School. For some years he held a responsible position in the Sydney Municipal Council, and gave promise of a very useful life.

His aged grandmother, who still meets with us, is one of the links we have with the early days of the church in Sydney. His parents and sisters are also members with us. To all these the sympathy of the church is extended. Fourteen of our Paddington members are with the forces, and three have returned."

On Tuesday night a farewell meeting to Chaplain Captain G. T. Walden was held in Lygon-st. chapel. There was a large attendance from the churches in the metropolitan area. S. G. Griffith presided. He, with the Conference President, H. E. Knott, fittingly expressed the good wishes of the gathering to our brother. Bro. Walden gave an address descriptive of a chaplain's work, and interviewed many who have friends at the front and in the camps. He asked for the prayers of the brotherhood that he might be able to help the Empire's sons. The Lygon-st. male quartette party rendered some beautiful selections. Miss Dickens greatly assisted with her music. During the evening an offering, amounting to £9/13/4, was taken up with a view to providing a small organ, gannet, etc., as means whereby the men could be reached and helped.

A Bible School in a suburb of Melbourne celebrated its anniversary services last Sunday. The afternoon (children's) meeting was held in a local hall. The superintendent, happy and well pleased with the children's performance, had just stepped out of the hall into the public street, when a strange sight presented itself to his astonished gaze. An enterprising lad, of Bible School age, had taken possession of the said superintendent's horse, at its owner's residence, climbed on its back, and with the aid of an ingeniously constructed string bridge, was piloting his mount along — *that very street!* It need scarcely be said that the boy's escapade came to an untimely end—to his own sorrow, and to the joy of the horse's rightful owner. The incident, while serious from one point of view, yet provided an occasion for no little merriment to the spectators, and incidentally furnished a strong argument for the teaching of every boy available for the Bible School.

On Friday last fourteen hundred people—men, women and children—were foully murdered off the coast of Ireland. The "Lusitania" was a ship of

peace, containing in its passenger list people belonging to neutral nations as well as British. Pro-Germans sailed in with sympathisers of the Allies. The thirty babies whose dead bodies were later laid side by side could hardly be regarded as combatants, their slaying could scarcely be an act of warfare. Yet Germany celebrates the dastardly crime against morality and humanity as a notable victory! There are stories told in history of deeds less terrible by far which have caused the names of the perpetrators to be held in execration for hundreds of years. Unless Teutonic hate can surprise us by some misdeed far more worthy of the hosts of hell, the tale of heinous murder which has sent a thrill of horror throughout the civilised world will be told and retold to the eternal disgrace of those who sanctioned it. Had one declared a year ago that any people with a claim to civilisation, to say nothing of Christianity, could commit such a barbarity in the name of war, he would have been laughed to scorn. To think that the land which gave us Luther, and was the cradle of the Reformation, the land hallowed hitherto by so many sacred ties to our own beloved country, should be the author of such a deed of shame as would disgrace a pagan and barbarian people, almost makes us weep. It is as terrible for Germany, only because of its decline from the faith and the blood of Luther. What America will do in the matter is not yet apparent. The effect on the British people can scarcely be other than a great rally to the call of King and Country.

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DEATH.

JANSSSEN.—Died from wounds received in action at the Dardanelles, Carl Janssen, of Barry-st., Mentone, late of Ballarat.

IN MEMORIAM.

BADF.—In loving memory of my dear husband, and our dear father, William Badf, who passed away on May 14, 1914, at Rosewood, Queensland.

"Where thou art gone Adieu and farewells are a sound unknown. May we but meet thee on that peaceful shore; The parting sound shall pass our lips no more."

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5: 32; Acts. 5: 32.

The promise fulfilled. Int. 20: Acts. 10: 44-45.
The indwelling gift. 1 Cor. 3: 16-17; Gal. 3: 13.
Gal. 5: 16-18.
What does the promise mean to me? "The promise is unto you."

Wounded for My Transgressions.

Mable D. Roberts, in a meeting of ministers and of the day when Harry Marchese, the celebrated "candlestick" was a guest in his father's house. He was staying one night in his room, waiting for the time of the service, when he heard the door open, and, looking about, saw it close quickly again. He turned to his Bible, and he heard the same thing repeated, and then without turning he said, "Come in," and there entered one of the children of the household, who had seen so much of Christ in the face of the preacher that she desired to know him. And she said, "Mr. Morehouse, I should like to be a Christian."

"Well," said he, in a quiet, gentle way, "you may," and he said, "Will you please turn to the fifty-third chapter of Isaiah and read it, making it personal to yourself? Whenever the promises are general, make them personal."

She began: "He hath no form nor comeliness; and when I shall see him, there is no beauty that I should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and he shall be as a man of pain; he was despised and he esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet I did esteem him stricken, smitten of God, and afflicted."

When she had read thus far, she stopped, and Harry Marchese said, "Go on and read it."

"But he was wounded for my transgressions; he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I was healed."

She could not read further for her tears, but she had caught a glimpse of her Saviour in this reading, and Harry Marchese said to her, "This is what we need to do to be saved, to lay hold upon him by faith, of whom Isaiah speaks."

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Enemies Within the Gates.

Recent events have given rise to a most unusual outburst of patriotic feeling. The position of enemy subjects within the Empire has been greatly discussed, intermeat of males of fighting age and repatriation of women and men over fighting age being agreed upon in some places and advocated in others. The question is rendered the more difficult by the fact that naturalisation is not held by our enemies to annul a German's obligations to the Fatherland. The safeguarding of our country's interests and the avoiding at the same time of undue harshness to those of German extraction who are loyal to the Empire constitute a serious problem. That there is urgent need of a speedy solution, both safe and equitable, none can doubt.

There are certain classes of aliens whose case ought to be simply decided. Those guilty of offences against the country of their adoption, those who have refused naturalisation, exulters at such atrocities as the sinking of the "Lusitania," vilifiers of the Empire, expressed sympathisers with our enemies' cause—such should be taught the unreasonableness of expecting to enjoy at once the protection of a country and the privilege of abusing it in time of war.

Our enemies within the gate, however, are not limited to those of German or Austrian extraction. There are some of our own kith and kin who are worthy of the name. Traders with the enemy, who for the sake of gain would jeopardise their country's weal, are almost pre-eminently such. Those who for hope of material profit stand in the way of social reforms calculated to safeguard our soldiers, and the manhood of the nation generally, belong to the same category. Workmen who would strike for higher pay or refuse to work overtime, when their action puts in greater danger the lives of those who have obeyed the call of King and country, are fit to receive the same drastic treatment which those employers deserve who from Government contracts would heap up great profits and yet refuse their employees a share in the profit because, forsooth, at such a time sacrifices must be made for Empire's sake. We have even defamers of our country to reckon with. Then there is a host of critics, of idle bystanders who, owing to some strange cerebral condition, seem to think that now is the fitting time for criticism ra-

ther than for helpful action. Some good men have erred here. England's foremost schoolmaster, in a well-intentioned but mistaken speech, said things which, somewhat distorted, made an enemy rejoice. "Eye-Witness," whose war comments have attracted much notice, has occasionally erred, if only in a lack of proportion. The "British Weekly" recently had the following paragraph:

"It is not surprising that recent comments of our 'Eye-Witness' at Headquarters should have cheered the hearts of our enemies. A Berlin paper which reached us last week has a leading article entitled 'The English "Eye-Witness" Reflects Seriously'. The passage quoted is that in which high compliments were paid to German discipline and enthusiasm. A correspondent of the 'Westminster Gazette' of Friday expressed the opinion of thousands when he asked why 'Eye-Witness' has no space to describe the deeds of British regiments at the Front."

"To everything there is a season"; but when we are at war is assuredly not the time for such speech as will cause either an enemy to exult or a friend to slacken or to doubt.

A spiritual kingdom and warfare.

As we have read of the foes of the Empire, our thoughts have turned to the kingdom of our Lord Jesus, and to the conflict which is continually being waged against it. It, too, is beset by foes without, and suffers both from the presence of enemies disguised as friends, and from the failings in action and speech of those who have a peculiar way of manifesting the loyalty which one hesitates to think is lacking from their hearts.

From the beginning until now the church has had more to fear from the presence of the foe within than from the enemy without. Overt opposition, dangers of persecution, have had but little effect; they have failed to stay the progress of the Lord's hosts. Satan evidently found this to be the case, for he has most frequently sought to harm the cause of Christ through the instrumentality of its professed friends. An apostle could write of some miserable characters, "false brethren" who crept in privily as spies. The spy ever seems to be one of the most obnoxious and most contemned of men. Paul would give such short shrift. The same leader in Christ's army spoke of some who had their mind centred on profits. Just as some to-day have been willing even

to defraud contributors to benevolent funds, so in early days some supposed that godliness was primarily a way of gain. Jude, again, has pilloried those who sought enrolment as subjects of the King of kings who yet had never given up their allegiance to Satan. We have learnt that naturalisation papers are not a necessary guarantee of loyalty. So Jude found unworthy livers, "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

In addition to these very obvious classes of opponents masquerading as friends, there are many others who act in unworthy fashion. The lamentable divisions in the ranks of Christians are hindrances to progress. While it is common to-day to confess that sectarianism is foreign to the spirit of the Master, and while we all accept his dictum that a house divided against itself cannot stand, still divisions exist. A well-known cartoon recently published depicted the unholy glee with which the heathen peoples watched the present conflict of nominally Christian nations. In similar fashion do the declared opponents of Christ exult in the spectacle of a divided Christendom. They who seek to perpetuate division are enemies within the gate. Division is manifested not merely between sects; the local church may exhibit the evil. A plea for Christian union may be made from the platform of a church which is not knit together by ties of brotherly love. Christians all should take a lesson from the manner in which men of varying shades of political thought rallied for the support of a common cause when the war began.

Again, the cause may be betrayed by a professed advocate of it. Our country's enemies have sought to harm us through the medium of a venal press. Some untought have spoken the words of opponents. So has it been with the church. They who have been asked to preach its truths have not always been faithful. Protestants have often set such a course of action down to the discredit of Roman Catholics. Many priests, for example, are said to have remained in the Church of England after conversion or perversion to Romanism, so that they might the more effectually win others also. Men supported on the understanding that they would proclaim a message such as the church believed have sometimes taken the

pay and have sought to undermine the faith which they were pledged to preach. Churches of Christ have not altogether escaped this evil, nor are they escaping it to-day. No man can be expected to preach against his convictions; he were a hypocrite who should do so; but the honest course for one whose convictions materially change, or who cannot preach the faith of the church which engages him, is frankly to take that church into his confidence and promptly resign if his views are unacceptable. We can respect even while we differ from such a one. A little while ago in America the most unusual scene was presented of a man who had been a preacher of the churches of Christ deciding to join the Roman Catholic Church. He said: "I couldn't be a hypocrite. I had felt a growing dissatisfaction with the teaching of the Christian Church, and I couldn't continue to preach a faith I had no belief in just for the salary there was in it." This man's change of view may seem incomprehensible, but his honesty is commendable. The church of God would be saved many troubles if all malcontents would likewise go to their own place.

A word may be spared for traducers of the fair name of the church. These do the enemy's work. Often a faithful preacher's influence is spoilt by criticism and detraction spoken by members in the hearing of others, when commendation openly given would advance the cause. Church troubles or members' failings published abroad or spoken of in the presence of the children of the home are a frequent cause of comparative failure. Even a preacher may unwittingly do much harm in this direction. Some talk unwisely of the church's failure. They discuss its shortcomings in the presence of folk they hope to reach, and leave the impression that the church is a poor institution; whereas, while all Christians are imperfect, the church is the grandest institution on the earth. A few speakers there are who have the unhappy knack of rarely saying anything purely helpful; the good there is generally mingled with a criticism felt to be unfair. Legitimate criticism there must be if we are to progress; but there ought not to be unmerited fault-finding, a spirit of girding, a wanton criticising of men better than ourselves, a caricature presented under the guise of a fault that needs to be remedied. We know that there are faults in the church of Christ, and that there are virtues outside its ranks, but let us not make the mistake of implying that all the graces are without and all the failings within. We are subjects of the King of kings; we are at war, and the forces of evil are many and powerful. Let all stand shoulder to shoulder, and be loyal to the King, who will lead a united people to certain victory.

"We cannot honor our country with too deep a reverence; we cannot love her with an affection too pure and fervent; we cannot serve her with an energy of purpose or a faithfulness of zeal too steadfast and ardent."

Editorial Notes

The Welcome Rain.

Over all the States of the Commonwealth the rain has fallen, and just when most wanted. It is the veritable "water of life" to man and beast. With the return of good seasons comes the return of material prosperity. If this rain is followed, as may reasonably be expected, by seasonable weather, it will mean many millions of money. Indeed, it is not rain, but gold, that has fallen on our farms. The past drought has made us realise our dependence on the source of all supplies, and our utter helplessness without him. Our feelings of thanksgiving may well find expression in the words of the Hebrew poet: "Thou visitest the earth, and waterest it; thou greatly enrichest it; the river of God is full of water; thou providest them grain, when thou hast so prepared the earth; thou waterest its furrows abundantly; thou settlest the ridges thereof; thou makest it soft with thy showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the hills are girdled with joy. The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing."

Opposition of the Enemy.

That the drink party would endeavor to nullify or qualify the emphatic vote of South Australia in favor of six o'clock closing of liquor bars was, of course, to be expected. "Money talks," and so profitable a business was not likely to quietly submit to the will of the public for whose benefit it is supposed to exist. The Adelaide City Council is the first body to officially speak for the brewers and publicans, and they have passed a resolution with only one dissentient favoring the exclusion of the city proper from the provisions of the Act to be introduced into Parliament to give effect to the referendum vote. All the suburbs and also North Adelaide were emphatic for six o'clock, but South Adelaide, the centre of the drink curse, voted two to one in favor of eleven, and the west portion of the city, Light Square, which has the most unsavory reputation, voted three to one. The publicans may well be proud of their supporters in this division. The councillors' arguments in favor of exempting the city were entirely based on financial grounds. The revenue would suffer, and all moral considerations must give way to this. It was argued that it was unfair to the owners of the public houses, but the interests of the public were left out of the question. The unreasonableness of the appeal that the city be not included is patent in the face of the fact that it was clearly understood that the matter was to be settled by the electors of the State and not by those of any separate locality. It

was a State and not a local option poll. No Government could thus break faith with the electors. Moreover, if this were done, the boozers from all the suburbs would pour into the city at night, to the profit of the publicans, and pandemonium would rule. But what would that matter if the city revenue increased? It is the same everywhere. While it is acknowledged that in her national crisis Great Britain's military operations are being seriously hampered by the drink traffic, the attempts of Lloyd George to destroy its power are met with the most determined opposition, and the financial interests of the shareholders in breweries and spirit companies are strong enough to balk the purposes of the Government for the time being. Truly, the Chancellor of the Exchequer was right when he said that of the three enemies of Britain—Germany, Austria, and Drink—Drink was the worst. However, it has recently suffered some serious reversals, and we have every confidence that General Johnny Walker and his powerful army will yet be routed by the forces of reason and righteousness.

