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Editorial Notes

Substantial Thanks.

It is to the credit of the brethren that, notwithstanding the severe drought of the past year, and the many calls so generously responded to for Patriotic, Red Cross, Belgian and other funds connected with the war, the church incomes have not suffered more. In very few cases have congregations decided to dispense with their preachers. It is generally realised, at least to some extent, that in this time of severe adversity it is necessary to make sacrifices to keep the work going, and continue "business as usual." The needs of the local church naturally appeal most powerfully to the average church member, but other interests also need their attention. Our co-operative work in the various States is in danger. The Foreign Mission Committee this year requires a larger offering in July than in any previous year, to cope with the engagements on hand. This is partly owing to the fact that there has been a slackening off to some extent of missionary giving. The Home Mission Committees are also feeling the pinch in all the provinces. Just how to retain the fields now occupied, and to pay the home missionaries' salaries, is becoming a serious problem in more States than one. Now is the opportunity for timely help. Are there not those who could give large donations at this juncture to help tide over the interval until harvest? The beneficent rains have put heart into our farmers and merchants. Will they not in turn hearten up those who represent them in the mission fields at home and abroad? A pound of assistance at this critical period is worth a ton of sentiment. Let our thanksgiving for the rain take the concrete form of substantial donations without delay.

City and Country.

It is a noteworthy fact that in Australasia the strength of primitive Christianity is in the cities. In Victoria, for example, of the 9778 members over 5100 are in the thirty-five churches in and around Melbourne, while the sixteen Adelaide churches contain

no less than 4227 of the 6772 members in South Australia. These may be taken as fairly representing the proportions in other States. It is, perhaps, from one standpoint a good thing that we have so firm a hold of the large cities, as we are thereby a source of strength and supply to the country. A careful analysis of contributions for Home Mission purposes will reveal that the city churches are rendering material help to their weaker country brethren. But if we are to become one of the great religious forces of the Commonwealth and Dominion it will be absolutely requisite to pay more attention to the country needs. As new areas are opened up, as railways and settlement extend, important fields should be entered. If we are to grow with the growth of the nation we must not neglect the new openings. The country pours its material wealth into the city, and the country churches are continually sending their energetic members into the various capitals, and their studious young men into our college. In return, if we would keep up and increase the source of supplies we must realise the importance of a material advance in our Home Mission operations in the country. But this cannot be done without an increase of Home Mission funds. Indeed, the difficulty just now is to sustain our present work. "Forward! be our watchword."

The New Ally.

The advent of Italy upon the stage of action in the colossal struggle now existing should have early and far-reaching influence. It may be taken for granted that had she not been confident of the success of the Allies she would have remained neutral. She expects to gain more by intervention than by neutrality, even though a large price was offered to secure her abstention. For many long months she has been wavering. It is just possible that the successes in the Dardanelles may have assisted her to a decision, and if so our Australians may claim some share in aiding to this end. It is not improbable that the intervention of Italy may lead to two or three of the smaller powers following her example. Certainly the outlook for the earlier success of the Allies is considerably brightened, and though there may yet be occasional reverses, the end is apparently now drawing within measurable distance. But it would be a mistake to hastily

conclude that the war is yet virtually over. Germany and Austria will probably fight for their existence with the bravery of despair, even after hope of success is lost, and will seek by final exhibitions of strength to make the best possible terms. May the final outcome be the destruction of that spirit of militarism which has bathed the world in blood and flooded it with sorrow. The one consolation to the Christian is that God rules and over rules.

Our Darkest State.

South Australia has already, by an overwhelming majority, voted for closing liquor bars at six o'clock. The Victorian Government has introduced a Bill for restricting the sale of intoxicants to the period between 9 a.m. and 9.30 p.m., thus reducing the time by five hours daily. New South Wales and Tasmania are almost certain to yield to the popular agitation for reduction of the hours of sale. West Australia is the one State in which King Bung is so strongly entrenched that it seems almost hopeless to expect any reform, at least for years to come. And yet there is no part of his majesty's dominions in which reformation along this line is so badly needed. With an annual drink bill approximating £9 per head, her crime list is, of course, correspondingly large. Thus, according to the Commonwealth Year Book, while the convictions for serious crimes in 1912 for the whole of Australia were 26.3 per 10,000 inhabitants, in W.A. it rose to 34.0, while the proportion of prisoners in gaol were 11.8 and 7.3 respectively. Of course this means that the taxation for the administration of justice is nearly 50 per cent. per head above the average of the Commonwealth in W.A., as shown by the official returns; while the expenditure for charities for the same year was 12/1 per head in the Golden West as compared with 6/5 in New South Wales. The more the people drink, the more they must pay for charity and crime, and the more papers and criminals there must be. Yet, when one of the largest and most representative deputations that ever waited on a minister in Perth, met the Premier on this matter recently, they received a decided rebuff, and Mr. Seadon point blank refused to allow a referendum for the shortening of hours, or to move in the matter through Parliament, or in any other way, with a view to the reduction of the evil.

"A Rediscoverer of St. Paul."

Messrs. Hodder and Stoughton have just issued Sir Wm. Ramsay's latest volume entitled, "The Bearing of Recent Discovery on the Trustworthiness of the New Testament." It contains the James Sprunt Lectures delivered at Union Theological Seminary in Virginia, U.S.A., at the end of 1913. A most interesting preliminary description of the author's work and method is given.

Sir William Ramsay's name will be familiar to many readers. He is not a theologian in the usual acceptance of that term. From 1880 to 1911 he was Professor of Humanity in Aberdeen University. It is remarkable how he was diverted from his inclination towards Greek studies to accept the chair of Latin. In pursuance of his university work he says that he was "led on to work at the relation of the Græco-Roman literature to the life of the Empire, and to fill my mind with the Roman idea. I had found my proper work, the study of Roman institutions, in Asiatic Greece, and the influence of Asia on the Græco-Roman administration. If I had been appointed to a Professorship of Greek, as I wished, or had remained a Professor of Classical Archaeology [he was Professor of Classical Art at Oxford for a short period], none of my proper work could have been done rightly."

Prof. Ramsay received academic and other honors from many different countries. Geographical Societies and Archaeological Institutes in various lands seemed to vie with one another to do him honor. In 1906 knighthood was conferred on him as a token of the value of his services.

Every student of Acts and the Epistles of Paul must rejoice at the way in which Prof. Ramsay was guided to his life's work. To no one do we owe more for our knowledge of the historical setting and trustworthiness of these books. No man has done more to confirm the faith of his fellows in the truthfulness of the New Testament narrative. Every student of Luke and Paul is indebted to Ramsay. It is hardly too much to say that no one could be regarded as well instructed in a great part of the New Testament literature who had not studied Ramsay's books. The most notable of these are: "The Church in the Roman Empire before 180 A.D."; "St. Paul the Traveller and the Roman Citizen"; "Was Christ Born at Bethlehem?"; "Historical Commentary on St. Paul's Epistle to the Galatians"; "Pauline and Other Studies in Early Christian History"; "The Cities of Paul, their Influence on His Life and Thought"; "Luke, the Physician, and other Studies in the History of Religion"; "The Teaching of Paul in Terms of the Present Day"; and "The Bearing of Recent Discovery on the Trustworthiness of the New Testament." Whoever will read these books in this, their chronological order, will see how the writer was led on to an ever growing admiration

for the New Testament writers, and to an ever increasing faith in the truthfulness of the books, and will probably himself be similarly guided.

Ramsay's explorations in Asia Minor, the scene of Paul's great missionary tours, lasted during thirty-four years. As an archaeologist and historian he had abundant means of testing the history of Luke in Acts. He started off with the presupposition that Luke was a late writer, of the second century, but was forced to the conclusion that no man writing thus late could have exhibited the accuracy of the author of Acts. Driven simply by the force of facts, Ramsay has come to be best known as "the herald of a much-desired reaction in favor of a more conservative critical position."

There is a tendency on the part of some to take at their face value the statements of destructive critics. These sometimes talk as if the weight of scholarship were overwhelmingly on their side. It is with a small coterie regarded as a sign of being up-to-date that one should parade a disbelief in the genuineness of certain New Testament books or in the historicity of New Testament incidents. Those declining to accept their assertions are apt to be dismissed as old-fashioned—no voice of earlier date than that of their last College year can be of much value! Such men ought carefully to acknowledge what surely they must know that in recent years there has been a remarkable abandonment of critical positions once vaunted as "settled." In no direction is this more evident than in the writings of Luke. For instance, a few years ago, the leading German theologian, Harnack, threw a bomb into the advanced critical camp in the shape of his "Date of the Acts and the Synoptic Gospels." We quote from it one sentence: "The strong arguments of the Acts before 70 A.D., now also apply in their full force to the Gospel of St. Luke, and it now seems to be established beyond question that both books of this great historical work were written while St. Paul was still alive." No "critic" will suggest that Harnack is to be dismissed as an out-of-date, prejudiced believer in the Scriptures. Nor can Ramsay, the man whose arguments helped to convince Harnack and others, be dismissed as a back number. He is without peer as an expert in his line of investigation. His latest book was published in 1915; and it, so far from suggesting that it is scholarly to belittle the veracity and trustworthiness of the New Testament, shows that the writer now, in this year of grace, is more firmly convinced of Luke's accuracy than he was when he penned "St. Paul, the Traveller and the Roman Citizen," or even "Pauline and Other Studies."