Sunday in Philadelphia.

On March 21, "Billy" Sunday concluded his meetings in Philadelphia. The "Christian-Evangelist" speaks of these as "the biggest series of evangelistic meetings ever held in our country, if not in the world." They lasted eleven weeks, during which time more than 2,000,000 persons were addressed, and more than 40,000 "struck the saw-dust trail," or marched up the aisle to express their determination to be Christians. Mr. Sunday has an immense personality, and evidently a profound faith in the old Book. He has nothing to do with "Higher Criticism," or "New Theology," but preaches "evangelical" truth without modification or apology. His language is often rough, if not vulgar, but he can and sometimes does preach in the voice of culture and refinement, suiting himself to his audience. It is a remarkable fact that he commands the respect of prominent and educated leaders of all parties. No expense was spared in the Philadelphia mission. The whole campaign was organized and conducted regardless of cost. All expenses were covered during the mission, and at its close the people presented Mr. Sunday with a purse of more than fifty thousand dollars (\$10,000). Even then it is regarded as financially one of the best investments the city has ever made. The "Evangelist" says:—"Billy Sunday is a man of commanding personality, a preacher of rare ability, and has great power to denounce sin and reach the consciences of men. His plain language is an offence to some people, as were the rebukes of John the Baptist, or even Jesus' denunciations of the hypocritical Pharisees. When best known Mr. Sunday is most appreciated. A chief recommendation of his work is the fact that he is genuinely hated by the liquor dealers throughout the country, and a wave of temperance follows in his pathway. Long live Billy Sunday. May his tribe increase."

Impressions of "Billy" Sunday.

To readers of religious news the name of Mr. Sunday has been a familiar one for years, for he has been an evangelist since 1896. Recently, however, the famous ex-baseball player and more famous "puzzling evangelist" has been discussed as never before. His reputation grows, and his services are in increasing demand. The secular press has taken him up; and in it elaborate analyses and discussions regarding his personality, his methods, his income, his doctrines, his slang, and his converts, have appeared. These make interesting reading, and the variety of opinion is extraordinary. But the greatness in his line of "Billy" Sunday—or, to give him his full title as a Presbyterian minister, "Rev. William Ashley Sunday, D.D. (Univ. Penn.)"—is unquestioned:

The New York "Sun" reports Mr. Sunday as speaking as follows—

"Come on, you forces of evil in Philadelphia that have made the church a doormat to wipe your dirty feet upon! Come on, you triple extract of infamy! Come on, you assassins of character! Come on, you defamers of God and enemies of his church! Come on, you bull-necked, beetle-browed, hog-jawed, peanut-brained, weazel-eyed fourflushers, false alarms, and excess baggage! In the name of Almighty God I challenge and defy you! I'm here for nine weeks. Come on, and I'll deliver the goods, express prepaid!"

"Oh, get right with God! If you do, the devil will bank his fires, hell will be for rent, and the devil will be in the hospital by the Fourth of July."

"Churches to-day are mere social organizations. We want more of God and less of dress, show, and money. Card playin', drink guzzlin', gin fizin', and tan-join' east out no devils, my friends. Some preachers are pretty good fellows but they can't hit the ball."

"I've got a gospel gun that shoots straight. It's loaded with rough on rats, speac, rock salt, dynamite, and barbed wire. I could get off a line of talk that would make a Greek professor's jaws squeak, but I doped out long ago that the people don't want that line of conversation."

To ministers seated on the platform of the tabernacle at Philadelphia he is quoted as saying: "No wonder you look like a lot of weakened, withered, God forsaken, good-for-nothing lurch of mutts."

"Of course we can conceive of no justification for such an abuse of speech as these quotations show; and, were readers of this in a building where such words were uttered, naturally they would be disposed to walk out. A preacher, they would be apt to declare, should be expected to behave as a Christian and a gentleman. Yet it would be a great mistake to judge this notable evangelist merely by his vulgarity. The apparent fact is that he is a mighty power for righteousness.

The American "Christian Standard," seeking to estimate the secret of this preacher's success, says: "Among the factors that account for the immense popularity of Sunday's preaching, the following may be noted: 1. His heart of sympathy for all kinds and classes of men. He knows no difference only what sin makes, and, as to that, he promptly joins forces with the man, enabling him to be rid of the sin. This broad charity, a truly remarkable quality, is a jewel brought from the depths—an inheritance of inestimable value from his past life. 2. Next to his faith in human nature and his love for lost men is his abounding confidence that Jesus Christ can and will save all who trust in him. 3. Sunday believes the Bible, and preaches it without evasion or mental reservation. His message is not neutralised by any halting speech or qualifying expressions. 4. Mr. Sunday is a man of plain speech. His slang is but incidental, and hinders as much as it helps, perhaps. The only advantage from it is that a slang word is usually a mere condensation of much meaning into small compass. A biographer has said of him that as John the Baptist was God's laugh at Phariseism, Martin Luther God's laugh at the Papacy, and Abraham Lincoln God's laugh at statecraft, so Billy Sunday is God's laugh at modern professionalism in the pulpit."

In the "Homiletic Review"—a magazine certainly not biased in favor of Sunday's message or methods—there is a short article by Charles L. Goodell, of New York City, which seems to be worthy of notice for its sanity and fairness. We therefore take the liberty of reproducing it:—

"What do you think of Billy Sunday? is the question that is asked me by ministers and laymen and editors. I answer in a sentence: I think he is a man sent of God. To be specific, he is the greatest influence in America to-day in stopping the liquor business. His efforts are put forth at the point which all must agree is the most vital in all this work. Do all we can by legal enactment, if men really wish to drink they will find a way. Sunday assails the drinker himself and makes him give up his booze. After that the saloon keeper and the brewer must go out of business. That is the effect which attends Billy Sunday everywhere. In the year after he was in Wilkes-Barre the breweries of that place sold 23,000 less barrels of beer than the year before.

"No man is so fearless and outspoken against the social evil and all uncleanness as he. Preaching on the commandment, "Thou shalt not kill," he said, "There are thousands of mothers whose hands are red with the blood of unborn children." One of the greatest preachers in America said to me: "I can not say that in my pulpit, but I am glad he has said it, for it is terribly true." You can track Billy Sunday across the coun-

try by the homes he has made happy, the hearts he has healed, the families that he has united. He is the uncompromising foe of every unholly passion.

"We are talking about the need of an ethical revival. Here we have it. The grocers and merchants in the towns where he has labored will tell you that his converts pay bills that had been forgotten and outlawed, that a reign of common honesty is ushered in. Ought there to be any question about the value of such a man to society, especially as he brings his message to more people than any other evangelist?"

"Is his work permanent? In answering that question it is necessary to know what are the influences which surround his converts after he has gone. When the church has done its part to nourish them, it is wonderful how steadfast they have been. Dr. Guthrie, speaking of Sunday's work at Wilkes-Barre, says that a canvass of the Methodist churches in that district showed that 8½ per cent. remained faithful to their work in the church at the close of the first year, and there had been more than enough converted during that year to make up for all defections.

"As against all this, two objections are urged. First, that he preaches an antiquated theology. He is not a theologian at all; he is the voice of one crying in the wilderness. 'Prepare ye the way of the Lord, make his paths straight.' He knows only two things—man a sinner, Jesus Christ a Saviour. He speculates on heaven and hell as we do, and he knows as much and as little as we do about them. He is not always sound on Higher Criticism; but his appeal is to the highest criticism, namely, to the vindication which the old Book makes for itself as the power of God unto salvation to every one that believeth.

"The chief point of his offending is that he uses words which are coarse, irreverent, and highly offensive to good taste." The charge is possibly true in part. When you feel his blazing passion against evil you do not wonder at the words he uses. They are the words of the man in the street, the man whom he is trying to reach. That man will never go away and say he did not know what the preacher meant.

"Strange to say, while the man in the street appreciates the message, the men most moved by it are men of culture and social position. The University of Pennsylvania was never so moved as by Billy Sunday. The General Conference of the Methodist Church went wild with rapture over him. The representatives, senators and judges of the United States thronged the greatest auditorium of Washington to hear him at a meeting where the Speaker of the House presided. Presidents of colleges and theological schools and thousands upon thousands of the most cultured and spiritual men of the country endorse him. He is the most human of preachers. Let him get at the Philistine using his own sling, while we judge him by the results of his work."

A Key Prophecy.

(Continued.)

T. J. Bull.

"The Gap Theory."

We come now to a point where differing systems of interpretation come into conflict, and what seems to some as simple and straightforward exposition is contemptuously dismissed as "the gap theory." The point in dispute is not a theory at all; it is a simple matter of fact. Either the events foretold in verse 26 were to take place in the final week or they were not. They are quite distinctly located *after* the sixty-nine weeks. The whole verse reads—

"And after the threescore and two weeks shall the anointed One be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall he war; desolations are determined."

If the seventieth, or final week of seven years, runs on without a break from the sixty-ninth week, history seems to falsify the prophecy; for by no method of computation is it possible to get the cutting off of Messiah, and the destruction of the city (Jerusalem) and the sanctuary (temple) into a period of seven years. The crucifixion of our Lord took place in A.D. 33, and the city and sanctuary were not destroyed till A.D. 70. Instead of receiving the kingdom at the completion of "the sixty and two weeks," the date of his royal entry into the city, within five days of that event the Messiah was "cut off" and had "nothing." The rulers of Israel said, "This is the heir; come, let us kill him, and the inheritance shall be ours." They gave him the cross instead of the throne. Less than forty years later city and temple were captured and destroyed by the Roman—"the people of the Prince that shall come." Plainly this is not the consummation that according to verse 24 was to be reached in the "seventy weeks," decreed upon Daniel's people and upon Daniel's "holy city." One runs no risk of contradiction in affirming that that consummation has not yet been reached; and that therefore the final or seventieth "week" has not yet run its course.

The final "week."

Verse 27 takes up the remaining "one week." "And he," that is, not the Messiah, but "the Prince that shall come" of verse 26, "shall make a firm covenant with many for one week, and for the half of the week;" or in the middle of the week "he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation and that determined shall wrath be poured out upon the desolator." Some have carelessly confused this part of the prediction with that of verse 26, and have spoken of Messiah being "cut off" in the middle of the week. But that event is plainly stated to take place *after* the thre-

score and two weeks," and it is a mere assumption that it was to take place in the middle of the final, or seventieth "week." As we have seen, it took place in fact within five days of the completion of the sixty-ninth "week." The events predicted in verse 27 are clearly subsequent to those predicted in verse 26. To make them concurrent, and to understand that the Messiah who is to "make a firm covenant with many for one week" is clearly wrongly to mix up "the word of truth" rather than to "rightly divide" it. That a great parenthesis may be between two lines of the prophetic word which immediately succeed each other our divine Lord distinctly showed on that day in the Nazareth synagogue so long ago when he "closed the book" and said, "Today hath this Scripture been fulfilled in your ears." He ceased reading with the words, "To proclaim the acceptable year of the Lord," and the very next words in Isaiah 61, the chapter from which he read, are "and the day of vengeance of our God." On that day in Nazareth "the acceptable year of the Lord" had come," but "the day of vengeance of our God" has not yet arrived.

"The prince that shall come"

and do the things predicted in verse 27 is doubtless the "little horn" of the prophecy in Daniel 7. Verses 23 to 27 are illuminative.

"Thus," he said, "the fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise; and another shall arise after them, and he shall be diverse from the former, and shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time,"

that is for three and a half years, apparently the latter half of the seventieth "week." "He shall think to change the times and the law," and is to be permitted to do so for a limited time. He may even think to change the divinely foreordained time for his own overthrow, and the setting up of the kingdom of God, but that will be impossible, for the revelator continues:

"28 But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Here is the end of the matter."

This is the consummation.

"The Desolator."

In the latter half of that final "week," in the "time, times and half a time" that elapse

up the decreed "seventy weeks" there is to come "one that maketh desolate," "a king of fierce countenance" (Dan. 8: 23). "The king of the north" of chap. 11: 40-45 seems to be the same desolator. "The king of fierce countenance" "shall also stand up against the Prince of princes";—the Messiah, our Lord Jesus Christ when he comes in power and great glory—"but he shall be broken without hand" (Dan. 8: 25). "And at the time of the end," *i.e.*, the time to which the "seventy weeks" reach, "the king of the north shall come . . . like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. He shall enter also into the glorious land," *i.e.*, Palestine. "And he shall plant the tents of his palace between the sea and the glorious holy mountain," *i.e.*, Mount Zion, "the holy hill of Zion," upon which Jehovah is yet to set his King (see Psalm 2). "Yet he—the king of the north—shall come to his end, and none shall help him." For "even unto the consummation and that determined, shall wrath be poured out upon the desolator."

The present dispensation of grace

has no place in the prophecy of the "seventy weeks." It was not made known to Daniel nor to any of the Old Testament prophets "as it hath *now* been revealed unto" the "holy apostles and prophets in the Spirit." Paul received special grace "to make all men see what is the dispensation of the mystery which from all ages hath been hid in God" (Eph. 3).

Looking at the prophecy in the light of the special revelation made through Paul we can see that the unmeasured parenthesis between the completion of the sixty-ninth "week" and the commencement of the seventieth is filled by the present Christian dispensation. To-day grace is on the throne reigning "through righteousness unto eternal life through Jesus Christ our Lord." Under this reign of grace men

"turn unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, which delivereth us from the wrath to come" (1 Thess. 1: 9, 10). "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation (that it may be) conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3: 20, 21). "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Titus 2: 11-13).