We may quote from a fairly recent article in the "Homiletic Review":

"For more than half a century, the average preacher has delivered his message with a more

or less apprehensive eye upon the scholars who seemed to be bent upon cutting both text and application from under his feet, and whose rapid output made readjustment—even where there was the will and the capacity for it—a breathless task. . . . Upon such a situation Sir William's investigations descended as a cloud of inspiring ray. With the weight of his name, and that of Harnack and other scholars at his back, the harassed preacher could once more insist upon his text 'with authority' and not in apologetic anxiety."

It is not meant that these men could or should be followed in all their views, but they have furnished a wholesome corrective of the mischievous assertions of lesser men, and have brought people back from an extreme position to a better appreciation of the value of the New Testament. Ramsay, especially, is to be honored for his work and influence. Some to-day are speaking of the need of a "new apologetic." That apologetic exists. As Ramsay himself puts it, "The evidence is there, if we look for it."

Some one who peruses the extracts given on another page may possibly ask, After all, what does it matter whether Luke was correct in small historical details? There are in existence some people who seem to think that historical errors, errors in statement which it is within our power to put to the test, would not detract from the religious value of the book. For such our present study will appear of no value. But most of us are so constituted that when a man is proved wrong in matters within our knowledge we find it impossible to trust him in statements beyond the circle of direct proof or disproof. If Luke is truthful in details where former critics confidently said he was wrong, we shall prefer to trust him rather than the critics when they now with similar confidence give their *ipse dixit* as a reason for our rejection of the Evangelist's story. Ramsay says "there is a certain presumption that a writer who proves to be exact and correct in one point will show the same qualities in other matters." "The present writer takes the view that Luke's history is unsurpassed in respect of its trustworthiness. At this point we are describing what reasons and arguments changed the mind of one who began under the impression that the history was written long after the events and that it was untrustworthy as a whole." Again: "No man can make historical investigation and historical proof take the place of faith; and it is not the purpose of these lectures to put the one for the other. The Christian religion is a matter of living, not of mere intellectual knowledge; and the just shall live by faith." Yet it is not without its value to have the truth of the concomitant circumstances demonstrated. One must remember that Christianity did not originate in a lie, and that we can and ought to demonstrate this, as well as to believe it. The account which it gives of its own origin is susceptible of being tested on the principles of historical study, and through the progress of discovery the truth of that account can be and has been in great part proved. There is, however, more to do. The evidence is there, if we look for it."

Promoting the Kingdom at Madura.

Albert J. Saunders.

As one enters India from Ceylon the first town of any size or importance at which he may stay is the ancient and sacred city of Madura. Its origin goes back to a date contemporary with our Lord, some 2000 years. It has had a long line of great kings; and although largely untouched by the ever-changing dynasties, and political movements of the north, it has nevertheless had a chequered history. Its great and beautiful palace, once the abode of royalty, now the wonder of curious sight-seers, alone remains to tell of Madura's former glory and greatness.

The centre of the city's life and thought is its immense temple, standing four-square in the very heart of the town, and as of ancient Rome, all roads and streets seemingly run to the temple. It has four stately pagodas, towering high above the city, which are landmarks for many miles around. This shrine is very ancient, one of the most famous in all India, and to it come thousands of pilgrims every year. But as one visits the most sacred places of the temple, and walks along its numerous corridors day or night, he is impressed with the dimness, the filth, the ignorance and superstition, the silliness of it all, and he is forced to ask—Is this all that Hinduism has to offer to its poor, benighted devotees?

The city itself is growing rapidly. It has a population ever increasing of over 130,000. It is the centre of a large district; its cotton trade has built up two huge mills, employing thousands of hands, while its rice crop every year is enormous. Madura, too, is an intellectual centre, and possesses many high schools, and two flourishing colleges. Madura has always been noted for its teachers, writers, and scholars, and to-day students come to it from all over Southern India.

It was to this city, so ancient and sacred, with so much of varied history, steeped in ignorance and sin, and withal so hostile to light and progress, that the American Board sent a few faithful, earnest men and women of God to begin a slow, long, hard fight to establish the kingdom over eighty years ago. In the meantime that small, humble beginning of a mission has grown to be a great institution, influencing for God and righteousness not only a city but a large district, until recently the collector of the Government, by no means a missionary advocate, acknowledged in public that the greatest thing in Madura was the American mission.

The Madura Mission.

There are 48 European missionaries on the staff of the Madura mission. The personnel is truly cosmopolitan, for England, Scotland, Germany, United States, Canada, and Australia are all represented. The mis-

sion is interdenominational, for the Presbyterian, Congregational, Baptist, Dutch Reformed Churches and Churches of Christ are all represented. The non-Christian nations will only be won to Christ by the common, persistent work at a great task of Christians who will work together, and nations that will co-operate.

All the departments working for an aggressive and successful work are represented in our mission: Hospitals for men and women; pastors and churches; village schools, high schools for boys and girls, the college; industrial work, printing press; theological seminary, Bible women. To carry on these many activities, in addition to the missionaries, there is an army of 800 native workers, with a church membership of actual converts of about 25,000 Indian Christians.

The ministry of healing.

No mission work appeals so strongly to the heathen mind as the ministry of healing. Everything appears to him so strange and new, yet so soothing and curative, as compared with his own system of medicine, that he is soon disarmed of suspicion and criticism. And the healing of the body becomes the natural avenue to the healing of the soul. I saw just recently an operation in which a big and ugly tumour was removed from a man's shoulder. It took the doctor just five minutes, and it was all gone. Think of the story that man will have to tell, and the influence he will exert in his native village! And as so often happens, the patient while convalescing is instructed by the hospital evangelist in the way of the Lord, and finds the Great Physician. It is a divine work, this ministry of healing.

We have a large hospital for men, with one European doctor, and a number of native assistants. Last year over 30,000 patients were treated, and 1957 operations were performed. We have a large hospital for women, but far too small, and plans are under way now for a larger, new hospital for women, to cost 80,000 rupees. The staff comprises three European ladies: two doctors and one nurse, together with a number of native helpers. In the year under review the women's hospital has treated 16,930 patients, while 44,110 prescriptions have been written. My Wellington friends will be interested to know that Nurse Miss Heath, of London, who has recently joined us, is well acquainted with Dr. Richards, and worked with him in the great North-Western Hospital, London.

We have a newly-started Leper Asylum, which treated 91 sufferers last year, and next week there is to be opened in Kodaikaval, the mission hill station, a fine new operating theatre and nurses' quarters for the sole benefit of sufferers at the Sanitarium.

This great work is recognised always by the Government, and only last year Dr. Van Allen was presented with the "Kaiser-I-Hind" silver medal by the Governor of Madras for 25 years of faithful service in the ministry of healing.

The ministry of teaching.

India is a country where education is so woefully backward, that only one in twelve ever enters a school-house, and only one in fifty ever learns to read at all well. It is therefore necessary to carry on a large educational work in order to secure intelligent hearers of the "Good News" of the kingdom. It is impossible for any mission or missions to hope to touch the whole of India's vast population. We can only reach and train a very few, send them out with the message and life of the Christ to be as leaven, gradually leavening the whole.

The educational system of the mission is many-sided and extensive, and everywhere religious teaching receives an important place in the curriculum, and results in many conversions every year.

There are 261 elementary schools of all grades in the mission, 2 model schools, 7 boarding schools, and 18 Hindu girls' schools. There are about 550 teachers in this elementary work, with 11,000 pupils, of whom 2100 are young Christians, or from Christian homes. It is an experience to visit some of these schools, and see the bright, earnest children so eager for an education, and many parents work hard and sacrifice so much in order that their children may have privileges which they did not enjoy.

We have three large high schools; two for boys, and one for girls. In the boys' schools there are some 1200 students, while 350 attend the girls' high school. All this work, together with the college, is under the supervision and inspection of the Government, and high educational standards must be maintained. We have as well a theological seminary, which last year graduated eleven men to minister to the churches and congregations of the mission.

The highest of our educational institutions is the American College, affiliated with the University of Madras, and preparing students for the B.A. degree. Here are educated many of the high school and college teachers, lawyers, doctors, sub-officials, railway men, public men, merchants for positions of trust and opportunity throughout South India. The Bible and its Christian message are taught every day, and when one thinks of the marvellous opportunity in a situation like this, it calls forth the very highest and best in a consecrated, Christian teacher.

The ministry of preaching.

There are in this mission 35 properly organised churches, 27 fully qualified and ordained pastors. There are 607 villages in which are some isolated Christians of our mission, while in 428 of these villages preaching services are held. In 1914 there were 613 conversions to Christ.

The Trustworthiness of the New Testament.

In our leading article we refer to Sir William Ramsay's new book on "The Bearing of Recent Discovery on the Trustworthiness of the New Testament." On this page we give some quotations from that work, believing that the perusal of these will be both interesting and profitable to our readers.

Aim and method.

In the introduction, Prof. Ramsay writes: "I describe no striking discoveries. My aim is to state certain principles that result from modern discovery, and to illustrate their bearing on the New Testament. The method is to show through the examination, word by word and phrase by phrase, of a few passages, which have been much exposed to hostile criticism, that the New Testament is unique in the compactness, the lucidity, the pregnancy and the vivid truthfulness of its expression. That is not the character of one or two only of the books that compass the New Testament; it belongs in different ways to all alike, though space fails in the present work to try them all." "I do not follow the prevailing tendency of German criticism of the New Testament. It is wrong because it is narrow, and because it judges from erroneous premises and unjustifiable prejudices; and one welcomes any signs of a return to a saner and better informed judgment."

A change of view.