Prophecy is not given to enable us to write a timetable of the future. The answer to the question "When shall these things be?" is not sent out on a chronological calendar. There does not seem to be any scriptural data to enable us to measure the length of the present dispensation. If we have rightly apprehended the prophecy of the "seventy weeks" it seems plain that the

Jewish dispensation must no longer be thought of as ended, but only as suspended. The people, the land, and the city of Israel are now "castaway," but not for ever. "For the gifts and the calling of God are not repented of" by God. Jerusalem is to "be trodden down of the Gentiles," but only "until the times of the Gentiles be fulfilled." For aught we know that fulfillment may now be very nigh at hand, and also the day when repentant Israel shall say, "Blessed is he that cometh in the name of the Lord," and when they "shall see the King in his beauty."

The day of the Lord.

"Concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. "For God appointed us not unto wrath"—and "the day of the Lord" is a day of wrath—"but unto the obtaining of salvation—deliverance from the day of wrath"—through our Lord Jesus Christ, who died for us, that, whether we wake or sleep—we live or die—we should live together with him" (1 Thess. 1: 5-9). "For the Lord himself shall descend from heaven," when we . . . shall be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 16-18). Then, evidently beyond that, there will be "the revelation of the Lord Jesus from heaven, with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (2 Thess. 1: 7, 8).

When our Lord "had made purification of sins, he sat down on the right hand of the Majesty on high," according to the prophecy in Psalm 110, "Jehovah saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." When he rises up from his Father's throne it will be first of all to fulfil his own promise to come again, and receive his people unto himself, that where he is they also may be (John 14: 3).

The Lord's return.

The peculiarly Christian attitude towards the future is to be looking for the return of the Son of God from heaven. Any occupation of our minds with prophecy that "shuts out the joyful expectancy of this "blessed hope" will prove harmful to the spiritual life, and destructive of our usefulness as servants of the living God. Our Lord's final word is "Yea: I come quickly." Any view of that coming that prevents his people from responding in the divinely given prayer, "Amen: Come, Lord Jesus," must surely arise from a sad misapprehension of the absolute grace of that event so far as it affects those "that are Christ's at his coming." The seventieth "week" of Gabriel's prophecy with its dread happenings both for the Jew and for Christendom, without question is still in the future. But its shadow ought not to fill the heart of the believer with fear, or dim the brightness of the glorious future which is his by divine grace. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole earth, to try them that dwell upon the earth. I come quickly; hold fast that which thou hast, that no one take thy crown" (Rev. 3: 10, 11). Thus did our Divine Lord encourage his patient people in Philadelphia so long ago. "Because thou didst keep the word," "I also will keep thee from the hour of trial." "I come quickly." The cheer of that "blessed hope" is not for any specially select band of saints who have risen to special spiritual attainments. The whole Thessalonian church was exhorted to "comfort one another with these words." Words of the coming, and of eternal presence with the Lord. Not what we deserve, but what God's infinite grace will give.

Our Book Table.

How to be Saved.

M. M. Davis is well known amongst the brethren as a writer. The Standard Publishing Co. has issued his recent work on "How to be Saved: A Study of First Principles," in its Phillips Bible Institute Series of Efficiency Text-books for Bible Schools and Colleges. Mr. Davis is already known to our readers as the author of a book on "First Principles." The subjects treated in the present volume are: Is there a God? God Speaking to His Children, How to Study the New Testament, The Wisdom and Purity of Christ, The Resurrection of Christ, Faith, Repentance, Conversion, Change of Heart, The Confession, Baptism, Evidence of Pardon. These are themes on which all of our members, young and old, should be well informed. We commend this volume for its lucid, simple statement, and for its loyalty to the Book. This "text-

book on the way of salvation" has been specially prepared for efficiency classes to be conducted by the local church; for organized Bible Classes, and for Teacher Training Classes. It is equally useful for class work and for private study. The treatment is very simple. Each chapter is outlined, and has a series of review questions. Young Christians would be much helped by a study of this volume. The cost is 4/-.

"A Pocket Manual of Prayer."

This is somewhat of a novelty in the literature of our brethren. Some Christians have been found to object to the publication of prayers, though the Scriptures themselves furnish numerous examples of such publication. Many, doubtless, of our own people have been helped by the reading of the prayers of great saints, as by the peru-

sal of their sermons. The Standard Publishing Co. has issued the little manual prepared by Wm. B. Phillips. It is a little vest pocket volume of ninety pages, neatly printed and bound. The price is 2/-. It consists of three parts: Pastoral Intercession, Prayer in the Sanctuary, Prayer in the Home. Some beautiful quotations on prayer and model petitions for all occasions are given. The volume is useful for devotional study, and may be of special benefit to the young Christian who is anxious to develop power in prayer. S. S. Lappin, the editor of the "Christian Standard," who writes a Foreword, praises it and indicates its worth. "The Pocket Manual should not be allowed to become more than a primer and help in the exercise of prayer. Its words are well chosen; its phrasing is good; its doctrinal viewpoint is Scriptural; all its forms are appropriate. But the young disciple should not be content to commit one prayer, and use it again and again. Nor should he stop with two or three, or any number. After using the forms and phrases here suggested, in so far as they express what he desires to say in prayer, he should begin to improvise, reaching outward and upward with his own heart language. Thus will he become powerful in prayer."

The Sunday School and Citizenship.

Of making Sunday School books there is no end. The latest we have received is by Nannie Lee Frayer, published by the Standard Co. This is a little volume so far as bulk is concerned, but there is a good deal packed into it. It has only ninety-nine pages, and three chapters entitled "A Survey of the Field," "The Present Condition," and "The Future Outlook." A lofty Sunday School ideal is set. The relation of the school to the home, the secular school, the church, and constructive social agencies, is well set forth. Miss Frayer's attitude is revealed in such a sentence as the following: "Taking the pupil at each stage of his development, as the graded Sunday School does, treating his religious education normally and progressively, preparing him for the problems that will surely confront him at each period of his life, and fortifying him by Christian teaching to meet the objections which will be presented to him as a Christian citizen, is to be one of the chief activities of the future Sunday School." Many helpful and practical suggestions are made. An interesting bibliography is presented. The price is 2/-. It seems to us a pity that such a slender volume should not have been, as it easily could have been, published far sixpence, so that it might reach a very much wider circle of readers who are willing to learn of the possibilities of Bible School work.

Should readers desire copies of these books, they may order them through the Austral Co.

Philip Mauro on Baptism.

Few authors of recent years have had a wider circle of readers than has Philip Mauro. His books, published by Messrs. Morgan & Scott, have been sold by thousands in Australia, and have had a very large circulation throughout the world. "The Number of Man," and "The World and its God" are doubtless familiar to many of our readers. One of his latest books is entitled "Baptism: Its Place and Importance in Christianity." This is a most interesting production. We could wish that it were very widely read. The fame of its author by virtue of his other writings will cause his words to be regarded when he speaks on this theme. It is a remarkable book to find on sale in parolabaptist book-shops. We venture to give some extracts, which will serve to give a taste of the quality, and to encourage readers to purchase the volume, which may be had for 1/3. paper.

The occasion of the book.

Our author says: "The subject of baptism has lately been pressed upon the writer's attention in such a way as to impel him to search the Scriptures in the endeavor to ascertain for himself the mind of the Lord about it. One result of this study has been to convict him of slighting a matter which, in the light of God's Word, is of exceeding importance. This confession he feels bound to make. And furthermore, as an attempt to repair, if only in a slight degree, the consequences of this neglect, these pages are written for the eye of his fellow-Christians; not that they might accept his conclusions, but that they might search the Scriptures, each for himself, as the writer has done, to see whether these things be so" (p. 5).

"The unity of the Spirit"

Here is Mr. Mauro's reflection on a familiar passage:—"Moreover, in Eph. 4: 4, 5, baptism is named as one of the seven great things that constitute the 'unity of the Spirit.' It is a legitimate inference that a saint should no more contemplate being left out of participation in the 'one baptism,' than out of participation in the one body, the one hope, the one Spirit, the one Lord, the one faith, the one God and Father of all. Surely, as we observe the connection in which baptism is here placed, it must be evident that God's estimate of its importance differs materially from that of current teaching" (p. 43).

Putting on Christ.

Commenting on Gal. 3: 26, 27, Mauro writes: "Here again the thought connected with baptism is not merely that of death (which cuts one off from his old relationships), but that of a *new life and condition of being*, having new relationships. Indeed,

death is not mentioned in this passage at all; the only consequence of baptism here stated being the *putting on of Christ*. This is truly a stupendous thing, inasmuch that a determined effort of the mind is required in order to apprehend it even in a small measure. Is it not truly a great thing to 'put on Christ'? How important then is that act whereby *Christ is put on!* Let the reader carefully ponder this. For even if he is a baptised believer, does he not owe a duty to the many Christians who, through neglect of this important command of the Lord, are now suffering great loss, and are in danger of suffering loss hereafter? Let us carefully notice also the exactitude of Scripture. We have here, as in Rom. 6: 3, the expression 'baptised into Christ.' And again the Apostle is careful to say 'as many of you,' just as in Rom. 6: 3 he said 'as many of us,' thus limiting the described result of baptism to those of the *saints* who had been baptised. Indeed, it is obvious that none others could be baptised, is doubly guarded by ver. 26: 'For ye are (ye exist as, or have come to be) the *sons of God* by faith in Christ Jesus.' And ver. 27 connects with this by the word 'for.' It is thus absolutely certain that those who had *come to be* (the word 'are,' in the original, has this force) *sons of God*, having been born from above, were the ones who, by baptism into Christ, had put on Christ. And furthermore, they had come to be 'sons of God' by *faith* in Christ Jesus. They were *believers*, then. And I doubt not the passage (and others also which we have noticed) carries with it the implication that their 'faith' in the risen Christ *had been manifested by obeying Him in the matter of baptism*" (pp. 45, 46).

Instructions for baptism.

"Baptism is . . . a thing commanded by the Lord for 'all nations,' and for 'all the days' of this long age (Matt. 28: 19, 20). From this fact alone we should be justified in assuming with absolute certainty that the directions needed for carrying out the command are to be found upon the *surface* of Scripture, and are there expressed in such manner as to be easily understood by those who have neither extraordinary intellects nor scholarly attainments. It is inconceivable that the needed information for doing a thing universally commanded to be done to every convert promptly upon his conversion, should be buried so deeply in the Word as to be accessible only to the profoundest scholars and comprehensible only to the subtlest intellects. No. The plain simple words which the Holy Spirit has used when speaking of *baptism itself* give all the needed information, and in such manner as to be easily understood by plain simple men. It could not be otherwise. Why should it be supposed that the direc-

tions concerning baptism are not to be sought in those Scriptures which speak of baptism, but are to be elucidated by processes of the intellect from supposed analogies to circumcision, or from conjectural meanings of Old Testament types and shadows? . . . As to the 'how' of baptism, the word itself contains full and definite information, for the English of the Greek word *baptizo* is to *immerse*. Had the Greek word been *translated* in our English versions instead of *transliterated* we should have (as in Rotherham's version) the word 'immerse' wherever we now read 'baptise.' . . . "As to the persons who are to be baptised, clear directions are found, in a form understandable by the ignorant and unlearned, in such words as 'He that *believeth* and is baptised 'shall be saved'; 'they that *gladly received his word* were baptised'; 'when they *believed*. . . they were baptised'; 'many Corinthians hearing, *believed* and were baptised'" (pp. 87-89).

Circumcision.

In "A Letter Concerning Household Baptism," Philip Mauro deals with the circumcision argument as follows: "You next attempt to find in the practice of circumcision a reason for baptising infants. You say, 'If circumcision applied to children of eight days old even, why should not baptism?' I am surprised that you should ask such a question, and am more surprised that, in your discussion of circumcision, you wholly omit to give the reason why children were circumcised on the eighth day. The simple reason is that *God commanded* that 'he that is *eight days old* shall be circumcised among you, every man child in your generations' (Gen. 17: 12). God strictly defined those who were to be circumcised, and fixed the time when it was to be done, namely, a few (eight) days after their birth. God has also strictly defined those who are to be baptised, namely, those who believe the Gospel; and while (in keeping with the character of this dispensation) no law is given as to the precise day when it is to be done, the Scriptures clearly indicate that it should be promptly after believing. Circumcision was explicitly for male infants, and (normally) for them only. Baptism is just as explicitly for believing sinners, male and female. Circumcision was for the children of Abraham, *all* of them, 'every male child.' Baptism is for the children of God, *all* of them, without distinction of sex. For in Christ there is neither male nor female" (pp. 130, 131).

Not a denominational question.

At the close of the book are these interesting words: "This is not at all a denominational question. By being baptised in the Scriptural sense one does not become a 'Baptist.' The Christians of the first three centuries were all baptised; but they were not 'Baptists.' Moreover, the writer of these pages is not connected with any of the denominations or parties of Christians that insist upon baptism. Therefore he entered upon the study of the subject without any denominational bias" (p. 151).

Nathan's Rebuke of David.

Bible School Lesson for June 6, 2 Samuel 11: 1-12: 7a.

W. C. McCallum.

It seems almost unbelievable that David, who has been pictured to us in the narrative so far, as valiant, magnanimous, chivalrous, noble and God-fearing, could be guilty of such a contemptible crime. To violate another man's home, and then to try and cover the crime by a particularly despicable murder of that man, can this be the David we have admired? It is true the bandit career of David while in exile offers some parallel, but we excused him then because necessity compelled him to live that way. Now, established in secure possession of the kingdom, having secured a supremacy over the enemies of Israel that insured him peace on the upper hand on all his borders, he had abundant opportunity for leading his people on to the attainment of those ideals that had moved him through his earlier career. Why this great failure?

Once more we have an illustration of the dangers of success, and the perils of ease. We noted the humility and modesty of Saul when, as a young man, he was chosen king, the happy promise of his generous conduct after his first victory, and then the defection when he held in his hands the fruits of power. Thus also David turns aside, but the result in the end proves happier. True, Saul was not guilty of any such atrocious crime as this of David's, and even his murder of the priests and his attempts on David's life are manly in comparison with David's cowardly murder of Uriah, commanding his subordinates to do his dirty work. The great difference between Saul and David is that Saul's repentance was temporary and fitful, while that of David was deep and lasting. And while we are shocked at the deed, we must admire the magnificent recovery of David. In his case the enormity of the sin is over-shadowed by the fruits of a genuine repentance.