The following is illuminative, showing as it does a change of view in our author, and in criticism generally during the last generation. The italics are ours. "Among other old books that described journeys in Asia Minor the Acts of the Apostles had to be read anew. I began to do so without expecting any information of value regarding the condition of Asia Minor, at the time when Paul was living. I had read a good deal of modern criticism about the book, and dutifully accepted the current opinion that it was written during the second half of the second century by an author who wished to influence the minds of people in his own time by a highly wrought and imaginative description of the early church. His object was not to present a trustworthy picture of facts in the period about A.D. 50, but to produce a certain effect on his own time by setting forth a carefully colored account of events and persons of that older period. He wrote for his contemporaries, not for truth. He cared not for geographical or historical surroundings of the period A.D. 30 to 60. He thought only of the period A.D. 100-180, and how he might paint the heroes of old time in situations that should touch the consciences of his contemporaries. Antiquarian or geographical truth was less than valuable in a design like this: one who thought of such things was distracting his attention from the things that really mattered, the things that would move

the minds of men in the second century. Such was the commonly accepted view in the critical school about 1870 to 1880, when I had been studying modern opinions. It is now utterly antiquated. There is not one point in it that is accepted. Everything is changed or discarded."

A test case.

In Acts 14: 5 are the following words: "They fled [from Iconium] to the cities of Lycaonia and its surrounding region." Here Iconium is not included in the cities of Lycaonia, whereas it was alleged on the authority of ancient writers, it must be regarded as such. About 400 B.C., it is true, Xenophon said Iconium belonged to Phrygia; but Cicero about a century before Paul visited it definitely says it was in Lycaonia. So, says Ramsay, "it was understood that this detail of the journey of Paul and Barnabas was deliberately invented by the writer (who was under a false impression about the situation of Iconium and the frontier) with the intention of imparting to the story plausibility and the interest of personal experience; and the writer of the book was condemned as an impostor attempting to arouse the readers' sympathy, and thus to trade on their credulity. I adopted this argument from others; but I made it my own by believing it and judging accordingly. We are all equally condemned for bad critical method and wrong judgment. It seemed, therefore, to others and to myself then, that the author of the Acts, knowing the testimony of Xenophon, had attempted to impart the semblance of local exactitude to a story which he was writing up; he had not before him any narrative of the facts resting on real personal acquaintance; yet he does assume the show of first-hand knowledge." No wonder Ramsay regarded this as a test case. What was the result of investigation? Here is the answer: "This passage in Acts is correct; the boundaries mentioned are true to the period in which the action lies. . . . The reversal of our judgment, then, was complete. We had imagined that this detail was a blunder due to stupidity or ignorance or misplaced ingenuity on the part of the author; it has now been found to show excellent knowledge and the minute accuracy which comes from the faithful report of an eye-witness and participator in the action." That Ramsay is not passing on his own view as if it were the accepted position, can be seen by any one who cares to take the trouble to read. For instance, Hastings' Single Volume Bible Dictionary has this note on Iconium: "It was in reality the easternmost city of Phrygia, and the inhabitants considered themselves Phrygians, but ancient writers commonly speak of it as a city of Lycaonia."

Luke and the census.

In previous books Prof. Ramsay had extolled Luke as a trustworthy historian of the

front rank. One of these volumes was reviewed by a foreign scholar, who "gave a quite fair résumé of the book, and then disproved the opinion which is championed in it about Luke's rank as a historian in one brief concluding sentence: if Luke is a great historian, what would the author of this book make of Luke 2: 1-3? Nothing more was needed. This brief question was sufficient." This passage, as all careful readers know, is one of the most difficult in the New Testament. It reads thus: "Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city." There were some historical difficulties in this Scripture, but Ramsay says, and shows, that "the theological critics were far more savage in their expression of contempt for and disbelief in Luke's description of the incident than the historians." Yet he presumes that "the historians know more about the subject than the critics." The critics' position is stated as follows: "A number of the German critics, followed by many outside of Germany, used until recently to say with out hesitation that Augustus never issued any decree ordering a census, that there never was under the Empire any regular system of census, that where any casual census was held the presence of the wife was not required, but only of the husband, and that his presence was never required at his original home. Here are four distinct and separate points, in regard to each of which accuracy is demanded from any historian, and in regard to each of which Luke was declared confidently and triumphantly to fail." Further, in respect of the dating by the governorship of Quirinius, it was asserted by a large number of critics (1) that Quirinius never governed Syria until A.D. 5-6, nine years after the death of Herod, and (2) that the census which he then made in Palestine was transferred by Luke's simple blundering to the reign of Herod, who died in 4 B.C." It is scarcely an exaggeration to say that, had there been any more statements in Luke 2: 1-3 for the critics to deny, they would "in the desire to discredit the superhuman element in the history" have denied them also.

It is impossible even to summarise the evidence adduced by Sir W. M. Ramsay—the interested reader may refer to the book,—but we state part of our author's conclusions. "Luke has already been proved in the process of discovery to be correct in almost every detail of his statement. Nowhere in the whole range of historical study has there ever been such a complete revolution of opinion and of established knowledge as in respect of this statement, which brings into its sweep so much of the general principles of bureaucratic government, and so many details of administration." "Discovery confirms the correctness of all the facts that Luke mentions regarding the census and its manner and its date." "In every

A Mission Study School.

M. Oldfield.

case that has been sufficiently tested Luke has been proved to state, not merely correctly in a superficial and external fashion, but correctly with insight and fine historical sense, the facts of history and of Roman organisation in municipal and provincial and imperial government. Such progress as the present writer has been enabled to make in discovery is largely due to the early appreciation of the fact that Luke is a safe guide. "Very few scholars would have been disposed to accept as a regular Roman principle this rule that the census must be taken of each individual at his original and proper home. The present writer did not do so, and on this point his book on this subject was wrong. The error was not due to doubt about the accuracy of Luke, but simply to ignorance of the Roman custom, which had not become known. Wherever the present writer followed Luke's authority absolutely and with knowledge he was right down to the last detail. Where want of knowledge obscured the way, he was wrong."

Unfair criticism.

Ramsay calls attention to the fact that the critics, or some of them, have completely altered their mode of attack on Luke. They have had to agree that his narrative is correct, but that fact has in no way lessened their opposition. They merely try to discredit the historian in other ways. For example, Wileken is referred to by Ramsay as one who confesses the truth of Luke's statements, even to minute details. But Wileken says: "Accordingly, Joseph and Mary in the legend of Luke must both go to Bethlehem." On this Sir William Ramsay comments: "The argument which Wileken has in mind is that Luke, who knew this regulation to hold in every census, invented this detail regarding the journey of Mary in order to be true to the custom. Luke's narrative used to be called a legend because it was historically false. Now it is called by Wileken a legend because every detail has been demonstrated to be exactly correct. There is no way of satisfying those people who have made up their minds. Whatever proof they advance for their opinion is shattered; but they pluck victory out of the jaws of defeat, and in the disproof of their former argument they find a new one. One thing alone they reckon certain and necessary: Luke was an incapable and untrustworthy historian, and this must be demonstrated at all hazards and in any way that serves." No irony or other condemnation would be too severe for such unfair tactics as those of which some destructive critics are guilty. Surely a fairer attitude is indicated in these words of Ramsay: "May we not infer that it [Luke's story] is a piece of real history, that Joseph and Mary did present themselves for the census at Bethlehem and that Jesus was born there? It is contrary to every canon of historical criticism that the story should be set aside as a legend because all the details in it are true."

The school this year was held at Springwood, Easter, 1915. It was different from either of its predecessors. For one thing, the weather was wet most of the time, but this did not dampen the ardour of the members of the school by any means; it was not quite so pleasant as the sunshine, but everyone made the best of it, and all had a very happy time.

Again the ladies were accommodated at the Springwood Ladies' College, and the gentlemen at the rectory, which was quite near.

Saturday and Sunday were spent as usual, in getting to know each other, and worship. Principal Harper gave two addresses, one on Saturday night on "How to Know the Will of God," and the other on Sunday afternoon on "The Needs of the World and the Christian Answer."

On Monday morning the work of the school began in earnest. After breakfast the whole party adjourned for prayers, not to the lawn, as in previous years, but to the rectory verandah, where rugs were spread and chairs dotted about. Here the whole family of sixty souls gathered together in happy unconventional fashion, to spend a few quiet moments with God, and ask his blessing on all that should be done in his name that day. After the solemn quietness of these few moments, the party dispersed to their various circles for Bible study. Each circle of eight or ten people under a suitable leader, met just where they could, on verandahs and balconies, so as to have the full benefit of the mountain air. So you would see groups of people sitting on beds drawn round the leader, at the college and rectory, on back balconies and front balconies, or sitting on spread rugs on verandahs. Occasionally, an extra heavy shower of rain would make such a noise on the roof as to drown the speaker's voice, but this difficulty was soon overcome by asking them to repeat what they had said.

Our Bible study was very interesting, being "The Missionary Message of the Bible," by Mr. J. T. Lawton. After an hour spent in this delightful study, the company was divided into three sections, for three days, viz.: Monday, Tuesday, and Wednesday, to confer as to the best methods of circle work, and what results the leader should look for. The remaining two days, Thursday and Friday, Miss Benjamin, of the Sydney Kindergarten College, gave two talks on "Child Study," which were both instructive and entertaining. This second hour passed all too quickly, when again the circles were formed for "mission study," our book being "The New Life in China." As the needs and possibilities of China were opened up to us, we saw the responsibility of the church as a whole, and of ourselves as individual Christians to send the knowledge of the love of Jesus to this needy people in their needy land.