David had curbed the Philistines, conquered Moab and Edom, received tribute from the king of Hamath, had inflicted crushing defeats upon the Syrians, and occupied Damascus. The Ammonites had also been severely beaten, and Joab was now laying siege to Rabbah, the chief city of Ammon. David was no longer the leader of a band hard pressed for his own safety, but a mighty king, able to abide in ease at home while his armies went forth to battle. While fighting his way up, David's conduct had been very exemplary; now at the top, he stumbles and falls. How often it is the case that a man will remain upright while absorbed in some great achievement to which he has set himself, and then when the task demands less of his attention and success offers the choice of relaxation and ease,

his attention becomes directed to self, and a great career is marred by some indefinable stain of self-indulgent sin.

David's experience illustrates forcibly the fact that one step aside from the path of rectitude compels another and another. His first wrong drives him on to stain his hands with the blood of the faithful Uriah; for though Uriah is slain by the enemy under the appearance of a mischance of war, David is the concocter of the diabolical plot, and his is the guilt. This plain portrayal of character is one of the peculiarities of Biblical biography. The sins of its heroes are not glossed over, and the bare, bald warnings cannot be missed. One of the warnings in this case is against harboring the thought of sin that if indulged will surely lead to greater and more damning transgression.

Up to the time of Nathan's rebuke, David does not seem to have been troubled by what he had done. He evidently thought it well concealed, and after the murder of Uriah, proceeded to take Bathsheba as an additional wife. His conscience was not touched by Uriah's noble refusal of the delights of his home, while his brethren were undergoing the privations of war. He remained unmoved at the news of Uriah's death, and apparently would continue to live with Uriah's widow without any qualms of remorse. David had not yet come to himself. It took the jar of Nathan's rebuke to wake his nobler nature, and call him to repentance.

While the Bible does not spare David, and we should not in any way seek to mitigate his sin, so much has been said at times about his crime in connection with the Biblical statement that he was a man after God's own heart, that it is well to point out that the morality of ancient monarchs, with hardly any exception, would not bear very close scrutiny, nor has royalty always spelt morality in modern times. The temptations that beset a man who finds such power as David possessed in his hands, we can scarcely realise. "What's done we partly may compute, but know not what's resisted." We have already spoken of David's capacity for a genuine and permanent repentance. It is in the possession of these nobler qualities, though slumbering for the time, that David is to be counted a man after God's heart.

Nathan appears to have been a prophet who was on very intimate terms with David, and probably a member of his larger household. The parable which he used to bring home to David his sin is a veritable gem. The abundance of David, of power

and of pleasure, is well portrayed in the many flocks and herds of the rich man in contrast with the one little ewe lamb, the only possession of the poor man, Uriah, and the affection that the faithful Uriah bestowed upon his wife is pictured in the touching attachment of the poor man for his little pet, that shared his morsel of food, drank of his cup, lay in his bosom, and was unto him as a daughter. The greedy, devouring lust of David is strongly drawn in the action of the wealthy man in sparing his vast flocks and herds, and wantonly seizing the little ewe lamb, the poor man's all.

It must surely have been the feeling of security in which David had lulled himself, believing that his sin was not known, that prevented him from seeing the meaning of Nathan's story at once. He was self-blinded. Perhaps he had not given himself the chance to reflect upon how his conduct would appear in another man. Passion blinded, he had rushed on, and was still unseeing. He is capable, however, of righteous indignation against the heartless man of wealth who had so outraged his poor neighbor, declares him worthy of death, and orders that he shall restore four-fold.

"And Nathan said to David, Thou art the man." All of David's better nature had been stirred by the story of the rich man who had no pity on the poor. Now is the time to speed home upon him his sin, and Nathan has the courage to turn the king's sweeping condemnation upon himself with the stern words, "Thou art the man." It was a moment of self-revelation, and like a flood, at the burning and indignant words of Nathan, a sense of his awful sin swept over David. In Psalm 51 we have the outpouring of his repentance and grief. It should be read to complete the story of Nathan's rebuke.

Roused by Nathan's parable, David had ordered that the supposed man of wealth make restitution. The horror of his sin was that no restitution could make amends, in fact there was no restitution that could be offered. He realises that his sin has been something more than a mere trampling upon the rights of a fellow man, it is a sin that has defied the throne of purity and right, and rebelled against God himself.—"Against thee, thee only, have I sinned, and done this evil in thy sight." As long as a man feels that conduct is purely a matter of adjustment of personal rights between man and man, he may go on his way, but little perturbed, let him once feel like David, he has sinned against God, and that the very foundations of all that is good within him have been shaken, then he will cry with David, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." It is through the gateway of such a repentance that man is able to say, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Foreign Missions.

News and Notes.

A paragraph in "China's Millions" announces the jubilee of that remarkable mission known as the China Inland Mission. Special meetings will be held in most of the States. In Sydney, arrangements are made for the holding of a large central meeting on June 1. At this meeting our Bro. and Sister Wiltshire, who are missionaries of this society, will be speaking; also Miss Henry, who has become so well known among our churches in some of the States. In Adelaide, Miss Henry made a deep impression, and was a great inspiration to the churches everywhere.

Mr. Wiltshire is a brother of the preacher of the Mile End, S.A., church of Christ, and has been for a number of years in China. We are glad to know he is about to return to his field of labor.

The jubilee meetings in Melbourne will be held on the 26th of the present month, while arrangements will be made for special meetings in Hobart and Adelaide at a later date. The following request is made in connection with these meetings: "We invite prayer that the presence of the Holy Spirit may be manifested, that hearts may be burdened, as never before, with the crying need of China, and that the matter of individual responsibility may be faced anew by all who attend." It would surely not be amiss for all who desire to see the kingdom extended in this great land of China, to unite in prayer about the matter.

Principal Frazer, of Trinity College, Kandy, has been on a visit to Australia. His addresses have done much to deepen the interest of many in the work of education in India. He has stated some facts with regard to the vexed question of a White Australia policy, in its relation to the missionary propaganda. Quite often, the Principal says, he has had to make excuses to our Indian brethren. In Kandy at the College, a master from England who had the right to take the master-ship of the College, in a Christ-like spirit was willing for a native to hold that office, while the Englishman willingly worked "under" him. Here we see the difference between politics and Christianity.

Another point of the principal's address worthy of mention was this: he said we had learned from this great war that every fit man was wanted, and that every man ought to be fit. He was glad to see the great sums of money being given for relief purposes, but before the war men used to plead they had no money for missions, yet the money has come in large sums now. The great and pressing need of every mission is for money, and men ought to be ready to give for the purpose of extending the kingdom of Christ as they are for these other purposes.

Already plans are being made for the annual offering, which this year falls on Sunday, July 4. The aim of the Federal Council is an offering from every member in Australia. It is not too early for you to begin talking and praying for a successful offering. We shall need it, as the expenses are higher than ever before, and the call is more urgent. Bro. Strutton is asking for two men right now at Baramati, and we ought to be able to supply the need.

Bro. Watson writes: "In two villages we have had two good openings for schools among the low-caste people, but we have no funds to employ teachers. This is a good opportunity for a C.E. or another band of Christian men to support a teacher who would not only teach school but would be an influence for Christ in that town.

"Then we require two good colporters to travel the district preaching and selling Scriptures and Christian literature; this work opens up the way for an evangelist to enter the towns." Perhaps some one would like to have fellowship in some of this work?—I. A. Paternoster.

Letter from H. H. Strutton.

We have changed our address from Baramati to Diksal. This is only a temporary measure; we have come along here in order to make room for two new workers who have arrived at Baramati, and also to make room for more families here (native Christian), and to develop the school work and properly organise the district evangelistic work in and around Diksal. We have been pleased with the way the work here has opened up during the past year, even though we have only been able to pay flying visits, and think we shall be able to put it all on a good solid basis now, ready for any new worker who may come to it later.

We are at present in difficulties about water, though, compared to which your South Australian ones (in and around Adelaide) would be rather small. Our well has become dry, and we have to send a bullock-cart daily for water to water the animals and the small garden, and for drinking water we are limited to a well about half a mile away, that is used by hundreds of natives, but which has tolerably good water in it; water, however, that we would not dare to drink without filtering, and even then we have to add lemon juice or some kind of syrup to take away the taste of the water, or to give it another flavor. Most of the European officials and others who tour about these districts are never without sola water, which follows them about in large cases. They would think you wanted to kill them if you asked them to take a glass of water when they visited your house. All but one or two of the wells within a radius

of several miles of Diksal have dried up, and cattle have to be taken miles for one drink a day, and that when the temperature is from 105 to 113 in the shade daily. This is also to go on for another two months, before we can hope for any rain.

The country all around looks as though it never had grown anything green on its surface; there are a few trees struggling to look as though they were alive, but some of them can't manage it, and many of them have given it up altogether.

The other day I went with several of our Christians to a jatra or mela. This is a kind of annual fair held in various villages around for two days in each. On the first day there are religious ceremonies and feasting, and the people make it a kind of harvest thanksgiving, taking the names of their gods galore while they do it, but as much credit to themselves as they can, and on the whole they have a very good time; the farmers make it the one purple patch in their humdrum existence for the year. Then on the second day they have bouts of wrestling; several of the best men of each village will take part, and the whole of one afternoon goes in this way. Prizes vary according to the merit of those taking part; the very young boys get a farthing on putting their opponent on his back, the next size two farthings, the next a cocoanut, and the better and bigger ones get turbans of sorts, while the very best get turbans with gold thread worked into them. Wrestling is the premier sport of India; every schoolboy learns to do it, and it saves a lot of fighting with fists, and is much better and nicer to watch.

We reach these places about midday, before the wrestling begins, and are thus able to get a good crowd to listen to the gospel preached by several of our workers; for at such time we press in all those who are able to preach, Christian workmen as well as school teachers and preachers, for the people like to hear good singing, and a short address of ten or fifteen minutes sandwiched in between the various native hymns sung, tends to keep them from getting weary of the message or of the speaker.

The school here has now reached the number of sixty scholars, thus more than doubling itself during the year. The children are taking an active interest in the Scripture lessons given daily, and can give very intelligent accounts of Gospel and Old Testament stories that have been taught them.

I was greatly interested the other day while examining the mission school at Shirsupal to hear the story of the prodigal son given by a blind boy. This lad had his sight once, and was taught to read and write, but later lost his sight while suffering from smallpox. The teacher said to him, "Now, Bapu, you stand up and tell the school all about the man who had two sons, and whose younger one left him." The boy got up and gave one of the most intelligent as well as the most interesting accounts of the story I have ever listened to.—H. H. Strutton.

The Family Altar.

Conducted by A. E. Illingworth

WHEN IT IS OVER.

The King's birthday this year will be overshadowed with a dark mantle. "There is sorrow on the sea," and on land. War! War! This engrosses all thoughts. One of the oft-repeated questions is, "When do you think it will end?" Many are trying to picture what it will be when the war is over. It makes a fascinating picture. When the last shot is fired, when the last charge has been made, and brave men at last turn their steps towards home—what a shout of joy will circle round the world! That day is worth living for. The plough, however, to which our nation has put her hands, must be driven through a long furrow, but the end will come; let us cheer our hearts with that thought. Our cheerful hopefulness and our unwavering faith in the righteous triumph at the end will help much. As we picture that good day coming, let us not forget to pray that God may bring it soon in his own best time. Meantime we say, "Long live the king!" "God bless the king!"

In these stern times of ours, when crimson strife throws shade on every thoroughfare of life, Disfigures comely countries with its gore, And sends back mangled heroes to our shore, The gift of gifts is sturdy hardihood, That holds it firm through each vicissitude, Not only hour by hour, but year by year, It may be till life's lurid skies are clear.

—Thomas Hardy.

SUNDAY, MAY 30.

Seed Thought.—*The Glory of Zion.* Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob (Micah 4: 3).

Selected Gems.—

Unless thou show to us
Thine own true way,
No one can find it;

Father, thou must lead.—Michael Angelo.

Scripture Reading.—Micah 4: 1-7.

MONDAY, MAY 31.

Seed Thought.—*The Saints' Refuge.* Thou hast been... a refuge from the storm.—Isaiah 25: 4.

Selected Gems.—

My faith grew weak in sorrow's night,
So long delayed the morning light.
The bitterness, the mystery

Of pain, and loss that came to me,
Against my soul hard onslaught made—
I trembled—I was sore afraid.

And then I saw a sweet, strange thing
That filled my soul with wondering:
The clouds hung black, the lightning flashed
Its deadly fire, the thunder crashed,—
And through it all a little child
Lay in its mother's arms and smiled.

Ah, sweet for me the lesson learned—
To God's strong refuge then I turned,
Securely held from life's alarms
I rested in my Father's arms,
And in that sure abiding-place
I smiled into His loving face.—Faith Wells.

Scripture Reading.—Isaiah 25: 1-9.

TUESDAY, JUNE 1.

Seed Thought.—*Glorious in Tribulations.* Tribulation worketh patience; and patience experience.—Romans 5: 3.

Selected Gems.—One thorn of experience is worth a whole wilderness of warning.—Lowell.

There is nothing noble but must be secured by arduous means.—Ovid.

Scripture Reading.—Romans 5: 1-5.

WEDNESDAY, JUNE 2.

Seed Thought.—*The Vision of the Holy Waters.* The fruit shall be for meat, and the leaf thereof for medicine.—Ezek. 47: 12.

Selected Gems.—The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—Cicero.

Measure your mind's height by the shade it casts.—Browning.

Scripture Reading.—Ezek. 47: 6-12.

THURSDAY, JUNE 3.

Seed Thought.—*Faith Tested.* That the trial of your faith... though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.—1 Peter 1: 7.

Selected Gems.—A jeweller gives as one of the surest tests for diamonds the "water test." He says: "An imitation diamond is never so brilliant as a genuine one. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye." Many seem confident of their faith so long as they have no trials; but when the waters of sorrow overflow them, their faith loses its brilliancy. It is then that true servants of God, like Job, shine forth as genuine jewels of the King.—"Christian Age."

Selected Reading.—1 Peter 1: 3-9.

FRIDAY, JUNE 4.

Seed Thought.—*Judging Men.* Judge me, that ye be not judged.—Matt. 7: 1.