By one o'clock all were ready for the de-

licious dinner which awaited us at the college, after which the time was spent as we liked, either in study for the morrow, or social intercourse, but not in the excursions planned—the rain prevented that. One day an impromptu concert was held on the rectory verandah, where also afternoon tea was served. Another day the members of the school were invited to visit the home and grounds of Mr. and Mrs. Waterhouse, of Woodford. The writer did not go, but heard wonderful descriptions of the beautiful grounds, picture gallery, and afternoon tea, provided by the host and hostess, while all appreciated the kindly invitation.

Thursday, between showers, a visit was paid to the old home and grave of Sir Henry Parkes, at Falconbridge, and Friday, the only fine day, all enjoyed a delightful ramble to Sassafras Gully.

The inspirational addresses each evening were again of a very fine order, as will be seen by the following list: Monday, "The Missionary Education of Young People," by Mrs. J. Jones. Tuesday, "The Missionary Education of Adults," by Mr. Austin, M.A. Wednesday, "The Enlistment of Home Workers for Missions," by Mr. Watson. Thursday, "A Paper on the Outlook in China," by Mr. J. W. Dovey. Friday, "The Promotion of Prayer for Missions," by Mr. P. J. Hazley.

It was rather an amusing spectacle to see a stream of people, each night, well protected with cloaks, goshies and umbrellas, following the lighted lanterns down to the Church of England School Hall, where the evening addresses were given; but once we were inside, all the discomforts of the way were forgotten. First of all came the half-hour for intercession; then three minutes interval, hymn, address for the evening, hymn, another interval of three minutes (these intervals, though short, were very restful), hymn, then Mr. N. J. Coeks gave the closing devotional talk, taking as his subjects, the dedication of body, mind, heart, soul, and spirit to God, for him to use—one subject for each of the five nights. These were indeed a benediction on the day's previous work and thought. The closing hymn, prayer and final silence made each of us realise the presence of God in our midst.

The last day, everything seemed to turn on the dedication of self to Him and His service, first in Bible study, then in mission study, and again at night in the addresses. Afterwards, instead of closing with our usual conference hymn, we simply knelt before the Lord in silence, but we felt and knew that it was the silence of dedication, and that each one was saying in his heart:

Make me a captive, Lord,
And then I shall be free.
Ere me to render up my sword,
And I shall conquer here,
I sink in life's alarms
When by myself I stand,
Empire me within thine arms,
And strong shall be my hand.

The Blessedness of Forgiveness.

Bible School Lesson for June 13, Psalm 32.

W. C. McCallum.

It is generally accepted that this Psalm was composed by David after his murder of Uriah, followed by the rebuke of Nathan. This, however, cannot be baldly affirmed as beyond any question. The Psalm describes a period during which the writer was conscious of sin, and experienced great suffering of soul until relief was found through a confession of the sin. In the case of David, as presented to us in our last week's study in the matter of Uriah and his wife, David appears to have been so self-blinded or passion-blinded in his course that he remained unmoved at the hearing of Nathan's parable, save only against the supposed rich man in the story. It is scarcely conceivable that had David at that time been in the mood described in the words "When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture was changed into the drought of summer," that Nathan would have been compelled to force home upon him the lesson of the parable by a direct "Thou art the man." Not only does David not appear in the mood of the 32nd Psalm prior to Nathan's rebuke, but according to the record his confession of sin followed immediately after the rebuke, and so the words do not describe a condition that existed between the rebuke of Nathan and David's confession of sin.

The question about the time and circumstances of the composition of this Psalm does not in any way lessen its value for us or make it any the less a splendid expression of that capacity for repentance that dwelt in David or rob its language of any of the triumphant joy in the blessedness of forgiveness as it unfolds itself to one who has passed through the agony of conviction of sin.

The Psalm itself opens with a threefold description of the wrong-doing, coupled with a threefold portrayal of pardon. The wrong-doing is "transgression," breaking beyond bounds, "sin," coming short of the mark, a failure to reach the true aim, "iniquity," moral deformity. The pardon is "forgiveness," a taking away of a burden, i.e., of guilt, "covering," putting sin out of the sight of the judge, "not imputing," the cancelling of a debt, so that it is no longer reckoned against the offender. The "no guilt" describes the heart that is cleansed by repentance, and enjoys the blessedness of forgiveness.

Then follows a retrospect. The psalmist recalls the misery and suffering of soul of the period during which he hid his sin, then the decision that led him to lay bare his heart to God, and the resultant forgiveness. He exhorts all the gaily to seek this boon

of forgiveness, and sounds the note of confidence in the divine help for them and for himself.

Then comes the response to the psalmist's confident trust. The supposed speaker is God giving assurance of instruction and guidance, and also an exhortation to ready and willing obedience. The Psalm closes with a statement of the general truth that sin leads to misery, while trust in God ministers lovingkindness, and a calling upon the righteous to be glad in the Lord, and the upright in heart to shout for joy.

There are several phases of the blessedness of forgiveness that are suggested to us by this Psalm. First, the blessedness of a restored relationship. Why the deep misery of the days when the psalmist "kept silence"? Because sin had cut him off from that relationship in which he had found his life and joy. The boy does a wrong against his father, and at once the relationship that had been full of happiness for him is interrupted; there is a hidden ache in his heart until a restoration is effected through his acknowledgment of wrong, and his father's forgiveness. Much more real and terrible is the blow struck by sin at the relationship between man and God. The fountain of good in the life is poisoned, the light of the soul is clouded over, and no rest is found until the broken relationship is restored.

This blessedness is also the blessedness of a restored grip upon the good. When David's grip upon the good had been so strong that his faith could defy the champion of Philistia, there must have been for him a resultant joy and satisfaction in having that grip upon God. When the enormity of his sin was brought home to him, one of the bitter things must have been the knowledge that he had lost this grip. Added to the misery of Peter when he realised how he had wronged his Master in denying him, there would be also the miserable sense of failure in that he had lost the grip he had possessed a short time before when he put into words the formed but yet unspoken faith of the disciples. The manly remonstrances of the poor drunkard, "I haven't had a drop," are a pitiful illustration of how we are tortured by knowing that we have lost our grip. The psalmist lost it, but regained it through the gateway of pardon. He found then that his grip upon the good was to be made sure by God's grip upon him, and only through openness of heart before God did he find that forgiveness that brought the assurance "Thou wilt compass me about with songs of deliverance."

Another phase of this blessedness is the joy in a quickened appreciation of God's goodness and love. One of the sad things about human nature is the proneness to forget. To be plunged into the misery of sin

and then to find that the goodness of God is still the same, and abundant in forgiveness, is to discover renewed joy in appreciation of that goodness. This is one of the compensations that help to overcome the otherwise scarring and weakening experience of sin. Not the least of the blessedness of this joy, "the joy not known in heaven, the cart-horn joy of sins forgiven," is that against the background of our sin and unworthiness God's love for us is seen to be infinite.

In the blessedness of the forgiven heart there lies the joy propaganda. The blessing of pardon is a blessing that compels a sharing with others. The next thought of the psalmist after speaking of God having forgiven him, is the desire that every one that is godly might pray unto God for the enjoyment of like privileges. In every true Christian life there is born together with the new heart a passion for propaganda. It is not only true that the church that does not preach will perish, but also it is true that the church that does not preach is no church, and never has known the spirit of Christ. Likewise, not only the individual Christian that does not do something to bring others into the joys of God's forgiveness, but also the one that does not find pleasure in labor to that end has not known the meaning or the experience of forgiveness.

The last phase of this blessedness which we will notice is the joy of finding a bond of union with others. Much has been said about humanity and about the brotherhood of man, but the brotherhood of man cannot be known save through the Fatherhood of God, and the Fatherhood of God is an empty phrase save as we learn it through Christ, and we do not know Christ unless we find in him the One that ministers to men the pardon of God. It is through the death of his cross that he makes us one in the family of God. It is in the sharing of God's loving forgiveness that we find the only real brotherhood this strife-torn world has known. It is through the door of his gracious pardon that we enter the glad house of his praise, where one of the richest elements of our joy is in knowing that the multitudes of the redeemed are joining us in the rich fellowship of thanksgiving.

The Mailed Fist.

When the blood of our deathless heroes
Has filtered away in the sand,
And the kindly earth to her aching breast
Has folded them all in passionless rest,
And there's weeping in every land,
Stall a wild fool-world, blindly reeling,
Go stumbling on through the mist,
And staggering down the roads of time
O'erwhelming the music of heaven sublime
With the tread of a mailed fist?

When mothers, war-widowed, are wailing,
With a deep despair in their tears,
Shall we see the thing they have fondly nursed,
Ambition, the dragon-mistress accursed,
Still shaking his brand down the years?
Let war-drum be broken for ever,
The battered millions disarmed,
Let all the lands of the earth unite
To drive from the world with invincible might
The threat of the mailed fist.—Selected.

A Repetition of Pentecost. Why Not?

W. J. Way.

We have the excellent plea from the excellent glory. It is not a competitive plea. It cannot be classified or catalogued. It is based upon undeniable facts and infallible proofs which no other system of worship or ethics can claim. It is not one amongst others; it is unique, imperial, pre-eminent. It is the divine policy of the divine Christ for the salvation of the sons of Adam's race. Our plea is right, our ideal is right, but our actual and practical cries loudly for better things. We are weak on the left wing, and also on the right wing. We do not support our plea as we could, nor do we live up to it as we should. We are feeble in "could" and "should." Living up to the requirements of our plea is the only support of the right wing, and our financial help is the strength of our left wing, and in both of these essentials we fail. In the infancy of Christianity we see those two wings of this divine plea splendidly upheld. The early Christians lived up to their profession; and in order that the divine cause should not lack supplies, they sold their possessions and laid the prices at the apostles' feet. It would appear that they reasoned thus: If God, and Jesus Christ, and heaven have put their all into the cause for the salvation of men, then we are determined that our interests too shall go into the same cause also. Yes, thank God, their efforts, prayers, sacrifices, devotions, houses, land, possessions, all went into the cause of Christ for salvation of men. No marvel that "multitudes," "much people," and "a great company of the priests" were "obedient to the faith."