Selected Gems.—

To your judgments give me the reins,
With no more exertion like his who 'ere
The corn be ripe, is fain to count the grains;
For I have seen the briar through the winter

Look sharp and stiff—yet on a future day
High on its summit bear the tender rose;
And 'ship I've seen, that through the storm had
paed,
Securely homing over the watery way,
At entrance of the harbor wrecked at last.

—Dante.

Scripture Reading.—Matt. 7: 1-5.

SATURDAY, JUNE 5.

Seed Thought.—*My Brother's Way.* Let no man put a stumbling block or an occasion to fall in his brother's way.—Romans 14: 13.

Selected Gems.—B is not on earth that heaven's justice ends.—Dickens.

The voice of Time cries to man, Advance!
Time is for his advancement and improvement;
For his greater worth, his greater happiness, his
better life.—Dickens.

Scripture Reading.—Romans 14: 7-19.

FOR THE WEEK END.

AN OLD PRAYER FOR TO-DAY.

Lord, since these woful wars began, formerly mine intimate acquaintance is now turned a stranger, yea, an enemy. Teach me how to believe myself toward him. Must the new foe give justice to the old friend? May I not with him continue some comrade of kindness? Though the enemy be on his side, may I not preserve my heart without being cruel to myself and thy cause? Oh, guide my shaking hand to draw so small a line straight, or, rather, because I know not how to carry myself toward him in this controversy, even be pleased to take away the subject of the question, and speedily to reconcile the natural enmities.—From Thomas Fuller's "Good Thoughts in Bad Times," 1645.

Midweek Service Topics.

At the last meeting of the Victorian preachers a committee of three, consisting of W. L. Ewers, J. I. Mulford, and Thos. Hager, was appointed to draw up a list of topics to be suggested for the mid-week services of the churches. It was thought that it would be nice for each congregation to study the same subjects on the same evenings. This list is recommended to the churches, and to those responsible for the conduct of services between Sundays of a devotional nature. By request we present the subjects selected for the remainder of this year. Each topic is intended for use during the week ending on the date mentioned.

JUNE.

- 5—Songs at Midnight. Acts 16: 19-27.
- 12—The Sure and Sufficient Guide. 2 Tim. 3: 16, 17; Jude 3.
- 19—Giant Evils: 1. The Liquor Traffic. Prov. 23: 29-35.
- 26—Christ's World Purpose. John 3: 16; 8: 12; 10: 14-16.

JULY.

- 3—My Part in the Foreign Mission Offering. Acts 8: 4; 13: 1-3; 2 Cor. 8: 1-9.
- 10—The Law and the Gospel. 2 Cor. 3: 1-11.
- 17—Christ's Character: 1. His Optimism. John 16: 33; Mark 4: 20-32.
- 24—Christ's Character: 2. His Sympathy. Mark 10: 13-16; Matt. 23: 44, 45.
- 31—Christ's Character: 3. His Gladness. Matt. 5: 10-12; Luke 5: 33-35.

AUGUST.

- 7—Christ's Character: 4. His Indignation. Mark 1: 14-16; Matt. 23: 28.
- 14—The Church: A Divine Institution. Matt. 16: 13-20; Acts 20: 28.
- 21—Walking with Him. Gen. 5: 24; Luke 24: 13-35.
- 28—Working for Him. Mark 13: 33-37; John 9: 4.

SEPTEMBER.

- 4—Watching for Him. Phil. 3: 20, 21; Matt. 24: 42-50; Heb. 9: 27, 28.
- 11—Why be Baptised? Mark 1: 1-11; Matt. 28: 18-20; John 14: 15.
- 18—Giant Evils: 2. Impurity. Col. 3: 1-8; 1 Cor. 5: 9-13; Matt. 5: 8.
- 25—The Increasing Need of Preachers. Matt. 9: 36-38; 1 Cor. 1: 20, 21.

OCTOBER.

- 2—Why Support Our Colleges? 2 Tim. 2: 1-15.
- 9—Infant Baptism: Is it of God or of Man? Matt. 15: 1-10; Acts 18: 8.
- 16—Rest a Necessity. Matt. 6: 31.
- 23—Spiritualism: A Satanic Deism. Isaiah 8: 19-20; 1 Tim. 4: 1-4.
- 30—Giant Evils: 3. Gambling. Prov. 1: 10-23.

NOVEMBER.

- 6—The Heroic in Life. 2 Cor. 11: 16-30.
- 13—Why Observe the Lord's Supper Weekly? Acts 2: 42; Acts 20: 7; Heb. 10: 19-25.
- 20—The Christian's Attitude to the Liquor Traffic. Rom. 14: 19-21; 1 Cor. 8: 1-13.
- 27—Contagious Christianity. Matt. 5: 15, 16; Acts 4: 13.

DECEMBER.

- 4—Short-sighted Judging. 1 Cor. 4: 1-7; Matt. 7: 1-5.
- 11—The Day We Celebrate—How and Why? Rev. 1: 10; Acts 20: 7; John 20: 1-19.
- 18—Preferring One Another. Phil. 2: 8: 1-11; 12: 10.
- 25—The Christian's Message, and International Peace. Luke 24: 10-30.

Reports from the Field.

Tasmania.

LAUNCESTON.—On May 9 Bro. Day presided at the breaking of bread. Amongst our visitors were Broen. Hallow and Crighton, Lysons, and Sister Wright; also Sisters Lewis and Brown returned after several weeks' stay in Melbourne. In the afternoon the C.M.C. election of officers for the ensuing year took place. At night there was a splendid attendance, when Bro. Day gave an address on "The Prodigal's Return." One young lady confessed Christ. For the last time before leaving this State for the seat of war, Broen. Christmas and Grant were present at the meeting. Wednesday night, at the Temperance Hall, a well come was tendered to Mrs. A. G. Day. It took the form of a basket social. There was a fine programme of musical items. Bro. C. Nicholls presided, and a most pleasant evening was spent.—D. Dawde, May 13.

West Australia.

SUBIACO.—Last Sunday Subiaco provided five of our eight churches with morning preachers: Broen. Robbins, Schofield, Cecil, and Evans, with our evangelist, each preaching. During the week three were baptised who had previously confessed Christ, together with one who had made the good confession at West Subiaco, where Bro. Cecil is preaching. The school at West Subiaco has enrolled over 200 scholars.—C, May 7.

FRÉMANTLE.—There were fifty-nine little people at the 10 o'clock C.E. service last Lord's day morning. S. Taylor presided over a fun meeting around the Lord's table. At 3 p.m. we held a good meeting at the Women's Home, and at the close of the writer's address three young women made the good confession. We had a good congregation in the evening, and two lads from the Bible School confessed Jesus. The scholars are getting along splendidly in the preparation for their anniversary to be celebrated on June 6 and 7.—E. G. Warren, May 11.

Queensland.

BRISBANE.—A business meeting of the church was held on the 4th inst., when several important matters were dealt with. The financial report was very satisfactory, the old liabilities having been paid, and a credit balance now remaining. Last Lord's day J. Swan exhorted, a goodly number took the loaf. At the close of the service Bro. J. Swan, Wm. Sutcliffe, and H. C. Stitt were elected as elders. In the evening Wm. Sutcliffe preached the gospel. Interest is being well maintained.—H.C.S.

TOOWOOMBA.—The work is moving along steadily. Five have recently been added by letter. At our annual business meeting the following officers were elected: Broen. Bailey, Anderson, Skerman, Green, and Hamlyn. Bro. Green was elected secretary, and Bro. Skerman treasurer. Last Sunday Bro. and Sister Davis were with us after a trip to Sydney. Bro. Davis has thoroughly recovered from his recent illness. The church is deeply grateful to W. Green, who ably occupied the platform during Bro. Davis's absence. The services are in W. Green. Ekamont's, Toowoomba.—May 10.

BOONAH.—The visible results of our two weeks' mission are eleven confessions, one Baptist sister received into fellowship, larger attendances, and deeper consecration of members. One sister who united with us showed her appreciation by a very acceptable donation as "a thank offering for blessings received during the mission." We heartily thank Miss Bayle, of Brisbane, for her valuable assistance in singing. Thanks are due also to our Bro. A. Pratt, who attended every night, trav-

elling over twenty miles to conduct the singing; also to Miss Stubbin as organist, and others who helped much. We are indebted to Bro. Nightingale for his incessant labour and zeal. We have decided to open a cradle roll and kindergarten, Sister Hardeacole having agreed to conduct the cradle roll, and Sister Nightingale the kindergarten. We are glad that Sister Vogler, who that seriously ill, is on the road to recovery, and that Sister Berger is able to meet with us again.—W.A.C.W., May 10.

New Zealand.

NELSON.—The prayer meeting was well attended. On Lord's day, May 2, Bro. Jackson presided, and Bro. Dickson addressed the morning meeting. Several visitors were present. The evening service was well attended. Bro. Dickson spoke on "Almost thou persuadest me to be a Christian." Many seem to be on the border line. Next Sunday we are having our annual "Rally Day," when we hope to have every member present. The Endeavor Society held their monthly consecration meeting on Monday evening; there was a large attendance.—H.B.L., May 6.

WANGANUI.—We have had very fair meetings the last two weeks. Bro. Jones, of Leich, N.S.W. exhorted in the morning, and conducted the evening gospel service. Both meetings were very enjoyable. To-day Bro. Jones again spoke morning and evening to meetings which were larger than usual. The usual monthly meeting of the C.W.I.M. was held to-day, and was fairly well attended. The school has planned to hold a rally for six weeks, beginning next Sunday. The long side is to entertain the winners with a social. Sides called the Blues and the Reds have been picked; we look for a profitable time.—H.S., May 2.

PALMERSTON NORTH.—On April 25, we enjoyed the services of Bro. Phillips, the evangelist from South Wellington. The Band of Hope keeps up a splendid attendance, and new members are continually added. Our band is the only one in Palmerston North. Our prayer meeting now takes the form of a Bible study. The first subject is, "Why we believe the Bible." Last Lord's day H. Hearle conducted the services, his gospel subject being "The handwriting on the wall."—M.S., May 4.

SOUTH WELLINGTON.—During the week we were called upon to mourn the loss of our aged and highly esteemed Sister Bewley, who passed away after a short illness. Our late sister was a faithful follower of Christ, and for many years belonged to the Tabernacle at Danedin. Although she had not long come to South Wellington, she won her way into the affections of all who knew her. John Bewley, who for a long time was a deacon and choir master here, and who was present at our meeting this morning, from Invercargill, is a son of our late sister. To him and to the other members of the family we tender our deepest sympathy in their bereavement. The church officers and the young men's club spent a social evening together during the week, which was most enjoyable. Miss Ruby Patching, of the Senior C.E. Society, this morning gave a very helpful address to the Juniors on "The Child Moses." Speaking in the interests of the College his hearers to give the movement the best subject of his address, a large number of strangers being in attendance.—A.L., May 2.

CHRISTCHURCH.—Last Sunday morning the right hand was extended to the brother baptised on the Wednesday night, and Bro. Gebble ex-pounded Rev. 5. A new system is starting in the Bible Class for membership increase. At night, after the address on "A Creed that Needs No Re-

vision," a woman came forward to give herself to Christ, and was baptised at the prayer service on Wednesday. We were very glad the other Sunday to have Bro. Judd back with us again.—P.S.N., May 8.

South Australia.

MAYLANDS.—The mission, conducted for two weeks, closed last night with three confessions, making seven all told, all from the Bible School. J. Wilshire has faithfully presented the gospel, and the church is greatly indebted to him for the uplift which he has given. Miss Leedham, of the Grote-st. choir, attended almost every night, and gave heart-felt messages in song. We were much cheered by the presence of visiting friends from Mile End. Mrs. Roy Thompson, of North Fitzroy, Vic, favored us on Thursday night with two solos. Our Brotherhood rendered valuable assistance. A second coat offering was recently taken up, and a substantial sum received for union extension work.—H.R.T., May 17.

KADINA.—At the close of our C.E. meeting last Monday evening, a young lady who had confessed Christ, at one of our day prayers, was baptised. On Wednesday evening a farewell social was given by the members of the Bible School to Bert Jackson, who is going to the front. There was a good attendance. This morning, owing to wet weather our attendance was small. Bro. Wedd, on behalf of the members, welcomed the young lady who was baptised on Monday evening. Bro. Stan. Cornelius gave the exhortation, and in the evening we had a good attendance; Bro. Wedd delivered a grand address on "The Lure of Self-Sacrifice."—Jas. H. Thomas, May 16.

MOONTA.—Splendid meetings all day. In the morning 45 met for worship; several visitors present. To-day being observed as mothers' day the chapel was decorated with white flowers. Bro. Marsh presided, and Bro. Allan exhorted. The Bible School was well attended. Our 40 were in the Bible Class, which is growing every Sunday. At the gospel service over 150 people were present to hear Bro. Allan, who gave a splendid address on "An Uncrowned Queen, Mother." His text was Prov. 8. 1—B. Marsh, May 9.

QUEENSTOWN.—Good attendance on morning of May 9; nine were received into fellowship—five sisters, and three brothers by confession and baptism, and one by letter of transfer from England. Bro. Lawton presided, and A. G. Sumners spoke on "Last Beatitude." In the evening we had a packed building. Bro. Sumners preached on "Who we are, what we are." A Sunday School girl made the good confession. Fair attendance around the Lord's table on May 16. We received by letters Sister Knightly, from Norwood, and Sister Richardson, from N.S.W. Bro. Brooker presided, and Bro. Hawkes spoke in evening. In the evening there was a fair attendance when Bro. Brooker preached on "Can a man be a Christian without going to church?"—H. Watkins, May 16.

WALLAROO.—At our last quarterly church business meeting the reports from all departments were encouraging. We are continuing the open air work for the present, but will be going into recess during the winter. Bro. Wilson is faithfully preaching the Word. Last Lord's day we observed Bible School Day, when we had a profitable time. One of our scholars made the good confession; she was baptised during the week, and was received into fellowship this morning. The meetings to-day have been good. A splendid lot of young men were present to-night, when the message was especially for men. Bro. Wilson took as his subject "Moses and his noble resolve."—E.J.K., May 9.

COTTONVILLE.—The convert mentioned in last report has been baptised, and received into fellowship. The church was favored to-day by an address from Mrs. Stratton, who is on her way to New Zealand. Good attendance at the gospel meeting. We are grateful to Miss Rice for assistance rendered in messages in song.—J. McNicol, May 16.

CROYDON.—Good meetings to-day. In the morning E. Bartlett presided, and H. J. Horsell conducted. We received into fellowship one by letter, and one by faith and baptism. Bible School had 53 scholars. At the gospel service H. J. Horsell preached on "Why some people do not go to church." One scholar from the Bible School confessed Christ.—May 16.

DULWICH.—The brethren at Dulwich had a good evening at Bro. Grant's home on Friday evening last, at his present. A most enjoyable evening was spent. L. Baker, from Norwood, in a happy address, gave words of encouragement. W. Jackson gave a short progress report. Musical and eloquatory items were rendered by Mrs. Grant, C. Jackson, Doris Jocky, and W. Uren. Miss L. Crowhurst acted as accompanist.—W. J. May 16.

BALAKLAVA.—On May 9, at a first worship meeting, Bro. Cameron exhorted on "The Secret of Prayer." At the gospel service Bro. Cameron delivered a fine address on "What it cost to be a Christian" to a large attendance. To-day, at our morning service, Bro. Cameron presided and exhorted the land of fellowship to Bro. and Sister Clive Taylor. We are glad to have our new evangelist with us. Bro. Taylor exhorted on Jer. 18, and at our gospel service he gave a good address on "And Jesus touched him," to an attentive audience. On Wednesday evening we gave our brethren and sister a welcome social.—P.H.R., May 16.

GROTE-ST.—The quarterly business meeting of the church was held on May 5, Bro. Cleveland presiding. The resignation of officers was considered, also the appointment of deaconsness. The matter of the assistant evangelist will be held in abeyance for twelve months. On Thursday, 6th, a farewell meeting was given to G. T. Walden, under the auspices of the Foreign Mission Committee. Bro. Pittman, of Glenelg, acted as chairman. Several brethren gave short farewell addresses, also J. E. Thomas and B. W. Huntsman. The Grote-st. choir rendered musical items. Bro. Walden responded. Last Sunday was Sunday School anniversary. E. R. Manning presided, and Bro. Thomas exhorted. Greetings to the church were given by the various departments. —One was rendered by the members in Singapore. Miss Rosa L. Tonkin was present, also Sisters Mrs. Martin and Mrs. Roy Thompson, from Victoria, and Mrs. Hislop, from Dunedin, N.Z. In the afternoon the scholars of the kindergarten department, under Miss Gully, and the Junior, under Miss Hancock, gave several items. A. G. Saunders gave an interesting address on the children of the Philippines. In the evening Bro. Walden delivered an inspiring farewell address, the chapel being filled to overflowing. On Wednesday evening a godly number were present at the anniversary tea. A public meeting was held afterwards in the chapel. Songs and eloquatory items were given by several of the senior scholars and teachers. Miss Rosa L. Tonkin spoke on "Girls of China."—T.M.G., May 16.

NORWOOD.—Last Lord's day morning seven young ladies from the Sunday School were received into the church, having made the good confession the previous week (decision day). To-day we have had splendid meetings. In the morning a stirring mission address was delivered by A. Saunders. One sister was received into fellowship. In the afternoon Bro. Saunders addressed the Brotherhood Class, 170 present. To-morrow L. Baker conducted an intercession service. Special reference being made to our boys who are going to the war. A number of soldiers were present. The service was most impressive, with a congregation of about 600 present. A special hymn, composed by one of the brethren, was sung during the service. Throughout the day our heavenly Father's great blessing on rain was remembered in the prayers of the church.—G.H.J., May 16.

STRATHALBYN.—On Tuesday, May 4, we held our Bible School tea meeting, about 60 attending. The arrangements were carried out splendidly. A public meeting was held at 7.30. The writer presided. The children gave an ex-

cellent programme of sacred songs and recitations. Mr. Williams, Methodist preacher, gave an address on the Bible. We have had splendid rains. Interest in the work is keeping up. Our cottage prayer meetings are still good.—Arnold M. Wetherburn, May 17.

PROSPECT.—On Thursday night the men of the church met for a special meeting. Tea was served by the young ladies. 26 men were at the tables. Addresses were given by Mr. W. Hawke, of the Congregational Church, Jas. E. Thomas, Mr. Cameron, and P. Baker, of Milang. On Sunday we had a very good day. We were glad to have Mrs. Roy Thompson with us in the evening, and very much enjoyed a solo from her.—I.A.P.

New South Wales.

NORTH AUBURN.—Good meetings morning and evening yesterday. W. Youngusband exhorted in the morning; W. J. Crossman preached the gospel at night. During the week a denominational minister has been visiting around the chapel, finding fault with the people for allowing their children to go to our Bible School, and spoke of our recent mission with contempt. He told the people we were a "new American religious fad." Result: record attendance at school in the afternoon, and a very big meeting at night.—May 10.

TINONEE-BOOTAWHI MISSION.—Bro. Poole, of Petersham, and the writer conducted missions at the above-named places. Bro. Poole arrived on the 27th. He quickly created an interest, and fine numbers attended. Friday, Saturday and Sunday's meetings were especially large and impressive. The crowd on Sunday night was the largest that ever attended a gospel meeting in the hall. Three responded to the invitation on Sunday evening. The second week we went to Bootawhi, where Bro. and Sister McLean, of Milang, had the meetings in their little hall. Bro. Poole and Bro. G. Golland went out on Sunday afternoon, and had a meeting. On Monday night the writer and others from Tarce and Tinonee also went along. Two of Bro. Elliott's Bible School scholars stepped forward after the meeting, ready for Christ. On Tuesday evening two others confessed Christ. Rain prevented further meetings being held. We rejoice that nine have been won. The Christians have been greatly helped, and stirred to better endeavors for Christ. We thank God for Bro. Poole's visit, and thank our brother for his unselfish effort. We are very grateful too, to the Petersham brethren for releasing Bro. Poole for the time. We in Tarce are planning a mission, which Bro. Poole is going to conduct in his holidays in a few weeks' time.—G. E. Burns.

BROKEN HILL. (Railwaytown).—The Lord is blessing the work here. On March 21, H. E. H. Tuck speaking, one girl made the good confession. The following Lord's day, Bro. Cameron, of Milang, one lad came forward. On April 11, H. E. Tuck speaking, one married woman came out, and on the 25th, the same speaker had the joy of seeing three lad's come out. Last Lord's day the writer conducted baptizing service at 10.30, exhorted at morning service, when there was a good attendance, and in the afternoon a special intercession service was held. The children sang nicely, the chapel was filled with hearers, and three lads from the Bible School made the good confession.—E. J. Tuck.

BROKEN HILL (Woolfram-st.).—We are still holding the first. Splendid choir of 20 voices, under Mrs. Gelding, is a great help. Tuesday, at C.E. meeting, we baptised a mother and her daughter. We had a good quarterly church meeting.—E. J. Tuck.

PETERSHAM.—On May 11 we held our anniversary tea meeting at our sister to celebrate the thirty-first anniversary of the church, and also the first anniversary of our Bro. Poole's labors with us. About 170 sat down to tea. Tables were splendidly laid out by the sisters. We had a good attendance at the concert. Bright ten minute addresses were delivered by Bron. Rush, J. Saxby, E. M. Poole, and Denford. A splendid pro-

gramme was provided by the choir under the leadership of B. Wright. H. James presided. A pleasant evening was spent. On May 16 we had a good morning meeting, and a splendid exhortation by A. Price. Bro. Poole gave a stirring address at the gospel meeting. One sister was received into fellowship. We are having good attendances at our Band of Hope meetings.—T.I.

NORTH SYDNEY.—This morning's service was well attended, Bro. Payne presiding. Bro. Morton, of Belmore, gave an uplifting address. Enthusiasm continues in the gospel services. We had another good attendance at to-night's meeting, when Bro. Payne gave a splendid address on "The Christian Soldier," after which a baptismal service was held. It is gratifying to note the number of strangers attending.—Cyril T. Garrett.

CITY TEMPLE.—Splendid meetings to-day. Bro. Gale gave an uplifting address on "The Times and Seasons of Human Life." Among the visitors were Sister O'Connor, son and daughter, from New Zealand; Sister Lecky, Lygon-st.; Sister Hilby, Melbourne. To a crowded audience at night, Captain Chapman Walden gave a fine address on "The Four Horses of Revelation. Their Meaning and Experience in Our Daily Lives." The service was most impressive.—J.C., May 16.

BENMORE.—Good meetings at both services to-day. Bro. Avenell spoke in the morning from Matt. 9: 2. At night Bro. Illingworth's subject was "What it means to be a Christian." Bro. Illingworth never misses an opportunity to deepen the spiritual life of the members, and his gospel address was calculated to help all to be better Christians in the future. One baptism at the close. Our Bible School continues to grow, 420 being present.—E.L.L., May 16.

AUBURN.—Bright meetings morning and evening. Bro. Youngusband exhorting, and Bro. Brown preached.—G. Stieh, May 16.

LISMORE.—The Bible School and C.E. are progressing well. On May 16, we gave by church members toward the G. T. Walden Equipment Fund. Alliance Sunday was observed last Lord's day. 4 1/2- was raised. Bro. Stevens delivered a suitable address. E. R. Furlonger exhorted acceptably last Lord's day on "This Same Jesus." The morning and evening services at the Tabernacle are well attended. Bro. Walker commences next week a series of special mid-week addresses. These should prove both interesting and instructive.—S.S., May 13.

HORNSHY.—C. J. Lea presided, and Linley Gordon exhorted the church on "Consecration." Bro. Gordon at the gospel service took as his topic "The Portrait of Jesus," and gave us a treat.—T. E. Rife.

LIDCOMBE.—Meetings to-day were good. This morning Bro. Clydeale presided, and Bro. Russell exhorted from 1 Cor. 16: 13. It was a very opportune address. At the Bible School the attendance was large, being much increased in the kindergarten department, new scholars having been added as the result of the red and blue rally commenced last Lord's day. The gospel service was good. Bro. Clydeale spoke on the Church of God. Last Lord's day our speaker was Bro. Farley, from Belmore, who gave an inspiring address. We celebrated "Mothers' Day" special services. Bro. Clydeale speaking in the afternoon on "Mother," and in the evening on "Mother's Love."—M.A., May 16.

ERSKINEVILLE.—We had a gain in each department of Bible School yesterday, from adult class down to the cradle roll. Church work is being consolidated, the gain for last twelve months outmarching losses at the rate of two to one. During the last six months the total money raised from all sources averaged about 100 per week.—P. J. Pond, May 17.

BELMORE.—"Mother's Day" was observed with enthusiasm. The church got a large number of Mothers' Day cards with an invitation to the gospel meeting into many homes. The result was that the building was crowded to hear Bro. Poole speak on "Mother." One responded. Yesterday

Continued on page 332.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on May 6. Devotional exercises led by Mrs. Harding.

Sunday School Additions: Unley, 2; Norwood, 7; Prospect, 2; total, 11.

Obituary Report (Mrs. Caldwell).—The following sisters during March and April received the home-call.—Sister Elsie Parkinson, North Adelaide church; Sister Elsie Green, Mile End church; Sister Taverner, Croydon church. Delegates responded to roll-call, 28; collection, 14/3.

Treasurer's Report (Mrs. H. Bond).—April receipts for month for Home Missions, £28/8; in hand, £20/11; total, £48/9/11. For Foreign Missions, £4/10/10; in hand, £10/10/7; total, £14 10/5. General Fund, collection, 8/9; in hand, £18 10/10; total, £27/0/10. Expenditure, Secretary, for postage and printing, 4/1; balance, £17/0/5.

Hospital Report (Miss Eva West).—We are sorry to report the death of our late Sister M. C. L. Thurgood, who for some time was a faithful worker on our committee. Owing to her removal from the Semaphore, she had to give up the work of visitation in the Convalescent Home, but she always looked back on the happy hours she spent with the patients. Last year she did not miss visiting the Home one week. We sadly miss her, for to know her was to love her; but she is now resting from her labors, so let each of us do our part, while it is day, for the light cometh when no man can work. Visits at follows: Exhibition poor, 1; Adelaide Hospital, 17; Private Hospital, 27; Convalescent Home, 9; Home for Incurables, 9; Destitute, 13; Sink and Angel, 5; magazines, 43. All sick comforts have been distributed to the inmates of the various institutions.

Foreign Missions (Mrs. E. J. Paternoster).—It is now May, and it makes us feel that the year is passing only a quickly. We need to make rapid progress with our Foreign Mission work to come up to our expectations by Conference. We have read of the F.M. meetings, and addresses at the State Conference, and the plea that Miss Thompson has put before the people. Many of us have been privileged to hear Mr. Saunders speak of the good work that is being done in the Philippine Islands. May it inspire us to greater exertions. Amounts received for May: Unley, 8/2; Norwood, 6/1; Prospect, 1/13/6; total, £12/7/6. An interesting letter was read from Miss Cameron.

Home Missions (Mrs. E. A. Riches).—Two missions are being held, one at Murray Bridge, preacher, Mr. D. A. Ewers; 7 conferences, meetings well attended. Mayland, mission, preacher, Mr. J. Williams; good attendance; no definite results at present. We pray that many souls may be saved through these missions. Amounts as follows: Grottest, 1/2/6; Mile End, 13/8; Prospect, 4/13/6; Queenstown, 1/17/10; Norwood, 12/7; Hindmarsh, 1/5; Unley, 10/2; Stirling East, 1/7/6; Malhla, 1/8; total, £87/4/1.

Next month's meeting to be Foreign Mission meeting; Foreign Mission Committee to take charge of meeting and arrange the programme. Meeting to start at 2.30.—Mrs. A. J. Cherry, Secretary, 32 Rochback-st., West Adelaide.

WEST AUSTRALIA.

"I can do all things through Christ which strengtheneth me."

The first Executive meeting for the new year was held in Lake St. chapel, on May 4. A prayer and praise meeting was conducted by the president, Mrs. Scamiller, prior to the business session. Mr. Banks read Psalm 101. The president spoke of the many blessings recorded in the Psalm, and exhorted the meeting to be faithful. This was followed by many sisters engaging in prayer, and thanking God for the loving rains which he had sent.