Shall we have a repetition of Pentecost? During the last nine months the Empire has been calling for volunteers to go to the front against the foe; and men, the flower of the nation, have responded, and have come from the north, south, east and west, and to-day they feel proud to stand in the battle line. Brethren, if men think the Empire, the cause of liberty and justice, worthy of their life, their all, is not Christ and his cause worthy of more than we are giving?

Brethren, Jesus Christ is as worthy as ever, his cause is as worthy as ever, and the world's need is as great as ever, and the souls of men are as valuable as ever. Probably there are thousands who are longing to see a repetition of Pentecost, but they have no possessions to sell. The spirit is willing, but to perform is not in their power.

Will no one open the corridor leading back to Pentecost? Will no one smite the rock that the living waters of the Spirit of Pentecost might flow out? Will no one roll away the stone that the living Christ might come forth and fill the air with resurrection life, and saving power for men? Shall we have a repetition of Pentecost? Why not? We are getting repetitions of the past all

around us, and in every phase of human activity and intelligence and many of the worst kinds of the past, too. In theology, spiritism, and destructive criticism, we have a resurrection of the old world superstitions and opposition, and thousands are being destroyed by them, and I fear that nothing will save them but a repetition of Pentecost. In the love of pleasure and sport we have a renaissance of Greek and Roman customs in the stadium, the chariot races, and the Marathon. In the return of the Jews and their assuming national importance and power, we have echoes of the Semitic past. In the general trend of things toward the rising of the sun, we see unmistakable evidence that the East will reassert itself. In the present war we have a repetition of the hate and barbarism of two thousand years ago. History is repeating itself with terrible emphasis. The devil has commenced his resurrection already. The depths of Satan are coming up from the abyss. And shall not the saints of God bring back or bring up Pentecost ere the age ceases. Heaven help us! Our plea, or rather, Christianity deserves a Pentecost at both ends of its history. It had one at the beginning. It rests with us to say whether it shall have one at its close.

Those things which many had come to regard as negatives of the past, have, to our astonishment, become positives of to-day. And shall Pentecost be a positive of the past only, and not of to-day? God forbid! Shall the past only produce men and events of whom the world was not worthy? Is it impossible to have a repetition of Pentecost, and the experience of the early Christians—Jerusalem, Antioch, Ephesus? With God the Father, Jesus Christ, and the Holy Spirit, the same to-day as ever, why should it be thought a thing incredible by us that the originals and results of Pentecost should be repeated? We have the truth, the Spirit, the knowledge, the opportunity; and all things are possible to those who believe. But have we the mind, the purpose, the single eye of those early Christians? Are we seized with God's eternal purpose, and the things which he of Christ, as they evidently were? The world's need was never greater, nor its cry more pathetic and imperative for a repetition of Pentecost in all its power than it is to-day?

Who, then, are the men amongst us who will determine to be full of the Holy Spirit and wisdom? Who are the men who will give themselves to "prayer and to the ministry of the word"? And who are the men having possessions, will sell them and lay the money at Jesus' feet? If these men are forthcoming, valiant servants of Jesus Christ, joining hands and hearts across the ages with Joseph and others in their gifts, and with Philip, Stephen and Prochorus

in being full of the Spirit, and with the apostles themselves in the ministry of the pure milk of the word, then Pentecost also shall be forthcoming, and its marvels will be repeated to the honor of God and the glory of his holy Child, Jesus. Will the land of the Pharaohs flourish again, Babylon assume commercial importance once more, Judah and Palestine assume the role and play again—will they?—and only Pentecost linger in the grave clothes of the ages? Will the superstitions and wiles of the devil flourish again in these last days as if in resurrection strength? Will they?—and only Pentecost and Primitive Christianity remain as a corpse in the tomb of the past? Shall we have the funeral dirge instead of resurrection life and salvation for the world? Oh, my God, no!

What is God's answer to all these questions? "If ye, being evil, know how to give good gifts unto your children, how much more shall our heavenly Father give the Holy Spirit unto them that ask him?" "Ask, and ye shall receive." "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Sidelights on the War.

The following paragraphs from "The Bible in the World" give an interesting view of the way in which Bible circulation and reading are being attended to, even in the midst of war.

The Bishop of Oxford has been addressing the Christian Union in that University, and betrayed the fact that during his holiday early in this year he served as a hospital chaplain—evidently in France. The bishop gave some interesting impressions from his experience. "Next to tobacco, the thing the British soldier is most keen to have is Gospels; and when I asked, 'Which one?' in a large majority of cases the request was for St. Luke. Perhaps they half-unconsciously recognise it as the poor man's Gospel."

In Ceylon, one of our trustworthy correspondents has been allowed, by permission of the military authorities, to visit the German prisoners of war, numbering between 400 and 500, who are confined in the Diyatalawa camp, situated 4500 feet up among the hills. Large numbers of these prisoners thankfully accepted copies of the Scriptures in German, and expressed their gratitude that our Society had remembered them and sent them books. Another consignment of books is being sent to the camp for further distribution.

For distribution among German prisoners of war in Malta a free grant of 250 German Testaments and Gospels has been sent to G. A. Sims at Valetta.

From Cape Town the acting secretary of our Cape Auxiliary writes: "We are sending some Dutch Testaments to the pastor of the Dutch Reformed Church at Beauséjour, for distribution among the 4000 rebel prisoners in camp at that place."

Foreign Missions.

The Great Commission.

The great task before the church of God is to evangelise the whole world. This is an undertaking any man might feel proud to help carry through. It is a greater task than forcing the Dardanelles, and is fraught with far greater consequences. For this carnal war men are laying down their lives recklessly, fearlessly.

The Victoria Cross at present is attracting more attention than "The Cross." Yet it is because of the fact that Jesus died and rose again we have our ideals of to-day.

It is not simply the example of Christ in his kindly deeds and sympathetic love that appeals. Peter in his first Epistle speaks to servants of their duty toward their masters, and encourages them because of the example of Christ, who, "when he was reviled, he did not answer with reviling; when he suffered he uttered no threats, but left his wrongs in the hands of a righteous Judge." Then, lest it should be thought Peter has the idea of example only in mind, he presents the doctrine of the Atonement in those matchless words: "The burden of our sins he himself carried in his own body to the cross, and bare it there, so that we, having died so far as our sins are concerned, may live righteous lives." By his wounds yours have been healed."

This gospel is as true to-day, not only for us in Australia, but "to every creature, to the uttermost parts of the earth."

The church must face this duty. Christ is surely not well pleased with the easy-going manner in which we are doing his will. Money is needed for this work, but if men would follow Jesus' example and "pray the Lord of the harvest" for laborers, the money would come. Christian people are quite prepared to find the money when men capable of doing the work come forth.

In the "Missionary Intelligencer" for April is "A Trumpet Call for Young Men," which in this connection is worthy of notice. In place of "American" we may rightly read "Australian," and every word is pregnant with truths for us.

"If young men of culture and earnestness in our American Universities will break from the bonds of race prejudice, ignore traditional Anglo-Saxon notions of superiority, and face the world of to-day in the spirit of the all-compassing humanism of the heart of Jesus Christ, they will find in the Christian ministry, whether at home or abroad, a vocation great enough to satisfy the most statesmanlike powers. If their life-work in the ministry be at home, they will learn that all men possessing this broader vision are needed to arouse the church from routine, to lift it above controversy, to receive its apostolic spirit. And if, as may well be desired, for our strongest men, the call of the East shall come to them, they will find, as they answer that call, how much

vaster than they dreamed is the scope of the religion of the Son of man; how universal, how flexible, how Oriental as well as Occidental is the faith which once they held provisionally as the religion of the West. They will read, as it were in a new language of race significance, the Gospel of the Incarnation, the Gospel of the Divine Sacrifice. Bethlehem, Calvary, the garden of the resurrection, the hill of Bethany, long dimmed by the earth-born mists of selfish, partial, sectarian, interpretation, will stand forth in new and unimagined glory, in sunny outline, brave and clear."

Young men are looking for service where their labors shall not be lost sight of. Certainly the life of the missionary is a life lived away from the eyes of men who praise. It is a work the chief reward of which is the consciousness of a task well done, with few to tell them so. Yet even as the old master, toiling away at his work of art, labored not for the eyes of men, but for the eyes of the gods, so we are looking for men in this great campaign who would feel it the greatest joy of life to "spend and be spent" in a service having as its objective "the world for Christ."

While it is true the missionary labors unnoticed, it is equally true no work appeals more to the heroic than this. The names longest to be remembered, and greatest to be revered, are those of the missionaries of the church of Christ. Paul was made great because of his desire to build on no other man's foundation, but to plant the gospel in soil hitherto untouched for Christ. Livingstone was a factory hand, yet as hero-worshippers we unite in according him first place. Swartz is one of the great men of Indian missions, winning his way into the hearts of rich and poor. He was beloved by all. He became guardian of the son of a Raja, and when Swartz died the following words were inscribed on the stone that marked his resting place:

"Firm was thou, humble and wise,
Honest, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing and pointing to that which is right,
Blessing to princes, to people, to me,
May I, my father, be worthy of thee,
Witheth and prayeth thy Saratojee."

Zenas Sandford Loftis, sent out by our American brethren to Tibet, who died a few short weeks after reaching his field of labor, will ever be remembered by us as one of God's heroes. After reaching the field he wrote back mentioning some of the problems and his hopes for the future, and concluded with these words: "I may not do much, but if I know myself, I will not cry 'enough.'"

The fields are before us. We must seek to enter in and do our share. Christian parents should seek to train their children with this object in view, for surely there is no

higher service nor greater than "a man lay down his life for his friends."

July 4.

Preparations are being made by the Federal and State Committees for the annual offering to Foreign Missions, which will be taken this year on Sunday, July 4th. We desire also to seek the co-operation of every preacher, church officer, Bible School worker, and church member to help make this the largest offering in the history of our growing brotherhood.

We would like to ask the preachers and speaking brethren to give several missionary addresses between now and July 4th, and would call the whole church of God in Australia to definite prayer. This a year of sacrifice on every hand. We know for many to give as liberally as they did last year, it will mean increased sacrifice. But let us also remember that no sacrifice on our part can compare with the greater sacrifice of Jesus. Let us as a people for the next few weeks seek to give ourselves more fully to his service, for if we do this, so great will be the blessing we receive that we shall be in a fit frame of mind to make our offering unto the Lord.

We would urge church secretaries to write the secretaries of your State Foreign Mission Committee for supplies. Let him know at once how many envelopes you will need, and whether you will need any other information. As secretaries we desire to help you make a success of the offering. So much depends on the preacher and church secretary.

Notes from the Federal Committee.

Several young men and women have volunteered for missionary service, and in various ways are seeking to prepare for greater usefulness.

Mrs. Strutton is visiting Australia and New Zealand. One evening recently the Committee had an interview with Mrs. Strutton, and much valuable information was obtained.

Miss Rosa L. Tonkin, our missionary from China, also met the Committee recently, and told us much that will help in future work there.

Miss Tilley has been transferred from Baramati to Shrigonda, and in future should be addressed c/o Mr. H. Watson, Shrigonda, Bombay Pres., India. Miss Tule will also be at Shrigonda for the present.

Bro. Chappell is expected to return on furlough about November next. This will be his first furlough.

The lantern lecture "A Month in India," will be given among the Queensland churches next month.

I. A. Paternoster, Organising Secretary.

ALMS.

A beggar, bent beneath the weight of years,—
To wretchedness inured, half reconciled,—
Entreated help, and I could give but tears;
Yet grateful looked the man on me, and smiled.

The Family Altar.

Conducted by A. E. Illingworth

THE FOLLY OF ATHEISM.

I desire to commend to the thoughtful a new rendering of Psalm 36: 1. In our Authorised Version this reads, "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." This conveys no very clear and intelligible idea.

Mr. Spurrell translates it, "The rebellion of the wicked causeth him to say within his heart: 'There is no fear.' God is not present to his sight." This is both intelligible and impressive.

Dr. John de Witt, in his paraphrase of it, says, "son's cradle voice possesses the wicked man's heart, and his eyes have before them no God to be feared."

Read this in the light of A. T. Pierson, on Psal. 10: 4.

"The wicked, in the height of his scorn,—

God will not requite.

No God!

Such are his thoughts."

Here the very abruptness of the translation expresses the haughty arrogance of the blasphemer. See also Psalm 11: 1, "The fool (atheistic fool) hath said, in his heart, 'No God,' i.e., 'I would there were none.' This, or something like it, may be what is meant. There is a conspiracy to get God out of the way."

SUNDAY, JUNE 6

Seed Thought.—*The Excellency of God's Mercy.* Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds.—Psalm 36: 5.

Selected Gems—The stars in myriads spread, Is there no God? The stars in myriads spread,

If he look up, the blue-skyed dew;

While his own features in the mirror read, Reflect the image of Divinity.

Is there no God? The stream that silver flows, The air he breathes, the ground he treads, the trees,

The flowers, the grass, the sands, each wind that blows.

All speak of God; throughout one voice agrees, And eloquent, His dread existence shows;

Blind to thyself, ah, see Him, look in these.

—Baron Cotta, a German bookseller.

Scripture Reading.—Psalm 36.

MONDAY, JUNE 7

Seed Thought.—*A Laudable Desire.* Let my mouth be filled with thy praise and with thy honour all the day.—Psalm 71: 8.

Selected Gems—Praise is the only employment in which self finds no part.—Hamiah More.

To think well is the way to act rightly.—Paley.

A true God-fearing man sees God's finger in everything.—Novalis.

Scripture Reading.—Psalm 71: 15-24.

TUESDAY, JUNE 8

Seed Thought.—*Salvation by Grace.* I do not frustrate the grace of God; for if righteousness were by the law, then Christ is dead in vain.—Gal. 2: 21.

Selected Gems—An Ancient Emperor of Morocco ("It is lawful to lead from an enemy," such a Latin proverb) said, "I have been reading the Epistles of Paul, and if ever I change my religion I will become a Christian; but I do not see one thing in Paul; he changed his religion, and I think a man ought to die in the religion in which he was born." Thus spoke the old Emperor of Morocco. Was he right in charging Paul with changing his religion? He was wrong. Paul never changed his religion. *Christianity is the consummation of Judaism.* Properly understood, all pass from Genesis to Matthew. We must all pass from Sinai to Mount Zion; we must all go from the mountain torn with lightning to the

sweet green slopes where all is quietness, or where quietness is but a variety of music.—J. Parker.

Scripture Reading.—Gal. 2: 16-21.

WEDNESDAY, JUNE 9

Seed Thought.—*Our Standing in Christ.* And raised us up with him, and made us sit with him in heavenly places, in Christ; Jesus.—Eph. 2: 6.

Selected Gems—All that have ever found grace, have known that grace found them.—J. H. Evans.

Oh, Christian, reverence thyself. Thou art a partaker in the resurrection of thy Lord. Live worthily of so high an honor. A spiritual career should be splendid which has so auspicious a beginning.—Dinsdale Young.

Scripture Reading.—Eph. 2: 1-7.

THURSDAY, JUNE 10

Seed Thought.—*A Solitary Reminder.* At that time ye were without Christ, ... and without God in the world.—Eph. 2: 12.

Selected Gems—We do well frequently to take a turn in our unregenerate days.—Thomas Goodwin.

The word, "without God" are one word in the Greek. It is a striking word—"atheo"—and is almost exactly our English word "Atheists"; indeed, our English word is just this word Anglicised. "Atheists in the world" is Paul's stringent phrase.—Dr. Dinsdale Young.

Then had these people at that time "No God"? They had "No god loving men, and whom men could love."—Hugh Westcott.

Scripture Reading.—Eph. 2: 8-13.

FRIDAY, JUNE 11

Seed Thought.—*The Effects of Grace.* For through him (Jesus) we have both access by one Spirit unto the Father.—Eph. 2: 18.

Selected Gems—It is refreshing to observe that in the case of the Ephesian Christians the being "without Christ" was a past experience. "At that time" ye were without Christ."

The dreary era was over. The night was gone. The sun's lack was done away. Is that so of a truth with us? Can we feel so affirm? Then we are least indeed; we have a goodly heritage.—Dinsdale Young.

Scripture Reading.—Eph. 2: 14-22.

SATURDAY, JUNE 12

Seed Thought.—*A Spiritual Overflow.* The liberal soul shall be made fat, and he that watereth shall be watered himself.—Prov. 11: 25.

Selected Gems—

A LEGEND

Two buckets came oft to a moss-grown well;

Said one, with a sigh of pain,

"No matter how full I leave this place, I empty return again."

But the other one lunched and gaily said,

"My friend, I find it the rule

"That no matter how empty I reach the place I always leave brim full!" —J. Wain.

Scripture Reading.—Prov. 11: 23-31.

THE WEEK END

THE FUTURE

I wonder what the future holds

For you and me?

I wonder where our paths shall lead?

O'er rocky heights, on sunny mead?

By babbling brook; on storm swept sea

Our lot may be?

It matters not which one of these

May be our lot.

We know God keeps his own secure.

His love and light are ever sure,

And where he leads it matters not,

We're not forgot.

"Bon Voyage!" "Hail!" So few the days

Between the two.

And, life's high loves and faiths transcend

All other things, as we ascend

The path that leads us to the end.

Yes! This is true.

—Charles R. Oaten.

Tasmanian Home Mission Notes.

N. J. Warmbrunn, Secretary.

The annual Conference was held at Hobart, when the following members were elected as Home Mission Committee for the ensuing year:—President, A. G. Day; Vice-President, W. G. McCallum; Treasurer, W. Ling (re-elected); Committee, E. Nicholls, P. Orr (re-elected), and D. Dowle; Secretary, N. J. Warmbrunn (re-elected). Since Conference the work has made substantial progress; and in all places the meetings have been encouraging.

At Dover three have been added to the church since Conference. Bible Class increased; all meetings improving. At Geelong, interest is growing; two confessions. Planning for mission this month; prospects bright.

Another worker, P. J. Byard, has been engaged by the Committee to assist Bro. Woodrough in the Huon district. G. T. Black is continuing with the Committee till end of June. Laboring at Nulcrana, where a good steady work has been done. Since Conference, a young man has been baptised; had splendid meetings at Tunnel, where they hope to erect a chapel in the near future. Bro. McCullum visited this district last month, and had good meetings, with fine interest.

Eyre Peninsula Conference.

A meeting of the Conference Committee was held in the Tamby Bay chapel on Saturday, May 15, at 3 p.m.

Owing to the wet weather and other reasons, the attendance was poor, although Bro. D. Hurt drove 25 miles from Port Neill to be present. In the absence of the president, the vice-president, Bro. G. Hammond, occupied the chair.