Business.—President, Mrs. Scamiller, in the chair. After the minutes of last Executive meeting had been read and confirmed, and correspondence received, it was decided to take for our

order, Philip. 4: 13, "I can do all things through Christ which strengtheneth me." Decided that the monthly Executive meetings be held as usual in the Lake-st. chapel on the first Tuesday of each month. It was resolved that a donation of £17/10 be sent to the West Subiaco chapel building fund, and 10/6 be forwarded to Mrs. Burchill, business manager of the Christian Evangelist, towards that paper. Mrs. Burchill was appointed representative to the mission circle being held in Perth. The financial statement was read by our treasurer, Mrs. Wilson, showing a general account of £2/14/5/2, and a profit of 19/10/2 from the Conference meeting.

Resolved to send letters of thanks to the following, who so kindly assisted us at our Conference: Mrs. Harry, Mrs. Scamiller, Pollard, Little, Preston, Yeomans, and Burchill.

The next meeting to be held in Lake-st. chapel, on June 1, when the quarterly reports of the superintendents will be read. Mrs. Robinson, secretary, to lead the devotional.—A. C. Elliott, Secretary.

Aged and Infirm Evangelists' Trust.

The report and statements presented by the above Trust to the Federal Conference last month were freely discussed by the delegates, from which good results will result. As, however, we have seen other than the delegates were present, it was thought that a clear statement in the "Christian" of the objects of the Trust, what the Trust has accomplished, and what it hopes to accomplish, would not be out of place, and produce much better results.

Provided with trust controls, under a Constitution, two distinct matters—1st. Providing relief to our aged and infirm evangelists, and 2nd. Conducting an endowment scheme, which is open to evangelists. The successful carrying out of both these matters depends on the liberality of the churches, and the individual brethren and sisters throughout the Commonwealth.

The report showed that during the term it covered, the contributions from churches and individuals amounted to £153/10/6. Add to this amount the balance brought forward from the previous term of £363/0/11, making £516/11/5, which according to the constitution becomes the capital of the Trust, and is invested, the earnings of which are to provide funds for relief to aged and infirm evangelists, for subsidies and interest to evangelists contributing to the endowment scheme, and the working expenses.

So far the earnings of the Trust have amounted to £49/16/10, the disbursements being, for relief £16/4/4, subsidies added to endowments £31/5/10, and contributions to endowment scheme £12/8/8, and the working expenses £18/2/2, making a total of £118/7/2. The deficiency of £17/10/10 was transferred from the capital account, reducing the capital account to £498/1/11.

At the present time the Trust is providing relief to the extent of £28 per annum. The members of the committee therefore ask every church and the brethren and sisters throughout the Commonwealth to contribute a large or small amount during the current year. Some churches and brethren sent a contribution last year, and promised to make it an annual one. Please send same along at once. The committee pleads for contributions to say £25 and £50 from those brethren able to do so, and there are many who can do so. The committee could do with £500 for the year. Last year a Sydney brother bequeathed a sum to the Trust. Please remember the Trust in your will. The need of the Trust is great, and will become greater.

The endowment scheme open to evangelists is a splendid one and should be availed of by all the evangelists. The committee recommends it as a safe investment for the savings of the evangelists. During the period six evangelists contributed £22 10/5, and were allotted subsidies amounting to £31/5/2, together with interest amounting to £2 8/6. The subsidy was the first one granted by the Trust. Future subsidies will be granted on the 31st December of each year, but it is impossible to say what the amount will be. Evangelists de-

siring to contribute or needing further information are asked to communicate with the undersigned.

The total liabilities of the Trust amount to £166 3/8, and the assets, which are all of a liquid nature, £551/4/9, so that the Trust is financially sound. The members of the committee are: Mrs. A. E. Bingham, president; J. F. Ashwood, T. E. Rofe, L. Russell, J. Stimson, J. Hunter, and W. H. Hall, hon. secretary and treasurer, Methodist, Canterbury, Sydney, N.S.W.

Victorian Home Mission Notes.

Additions Reported.—Two months of the present Conference year have gone, and our workers have had joy in reporting the following additions, none of which are by letter from sister churches: Warragul, 12; Swan Hill, 8; South Melbourne, 4; North Carlton, 3; Maryborough, 3; Malvern, 3; Burley, 2; Castlemaine, 2; Northcote, 2; Kaniva, 2; St. Arnaud, 1. Total, 43.

Financial.—The receipts for the two months have reached the splendid total of £47/18/11, while the expenditure totals £58/0/6. If it were not for the debit balance brought over from last year of £192/12/5, we would be better off than at the same time last year. The income made at Conference was good, and helped much to give us the grand total of £30/15/- as income for April. The receipts for the first two months of this year are £133/11/5 in excess of those for the corresponding period of last year, while the expenditure is £38/5/6 in excess. Student Helpers.—Several churches have arranged for students, and the Home Mission Fund is aiding in three cases. These young men do excellent work in securing scholars for the Bible School, distributing literature, etc., which does not show in direct additions to the churches.

Other Efforts.—A. G. Bennett continues as hon. immigration agent. Joseph Pittman will still work for St. Arnaud, and B. A. Crockett is trying to arrange for work on a new settlement some miles out of Swan Hill on which it is expected no less than 16 members will be residing here August; there should be a second evangelist sent to that district, the opportunities are so many. The good influence of the recent mission at Warragul is being felt through the work there.

OF Interest.—L. Johnston has had an average of 150 people late in Saturday night at St. Ann's, and B. A. Crockett is trying to arrange for work on a new settlement some miles out of Swan Hill on which it is expected no less than 16 members will be residing here August; there should be a second evangelist sent to that district, the opportunities are so many. The good influence of the recent mission at Warragul is being felt through the work there.

REMEMBER.—That we shall strengthen the powers of evil if we have to withdraw from a single field this year. That to discontinue work in any of the drought-stricken areas would mean additional hardship for some who are already suffering. That what we do to-day in Home Missions makes history. That generous support will be required this year to keep things going, and to make history of which we shall not be ashamed in the days to come.—Thus, Hagger, Secretary.

Obituary.

MOT.—Our beloved sister, Mrs. Bert Mott of Kunit, and a member of the Swan Hill church, fell asleep in Jesus on Wednesday evening, May 13, at the age of thirty-one. For nine years she was a faithful member of the church, and had its interests at heart. She being a delicate woman, and naturally retiring in manner, we saw but little of her work in public, but her intimate friends can testify as to her love for the Saviour, and the work she did in his cause in her own quiet way. Her husband, Mr. Mott, died in 1902, and she was a faithful member of the church, and had its interests at heart. She being a delicate woman, and naturally retiring in manner, we saw but little of her work in public, but her intimate friends can testify as to her love for the Saviour, and the work she did in his cause in her own quiet way. Her husband, Mr. Mott, died in 1902, and she was a faithful member of the church, and had its interests at heart. 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VICK—We regret to report that our aged Bro. Robert Vick quietly fell asleep in Jesus on May 15, after a brief illness. He had reached the ripe age of 86 years, and though lately somewhat infirm, his mental powers were preserved to the last. He had been connected with the church in the church services, but his quiet Christian simplicity and cheerfulness commanded love and respect both in and without the church. He loved the church, and it absorbed his interest and energy. He was never absent from his accustomed place except by absolute necessity. We will miss him because of his unobtrusive faithfulness. He was a true servant in Christ and his purposeful teachings, who are with us, have the comfort of God and the sympathy of the church in their bereavement.—Hugh Gray.

ROBINS—On April 16, our beloved Sister Robins fell asleep in Jesus at the age of 60 years. For the past few years our sister has suffered much, but she bore it patiently. She loved the house of the Lord, and always made a great effort to be present at the Lord's day morning service. On the 18th we laid her body away in the cemetery at Harcourt, in the presence of a large number of friends.—H.M.C.

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From the Field—Continued.

the meetings were again good. Bro. Some exhorted, and Bro. Forbes presided. At the gospel meeting one lady made the good confession. Two members of the congregation, Frank Merton and Douglas Moneur, have left for the front.—John Rodgers, May 17.

Victoria.

KYNETON—Sister Wheat, of Windsor, has come to reside here for a while. Sunday evening, March 2, a read address listened to an address on "The Book or the Tote." Our collection from all sources was £1 towards the special offering for Children's Day. To-day we celebrated "Mothers' Day." Our subject was "Mothers Like Hannah." There has been a decided improvement in our evening meetings the last three Sundays. At the close of the churches, in the Mechanics' Institute, a united Temperance demonstration was held. Mr. McInroy, M.L.A., was the speaker, the chair being occupied by Dr. Downing. A large audience listened to a most able address, and at the close a unanimous vote for six o'clock closing was taken. News was received on Saturday, that Bro. James King had been wounded at the Dardanelles. To-day special prayers were offered up for his speedy recovery, and for the consolation of his loved ones. A brother of Sister Thomas leaves us to-day for active service at the front.—J. E. Sulway.

MALLEE CIRCUIT—At Warracknabeal Bro. Henderson, from Horsham, presided at the Lord's table. Splendid meetings at Brim, both afternoon and evening. Bible School Day was observed, and in the afternoon our subject was "Our Responsibility to the Bible School." A special address on "Follow the Leader" with blackboard illustration, was given for the younger scholars, and in the evening the subject "Why not to-night?" was attentively listened to by a splendid congregation. A duet by Sisters B. Hood and A. Huse, and a solo by Miss A. Bannerman, were much appreciated. Bro. Hovey has sufficiently recovered from his recent illness to leave the hospital.—W.G.C., May 10.

NEWMARKET—Our Bible School anniversary was held yesterday. The morning's meeting was held in the chapel, when the building was nicely filled with members, children, and the children's parents. Bro. Emiss, Bible School organizer, gave a talk to the children, and also delivered an address to the church on the dignity of the Bible School work. He congratulated the church on having a larger number of children present than he had seen at any other Lord's day morning service among the churches of Christ. The afternoon's meeting was held in the local Town Hall, the superintendent, Bro. Alford, presiding. The attendance was very acceptable, and a timely talk to the children on the influence of mothers, and the respect and love due to them. The evening's service drew another large crowd, when Bro. Prester, of North Richmond, kindly led the meeting, and gave the gospel message. The singing of the children was efficiently led by Roy Mitchell, assisted by Miss Mitchell (piano) and Miss Hetty (organist). Very acceptable solos were rendered by Mr. Wood, (in the afternoon) and Mrs. Stevens (in the evening). A local orchestra gave valuable assistance. Over £5 was collected during the day for the local Ladies' Benevolent Society. On Sunday, and into a man confessed Christ. Our lady members are holding a Red Cross sewing meeting in the chapel on every Monday evening. They will be glad of assistance.—J. L. Mulford, May 10.

BURNSWICK—On Lord's day, April 18, we received two into membership on faith and obedience. Bro. Way gave an address on "The Child and the Church." Bro. More preached. The following Tuesday, April 25, W. Way addressed the C.E. Society. On Lord's day, April 28, the church decided to adopt the apartment system, worked up by special duplex tracts, etc., to stimulate systematic giving. On May 2, one received into membership on faith and obedience. The Bible School anniversary was held, the afternoon and

gospel meetings being conducted in the local town hall. W. More was the speaker all day, and the audiences were large. On Monday, the demonstration was held, and a good programme submitted to a full house. On May 8 the C.Y.F. Bible Class held a successful social meeting in the town hall, about 300 persons being assembled. On May 9, one was received into fellowship on faith and obedience. Bro. More exhorted on "Life after Death." School prizes were distributed in the afternoon. At night "Mothers' Day" was observed. Bro. More preached. Full attendance. Tuesday, May 12, Wednesday the church business meeting was held. Satisfactory reports were presented. The election of officers resulted as follows:—Deacons: L. P. Amiet, W. Hardie, W. Jackson, W. Jenkin, W. Thompson, W. Scott (all re-elected) and J. Barnlen; secretary, W. Thompson; treasurer, L. Amiet; assistant secretary, W. Jenkin; auditors, S. Jenkin and N. McDonald; roll steward, Stanley Lovkin; deaconesses, Mesdames Collings, Donaldson, Trainor, Lovkin, Veitch and Jackson. To-day, Sister Mrs. More (wife of our evangelist) was welcomed to the Lord's table, she has just returned from a health trip to Auckland. She was accompanied by some of the church sisters at a drawing-room social last Tuesday night. Our evangelist published to-day a small paper entitled "The Christian Bulletin," and purposes issuing one free every week.—W.T., May 16.

MELBOURNE (Swanston-st.)—Since our last report we have had some memorable meetings. We have large and growing attendances at our services. On Sunday, May 9, five were received by letters of transfer. It being Mothers' Day, Bro. Franklyn gave a special address to a crowded congregation on "Our Mothers." We had a fine service and address. Our attendance was affected by rain on Sunday morning, but the building was well filled at night, which was a memorial service to the soldiers who have fallen at the front. This was the most impressive meeting of the year of our boys at Swanston-st. who have fallen, and of those who are serving and preparing to serve, some fifteen in all, were announced. Bro. Franklyn spoke on "The Unreturning Soldier," and made a great appeal to all young men who are able to answer the Empire's call to do so.

MORELAND—It has been decided to hold our mid-week prayer meeting on Wednesday instead of Tuesday. The Y.P.S.C.E. will meet on Tuesday evening in future. The Adult Bible Class has been reorganised, and is now aiming at the century mark. A baptismal service was conducted last Sunday evening, May 9, when a young lad from the Bible School, who confessed the Lord the Sunday before, was baptised. All meetings are being well attended.—V.C.K., May 16.

BRIGHTON—Wei wetter interfered a little with to-day's meetings, but yet our numbers were good. Many of our young men have left or are leaving for active service at the front. Last Saturday evening we held a social as affording an opportunity of showing our appreciation of the spirit of sacrifice and loyalty manifested by these young brethren. Altogether ten members of our church and congregation have been accepted for service. The following are their names: Messrs. Jack Mills, Fraser Ludbrook, Rod. Shearer, Geo. Mann, Perry Mann, Basil Herington, Peter Lake, Les. Draper, Andrew McArthur, Ian Walker, Herbert Drake volunteered, but did not get through owing to eyesight. At the gospel meeting to-night Bro. Moore read some letters received from Egypt, and written by Fraser Ludbrook and Jack Mills.—R.P.C., May 16.