Among the items of business were the following:—The financial position of our out-stations was discussed, and showed that all expenses had been met. This was amply satisfactory, as the expenses included a heavy printing account due to the Postal Evangelistic Campaign, which had been conducted right through the whole district. Thank-offerings were also included: £22/6 from Usserua, £4/13 from Tamboke.

Results of the special Home Mission offering were stated. They were: Ungarra, 12/0; Butler, £1; Billana, 5/-; Tamby Bay (including Lapsin), £3/9/- Total, £5/0/6. In addition to this, £4 17/6 was contributed at the recent conference, raising the total to £10/3/6.

The regular contributions from each church to the Evangelistic Union were also discussed. As all the churches were in arrears (owing probably to the general depression), Bro. Hammond was instructed to communicate the position to each church, seeking to improve the position.

It was further resolved to arrange for another special day at Usserua, when all the churches in the Conference would combine, as was done last year. This is to take place on August 22. Arrangements are also to be made for a combined picnic on Oct. 21.

The next meeting of the committee will be on Saturday, July 23, in the Tamby Bay chapel, at 3 p.m.—A. J. Fischer, Conference Secretary.

Prayer During War.

The following resolution was passed at a recent meeting of the Council of Churches, Melbourne. It is requested that it be read in the churches:

"This Council desires to record its profound sense of the need for special prayer in all our churches and in every Christian household at this crisis in the world's history. It therefore calls upon the Christian business men of Melbourne to actively support the meeting for intercession held this in Scots' Church, when all the organisations of interdenominational meetings for prayer in all towns throughout the State, and it calls urgently upon all ministers and other workers to promote opportunities for their people meeting for public intercession wherever possible. It commends the proposal that it may be daily, while the war lasts, all Christians, lit up prayer to God for the healing of the nations."

Reports from the Field.

Tasmania.

LAUNCESTON.—On Thursday, May 13th, a social was held for the men of the church to discuss various matters in connection with the different departments. Some musical items were rendered, and supper provided. A very pleasant and profitable time was spent. On Sunday, Bro. Ling presided at the breaking of bread. There was a fine attendance at our evening meeting. Bro. Day taking for his address the words, "See that ye refuse not him that speaketh" (Heb. 12: 25).—D. Dowde, May 20.

MOLE CREEK.—Our esteemed Bro. and Sister Cooke have been called on to part from their youngest child, a bright little boy of ten months, who sickened and died very suddenly. Much sympathy is expressed with the sorrowing parents. J. P. Byard laid the remains in the grave in the cemetery—the first burial there. A few months ago Bro. Byard had the joy of immersing Bro. Cooke's two eldest daughters at the writer's home. In a few weeks our brother is leaving us, having accepted an offer from our Home Mission Committee to work as assistant at Invercargill, in the South. "We wish him Godspeed."—J.B., May 17.

West Australia.

FREMANTLE.—On May 11 our Senior C.E. conducted a good meeting in the Claremont Methodist Church. Wednesday evening, Bro. Taylor led us in a very helpful discussion on "The State of the Dead." Sixty members of the Junior C.E. were present at their meeting last Lord's day. Bro. Cole gave the exhortation. The annual C.E. Convention of the Fremantle Union is to be held this week.—E. G. Warren, May 18.

CLAREMONT.—We had a good attendance at the breaking of bread this morning, and had a fine address from E. G. Warren. E. D. Pollard preached this evening to a fair audience, when a sister made the good confession.—E.H.E., May 16.

NORTHAM.—Since last report there have been three confessions from the Bible School; also two confessions from the Adult Bible Class. On May 2, we had a visit from E. D. Pollard, who addressed the church in the morning on Bible School work. He also addressed the school in the afternoon, and gave an instructive model lesson to the teachers and officers. The organising secretary, H. J. Banks, gave an inspiring address to the members on Tuesday evening, and presided at the early morning prayer meeting on Wednesday. Bro. Stirling, with Bro. Banks, is visiting York, where we have about ten or twelve members. An effort is to be made to commence regular services at this centre, working from Northam. Stephen Paine addressed the church on April 18th. All departments of work are prospering, and we have record attendances.—B. S. Manning, May 5.

Queensland.

BRISBANE.—W. Trudgian presided over a nice meeting for worship on Thursday. Prior to the breaking of the loaf, an ordination service was conducted by L. Cole, when J. Swan, W. Neuling, and H. C. Sitt were set apart as elders. Bro. Cole referred to the New Testament church ministry, and the importance of the spiritual oversight of the church. "The church has been without elders for nearly ten years." The writer exhorted on Gal. 6: 14. In the evening the gospel message was presented by S. Trudgian. A young woman confessed her Lord. During the past few weeks quite a revival in interest and attendance is noticed.—H.C.S.

WEST MORETON CIRCUIT.—We are making a special effort in Roswood. Bro. Wylie is conducting a fortnight's tent mission in the township. A good start was made on Sunday, 10th, and at the time of writing prospects are encourag-

ing. On the 13th, the sisters held their quarterly conference at Marburg. A very successful and enjoyable day was spent, ending with a large public meeting at night.—C.H.P.

ZILLMERE.—Since last report we have had good meetings. We have been greatly helped by Bro. Kamer, S. Trudgian, Lainge, and Sitt. On May 1st, the annual Band of Hope was held, which was a great success; about 200 present. A good programme was rendered. The proceeds, amounting to 46, was given to the Belgian Fund. On May 15th, a social was rendered to Bro. Cecil Albury, who is leaving for the front (the first from this church). Encouraging words were spoken by Bro. Stabe, Somerville, Collins, and the writer. Vocal items were given by church members. Sixty sat down to tea, a very enjoyable time being spent. On the 16th we had good meetings all day. Bro. Barker, of Albion, gave a helpful exhortation, and preached the gospel to a very fair audience at night.—J. Bruce, May 20.

New Zealand.

DUNEDIN.—P. D. and Mrs. McCallum were farewelled at a social in the Tabernacle last evening. The meeting was presided over by G. Watt, and about twenty were present. Other speakers were T. H. Mathison (Oamaru), and J. M. Rutledge, the latter representing the Home Mission Committee, of which Bro. McCallum had been president for two years. Tokens of esteem and goodwill were presented from the church, the Literary and Debating Society, and the Young Women's Bible Class, to Bro. McCallum, as was a gift from the Theological Girls' Class and Mission Circle, to Mrs. McCallum, the late teacher. Bro. Mathison will conduct the services the next two weeks.—L.C.S.J., May 16.

KAITANGATA.—A large annual business meeting was held on March 25. Encouraging reports were presented. 14 have been added to the church, and 55 to the Bible School. Our Building Fund is now 177. The retiring officers, and visiting sisters, Mrs. Atcheson and Mrs. Jarvis, were heartily thanked. Bro. A. Forrest, T. Cairnes, J. Mackie, H. Cuthbertson, and J. Hay were elected our new deacons, whilst Sisters Mrs. Hay and Mrs. McAllister, our visiting sisters for the year. On April 21, N. G. Noble officiated at the wedding of Bro. H. Cuthbertson and Sister Annie Terry. The work prospers. Full gospel meetings to listen to Bro. N. G. Noble's special addresses for May. On May 5th, at a church social, we were encouraged by the delegates' reports of the South Island Conference. During the evening six teacher diplomas were distributed. The class presented Bro. Noble with a set of gold sleeve-links, as a token of gratitude for his able work as teacher. We had a message from Mrs. S. H. Goldsworthy, of Milang, S.A., who also worshipped with us on the Lord's day following, and sang a beautiful duet with Sister Mrs. Atcheson at the gospel service. On May 16, our evangelist paid fitting tributes to the consecrated Christian life of Sister Mrs. E. Waters, who passed to her rest on May 13. A special house list-ened to the address, "Why Jesus Wept." Sister Mrs. McAllister and Miss P. Ramway have been chosen as our delegates to the Wanganui C.W.B.M. Conference on June 3. Bro. Noble will also attend.—John Hay, May 17.

South Australia.

MILE END.—We sympathise with Bro. and Sister Bartholomew, in the loss of their infant son, and with Sister James and her two children. We pray that God will comfort their hearts. During Bro. Withshire's absence, the mission at Mayland, the meetings here have been conducted by H. R. Taylor. Last Wednesday evening, the Y.P.S.C.E. presented a helpful and instructive programme. Good meetings to-day, Bro. Witt-

shire being with us after finishing the Mayland mission.—M., May 24.

TUMBY BAY.—Recently our Christian Culture Club held a moonlight outing, when a good number spent an enjoyable evening on the beach. On May 16 we celebrated Bible School Day. At the school meeting the scholars rendered some items, and a short children's address was given. When rendered, not for worship, we had a good attendance, and an address was given, emphasising the work of the Bible School. The following amounts were collected:—For Children's Hospital, 4/6; for B.S. Union, 17/6. The same day our school library was launched with about 34 dozen books. These came mostly from the school at Glenelg. Some also were brought along by members and friends. G. Hammond was appointed librarian.—A.J.F.

BERRI.—The work continues nicely. This morning Bro. Raymond spoke on "The whole armour of God." To-night we had a large gathering to hear Bro. Raymond's message on "The Prodigal's Return," after which a married man confessed Christ.—E. N. Steward, May 16.

STRATHALBYN.—On Lord's day, May 23, we had excellent meetings. In the morning Bro. Parker presided, and the writer exhorted on Rev. 8. At the gospel meeting the writer bared his remarks on "The Eastern Fig Tree." Two young ladies made the good confession.—Arnold M. Whittenbury, May 24.