ESSENDON—On Lord's day morning, May 2, Bible School Day. Bro. Abernethy gave a splendid address. The collection was £2/11. On May 9, Robert Conning, from Northcote, exhortation. There was a fine attendance. On May 16 the Conference President, H. E. Knott, spoke to a good gathering. Bro. Gillespie presided. Bible School and Kindergarten are steadily progressing. We have splendid meetings on Wednesday evening. A week since Bro. Hagger gave a stirring talk on Home Missions.—A.B.

GEELONG—We had a large gathering at the mid-week prayer service. Bro. Chandler baptised five young women and three young men. On Lord's day morning our brother exhortation service were received into fellowship. Our Bible School is still growing. In the evening the members of the Rechabite Lodges attended in full force. Bro. Chandler preached a special anti-liquor sermon on "The Stain on the Flag." Behind the pulpit behind the Union Jack, during the service Mr. Purton sang "The Hero of Peace." Seven made the good confession.—W.H.L., May 16.

BIENDIGO—We had good meetings despite wet weather. Among our visitors was J. G. Shain, who gave an interesting exhortation at the morning service. C. R. Mitchell preached a fine sermon at night on "The Everlasting Vowings." At Derby, A. Dempster and H. Sims conducted the meetings. T. J. Cook preached at Golden Square; there was one confession. Henry Scully holds his anniversary on the next two Sundays. C. R. Mitchell will be the preacher.—C.

NORTH CARLTON—Meetings are growing slowly. One was immersed last Sunday by Bro. Williams. We are sorry to have to say goodbye to one of our promising young men, Bro. Von End, who is going into camp.—Ern. G. Nelson, May 17.

ST. KILDA—Since last report we held a farewell social to four of our young men, who later sailed for the front. Meetings are still keeping up, despite sickness, etc. Bro. Davis was unable to be present last night; the gospel meeting was taken by Bro. Perkin.—E.C., May 16.

CASTLEMAINE—Bro. Schwab, of Harcourt, gave an exhortation on "Prayer," which we enjoyed. Bro. Cliphstone at the evening service delivered a stirring message on "God's Commands." One young woman from the Bible Class took her stand for Christ. Special thanksgivings have been presented for the splendid rains.—D.S., May 16.

BOX HILL—On Lord's day, May 9, we celebrated our fourth anniversary. Thus, Hagger took charge of all the services. In the morning he gave an inspirational address on the duties of church members to the church. In the afternoon the building was packed, when Bro. Hagger gave a splendid talk—one to the parents on "The Relation of the Church to the Bible School," and the other to the children, his subject being "Fins." At the gospel service the building was again full. Bro. Hagger preached a converting sermon on "The Old Paths, and How to Find Them." Special singing was rendered by our own choir under the baton of Bro. Ferris. The services were continued on Tuesday evening, May 11, when the Swanston-st. choir supplied a splendid musical programme. J. J. Franklyn gave a splendid address on "The Christian's Home." We had a glorious time during our anniversary. We thank all who assisted us.—R. G. Carter.

PRESTON—Our meetings have been a little smaller lately. On May 9, Bro. Sidwell was at Queensfish conducting a military service. Donalds Lang preached, and took the confession of one young man. J. J. Franklyn gave a fine No-Licence address to about fifty people last Monday evening. To-day both addresses were by A. Sidwell. The Grange Lodge visited the evening service, and a Methodist lady made the good confession. The golden offering planned for to-day was disappointing, 17/13 being received. We needed £10 to balance accounts.—W.A.S., May 16.

BURNLEY—C.E. meetings are well attended. At our meeting this morning R. Campbell Edwards presided, and Bro. Henderson exhorted. Our Sunday School and Bible Class are keeping up. This evening Bro. Henderson addressed a large meeting on "Why a Loving God?" Permits so much to be forgiven, was greatly appreciated. We enjoyed a duet by Bro. and Sister Nichol.—J.A.C., May 16.

BALLARAT—Although the day was cold and showery, we had splendid attendances at the Bible School anniversary services last Lord's day. Reg. Emiss was with us. At the morning meeting he spoke on Bible School responsibilities. In the afternoon

person he gave an interesting address on "The Rule of the Road," and at the gospel meeting he spoke on the miracle at Cana in Galilee. The daughter of C. J. Morris, Peake Hill, confessed Christ. Our kindergarten children added to the interest of the afternoon service with some pretty songs. We held the tea and public demonstration of interest night. Bro. Emms will speak in the parlors of the Bible College on Tuesday evening. During the year our Bible School has shown improvement, the kindergarten department being splendidly attended. Our Bible Class reached the half century mark early in the year, and closed well within sight of the one hundred. In the capable hands of its teacher, Bro. Willie, and our committee, we hope to reach the century mark before our jubilee services in June. We shall be glad to have some greeting from any old scholar not able to be with us for the jubilee. The date of commemoration mission is June 13 to 27.—W.H.B.

Here and There

Emerald, Vic., chapel will be opened next Sunday, when C. R. Hall will be the preacher.

The mission at Murray Bridge, conducted by D. A. Ewers, closed last Sunday night with twelve additions by faith and baptism.

There were fifty-three present at the Adult Bible Class at Moreland, Vic., last Sunday afternoon. W. L. Ewers is the efficient teacher.

The first terminal examinations of the College of the Bible were held last week. The second term for the year began on Tuesday last.

We call the attention of secretaries and speaking brethren to the list of prayer meeting topics appearing on another page. They should find it helpful.

During the past two weeks fifteen have been baptized at Geelong. Seven others made the good confession last Lord's day evening. Bro. Chandler is doing a fine work.

"Oh, that men would praise the Lord for his goodness!" We trust that all our churches will show their gratitude for the bountiful rains. Thanksgiving should abound.

S. Stevens has accepted an engagement with the Mosman church to labor with them as their evangelist in succession to Bro. Walden, and expects to commence work there in a few weeks.

The sisters of Northcote and Preston churches will visit the Cheltenham Benevolent Asylum on Wednesday, May 26. Train leaves Plunders-st. at 1:15 p.m.; cars meet the train at Cheltenham. All sisters will be gladly welcomed.

It is fitting that church prayer meetings should be largely attended at present. Prayer is needed for the Empire, for the men at the front, for our Australian boys, and for the young men from our own churches. Remember those whose homes are desolate, those bereft of their loved ones, those anxiously awaiting news from the front.

The name of Private J. Marlett, a member of the church at Hawthorn, appeared in the casualty lists as one giving his life for the Empire. He was reported as having died of wounds. We join with many in expressions of sincerest sympathy with those bereaved. Lieut. J. Whitehead, who was said to be slightly wounded, was also a member of Hawthorn church.

The all-day meeting at Swanston-st. on June 7 has been arranged by the Conference Executive. There will be three sessions, starting at 10.30 a.m., and 2 and 7 p.m. Tables, crockery, hot water, milk and tea will be provided in the lecture hall. Those attending will please bring their baskets and have lunch and tea together. A retiring offering will be taken to pay the expenses. This should be a good day, and Melbourne brethren would do well to attend.

The greatest international society on earth is the Church of God.

J. J. Taylor, "Derwent," Victoria Square, Ashfield, N.S.W., is now secretary of the church at Marrickville.

The address of W. D. More, evangelist of the Brunswick church, Vic., is now 34 Blyth-st., Brunswick. Phone 406.

The church at Carnegie, Vic., is making good progress. Last Sunday she held her second anniversary services. C. R. Hall is the evangelist there.

How thankful we should be for the rains which have fallen! It would be in order for the brethren everywhere to send us special thank-offerings to the Home Mission funds of the States in which they live.

The booklet on "The Restoration Plea of the Churches of Christ" is having a rapid sale. Indeed, a second edition is now being prepared. The brethren are appreciating the action of the Austral Co. in issuing it at the low rate of one penny per copy. One metropolitan church purchased 500 copies for distribution. The book was issued at the request of our Victorian Home Missionary Committee. It is calculated to do a work of education such as the ordinary tract cannot do. The make-up is excellent as the contents are.

Some time ago mention was made in the "Christian" of the desirability of a fund to enable students to graduate in medicine at the University with a view to service in the foreign field as medical missionaries. The matter came up also at the Federal Conference. We are glad to be able to announce that one of our Victorian churches has guaranteed the sum necessary to enable one student to take such medical course. This generous act is greatly appreciated by the College Board. It will benefit alike our College and the work in whose interest the College exists.

The Church of Christ Auxiliary, Robert-st., Hindmarsh, S.A., is holding its usual quarterly meeting on the 20th inst., at 7 p.m., intended to make it a warm-hearted welcome home to their beloved missionary, Mrs. H. H. Strutton, who has for many years, with her husband, labored successfully at Baramati and other places in India. The Auxiliary would be pleased to see all the churches in Adelaide and suburbs, and their auxiliaries, represented. An excellent programme is in preparation, and a social will follow. The usual offering will be accepted. It is twenty years on May 19 since Bro. Strutton arrived in India.

Captain Chaplain G. T. Walden, Equipment Fund—The Acting Federal Executive was empowered by the Federal Conference to provide the necessary equipment for our brother to carry on his work. The treasurer of the fund writes:— "Many are asking what we need to make the outfit for Bro. G. T. Walden complete. I now hasten to give the needed information. The chief requirements are: Small organ, strong and portable; communion set; unleavened bread; service books. Sundries may be added at the discretion of the committee if funds permit. The cost will probably exceed £50. It is to be hoped the brethren will be liberal and respond quickly with their donations as Bro. Walden will be leaving very shortly for the front." The treasurer is T. E. Rofe, Rofe Chambers, 60 Castlereagh-st., Sydney, N.S.W.

According to the "Bulletin of Church Statistics" compiled by Dr. H. K. Carroll, of the United States, the various churches with over one million members are as follows: The Roman Catholics claim to have 13,813,137. The Protestant churches include the many divisions of which there are 16 varieties of Methodists, 15 of Baptists, 21 of Lutherans, and 12 of Presbyterians. The total are: Methodists, 7,238,829; Baptists, 6,170,022; Lutherans, 2,444,970; Presbyterians, 2,083,017; Disciples of Christ, 1,519,821; Episcopals, 1,029,018. The above figures do not include infants, but only communicants. The Federal Council of Churches consists of 30 organizations, with 17,138,000 communicants. The actual church membership in the United States is 48,268,129 out of a population of a little more than one hundred millions.

"When your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God."

"Anxious" asks: "What is your opinion in regard to Christians and the liquor question? Should we as Christians support private enterprise or nationalisation?" We as Christians should absolutely set our faces against all forms of iniquity, and should therefore "oppose" neither private enterprise nor nationalisation of the liquor traffic. We would not suggest a change to nationalisation even as the alleged lesser of two evils.

The Federal Treasurer acknowledges with thanks the following from churches and brethren on account of the G. T. Walden Equipment Fund: Mortons Ltd., 10/-; Marrickville, 10/-; Canley Vale, 5/-; Chinese (Sydney), £24/-; Samuel Wong, 10/-; Taree, 17/-; Wingham, 4/11; Bangalow, 10/-; Erskineville, 11/-; Paddington, 4/ 2/6; Emmore, 10/10/6; Petersham, 4/4/4. The Federal Treasurer would like to receive the moneys collected from the other States both for the G. T. Walden and Evangelistic Fund.

The Acting Federal Executive arranged a farewell meeting to Captain Chaplain G. T. Walden on the 13th inst. at the Emmore Tabernacle. The meeting proved to be one of the most enthusiastic and inspiring ever held at the Tabernacle, the building being crowded before the advertised time of starting the meeting by a representative gathering from the city and suburban churches. T. P. Ryan, M.L.A., and Sister Mrs. Ryan, from S.A., and J. J. Willings, the Congregational minister at Newtown, were present. Speeches were delivered by A. E. Hingworth (President of the Federal Conference), T. P. Ryan, and T. E. Rofe. Bro. Ryan conveyed to Bro. Walden greetings from the South Australian churches and the Premier of South Australia. Bro. Rofe made a presentation of a pair of field glasses on behalf of the churches in New South Wales. Bro. Walden received an ovation on rising to speak. He expressed his thanks for the gifts, and the kind things, and for the many letters of encouragement he had received. Valedictory prayers were made by F. Collins and J. J. Willings. A solo by Mrs. Jeffery, and some special music by the Emmore choir, were much appreciated. The platform was tastefully decorated by Sister Miss Maxwell and her helpers.

IN MEMORIAM.

BRVAN.—In loving memory of my dear husband, who fell asleep on May 24, 1908, aged 89.

At early morn, when all was still,
 God gave His great command;
 In silent peace he passed away
 Into a better land.
 —Inserted by his loving wife.

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Basis of real service. 1 John 3: 11-18.

Preparation and inspiration. Ex. 4: 1-9; Isa. 6: 5, 8.

Important rules. 1 Thess. 5: 14-23.

Jesus at work. John 6: 5-14; John 9: 1-7.

Christians at work. Gal. 6: 7-11.

Be strong. 1 Sam. 17: 32-51.

Obey the two great commandments.

My Leader.

"He leadeth me."—Psalm 23: 2.

A guide-post is one thing, a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We must acquire an art from a test book, but how infinitely more delightful to acquire it from a companionable teacher. It is the vital human presence which tells. It is the living follow-up which takes the length out of the long road, and fills it with inspiring interest from end to end.

And in the unknown way of life we have a comforting Presence. We have the help of the guide-post, which is our conscience. We have the counsel of the guide-book, which is the Bible. But we have something better than both—we have the Lord of the road who created the guide-post; we have the all-wise Counsellor who inspired the guide-book. The good Lord does not guide us by maxims or rules. He gives us himself. "He leadeth me," "I will not leave thee nor forsake thee." "The Lord himself is thy Keeper."

And so this is the wonderful prospect for the unknown journey of the new year—the communion of the Holy Spirit. His companionship is not conditioned by the nature of the road. He will not desert me when the way becomes rough and difficult. Nay, He reserves His choicest inspirations for the steepest parts of the road. He has songs for the night. He has exhortations for the oppressive day. He has everything that heart can wish or need! "He leadeth me," "I will trust and not be afraid."—H. Jowett.

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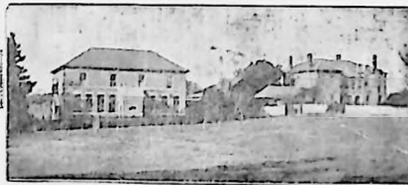
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