MILANG.—On May 5th, a pretty wedding was celebrated in the chapel, the contracting parties being Bro. Arthur Rogers and Sister Elsie Hopgood. Bro. Baker officiated. The chapel was prettily decorated. B. W. Huntsman and R. Burns, of Unley, spoke at our mid-week service on May 12. Their message was very helpful. We regret that Bro. Her White has been wounded in action at the front. The church deeply sympathises with Bro. Her White in his suffering and is praying for him. Bro. Baker is giving very good addresses on Resurrection on Lord's day mornings.—J.C.W.

GROVE ST.—Good meetings all day last Sunday. A series of meetings for the deepening of the spiritual life was commenced this morning, and will continue every evening till May 30. A. G. Saunders gave a helpful exhortation on "The Christian and the Holy Spirit." This evening J. E. Thomas preached the gospel. One woman confessed Christ.—T.M.G., May 23.

CROYDON.—The members of the church and Bible School assembled on Tuesday evening to farewell Bro. Ralph Segnitz, who is leaving for active service as orderly to Dr. A. M. Cudmore, of the Third Australian Army Medical Corps. H. J. Horsell spoke on behalf of the church, A. G. Dodson on behalf of the Bible School, and H. Labou on behalf of the choir. The Bible School presented Bro. Segnitz with a pocket Testament, and the choir with a fountain pen. On Lord's day morning, May 24, H. J. Horsell presided, and K. W. Dodson addressed the church. We received by letter Mrs. J. Cornhill, from Hindmarsh Bible School attendance was 165 scholars. At the gospel service H. J. Horsell preached on "The Good Confession." One young man confessed Christ; four scholars from the Bible School were baptised.

PROSPECT.—A most enjoyable evening was spent on Tuesday night, when a surprise party visited the residence of Bro. Paterson to celebrate the tenth anniversary of Mr. and Mrs. Paterson's wedding. At our mid-week prayer meeting combined with the quarterly business meeting of the church, the writer was appointed to fill the vacancy of superintendent to the Bible School. Both the Ladies' and Boys' Clubs are progressing in a satisfactory manner. To-day Bro. Paterson proceeded to the Strathalbyn where a service was held in connection with the Prisoners' Aid Society. Bro. Cameron addressed the church this morning, and had charge of the Young Men's Bible Class in the afternoon. Bro. Paterson preached at night.—H. R. Reynolds, May 23.

GENELOG.—E. W. Pittman is at present in camp with the members of the third expeditionary force, and yesterday his place was taken in the evening by Bro. Vawser, and in the evening by Mr. Ewers, to both of whom our thanks are due. On Thursday afternoon, May 20, the Dorcas Society held their annual meeting. There was a large attendance. Mrs. E. W. Pittman, president, presided at the chair, and paid tribute to the splendid services rendered by Mrs. Pauling, who after six years had found it necessary to retire from the secretaryship. Mrs. D. Finlayson presented her report, which amongst other items spoke of the garments being made and distributed to needy cases, also of parcels of clothing being donated to the Aidigan Fund. Mrs. Manger (Norwood) and Mrs. H. Humsman (Unley) gave inspiring talks on missionary work. The officers for the ensuing year are: President, Mrs. E. W. Pittman; vice-president, Mrs. W. Wright; secretary, Mrs. D. Finlayson; and treasurer, Mrs. J. Dombert. Mrs. Reimold and Mrs. Wright were appointed cutters-out.—*Chas. Ferris, May 24.*

YORK.—Since last report one was added by letter. The C.E. annual meeting was a great success. The Bible School, under Bro. Mossop, goes nicely. Bro. Brooker, our secretary, is ill; we missed his presence from meetings to-day. This morning Bro. Mossop presided. The writer spoke at the Lord's Supper, he is giving a running account of addresses on the Lord's Supper at morning meetings. Splendid attendance; over 100 present. In the evening the writer spoke on "The Inevitable Christ" to a good meeting. We commenced a Literary Society under the presidency of Mrs. Bennett; G. Aird, secretary. We observe decision day or Bible School day on June 6.—*E. May 23.*

WALLAROO.—Last Lord's day there were two confessions, and another made the confession during the week. These two men and one woman were baptised on Thursday evening, when we held a splendid meeting, about 100 people being present. They were received into fellowship this morning. The gospel service to-night was a joyful one, both in attendance and interest. The large number of men present was very noticeable. Bro. Wilson's subject was "Christ, the Sure Foundation."—*E. J. K.*

MURRAY BRIDGE.—Our mission came to a close on Sunday, 16th inst. As a result of it, 12 have been added to the church. On Tuesday evening we held a thanksgiving service. The opportunity was taken to give a welcome to the new members. Bro. Ewers gave them some excellent advice. We also said farewell to Bro. Ewers, who has won the esteem of members and visitors alike. Mrs. Ewers was with us for the last few meetings, and assisted with her voice, which was greatly appreciated. Our thanks are also due to Sister Hager, for her services at the organ. We are grateful to the Home Mission Committee for the help through Bro. Ewers. To-day the meetings were well attended.—*J. T. T., May 23.*

STIRLING EAST & ALDGADE VALLEY.—We are sorry to report the death of Sister Sadler, one of the foundation members of the Aldgade Valley church. For years she was an earnest worker in the Bible School. Our sympathy is with the bereaved ones. Yesterday afternoon Bro. Wilson, who is shortly leaving for the front, addressed the church at the Valley. Attendance at all services yesterday was good.—*T. E.*

KADINA.—On Tuesday evening our C.E. Society paid a visit to the Men's Methodist Society. We had a very large number present from both societies. The meeting was interesting; the topic, "Personal Work." Our Ladies Guild, under Sister Wedd, are hard at work for the Red Cross Fair in next week. Sister Miss Cleely Gill, has been in a private hospital for several weeks. This morning Bro. Wedd gave the exhortation from Colossians 1:27. This evening Bro. Wedd spoke on Luke 21:14, "The Command to the Dead." We have got a splendid choir now. The chapel was full again this evening.—*Jas. H. Thomas, May 23.*

SEMAPHORE.—During the past week two young men who recently made the good profes-

sion, were baptised, and yesterday welcomed into the church. The C.E. is doing good work. Last week 45 in attendance constituted a record. One of our men at the front has been wounded in action; Sergeant J. C. Moller, but we learn he is progressing favorably.—*W.*

MAYLANDS.—At the morning service yesterday, four persons were received into fellowship: two young people who were introduced on Wednesday evening, and Mr. and Mrs. Albin Charlack. The night meeting was fairly well attended. The writer spoke on the subject, "Seedtime and Harvest." Sisters Moye and Mayman have received intelligence that their sons, Gerold and Rupert, have been wounded at the Dardanelles. Neither is in a serious condition. The church is becoming well represented in the expeditionary forces.—*H. R. T., May 24.*

BALAKLAVA.—On May 10, we tendered a welcome social to Bro. and Sister Clive Taylor, who have come to labor in our midst. H. Curtis presided. Iren. Tuck and G. Bridgman, on behalf of the church and school, spoke words of welcome. We regretted much that Sister Taylor was unable to be present. The kindergarten—Master Marston Curtis, and Miss Selma Rediger, presented Bro. Taylor with a button-hole, and a beautiful bouquet for Mrs. Taylor. A letter of welcome was read from J. E. Thomas. Mr. Bullock, Methodist minister, spoke words of welcome. Bro. Taylor responded suitably. Well-attended items were rendered by Messrs. L. Chambers, Hughes, Doley, and Sister Mrs. O. H. Finlayson, and our male quartette party. A supper was provided by the sisters. To-day, May 23, we were glad to have Bro. R. Taylor as representative of the British and Foreign Bible Society with us, and appreciated his exhortation on Marc. 23:23. This afternoon the Sunday Schools in the town held a united meeting in connection with the British and Foreign Bible Society. To-night we had a fine meeting, when Clive Taylor delivered a splendid address on "Will a man rob God?" All departments in a healthy condition.—*P. H. R., May 23.*

QUEENSTOWN.—Fair attendance of members around the Lord's table. We were pleased to receive into fellowship Sister A. Bevan, by baptism, also her father, Bro. Bevan, and Sister Prior, and Bro. and Sister Gaskin, from Norwood, by letter of transfer. We were glad also to have meeting with us Sister Panaman, who has been absent through sickness. Bro. Brooker presided. J. Burls addressed on Rev. 8. In the evening we had a large attendance. Bro. Brooker preached on "The truth will make you free." During the last few weeks we have been having splendid gospel meetings. Sixteen have been added to the church; two yet to be baptised.—*H. Watkins, May 23.*

New South Wales.

PADDINGTON.—Sunday, May 16, at the morning service, E. J. Waters (Haward) presided, and Jacob Saxby gave a splendid address. Good attendance. At the gospel service Bro. Collins gave the address, E. J. Waters assisting in the service. Good attendance, good singing, fine address.—*A. W. Shearston, May 17.*

JUNEE.—The church and Bible School here have suffered a severe loss by the removal of Bro. and Sister Hudgen and family to Sydney. A farewell social was held on May 3, when most of the church members and some school scholars met and spent a pleasant evening together. J. Wilson spoke on behalf of the church, S. Wilson for the school, and Mrs. J. Wilson for the sisters, and all expressed the feeling of loss which the church has sustained. Bro. Hudgen has been treasurer of the church and superintendent of the Bible School for a number of years. After a few musical items interspersed with games had been enjoyed by all, Bro. Morton presented Bro. and Sister Hudgen with small tokens of remembrance from the church and Bible School. Yesterday Bro. Morton spoke morning and evening. The Bible School rally has yielded six new scholars to our W.M.C.

TAREE.—On Saturday week E. M. Poole concluded a week's mission at Bostawal, with the result of leading four more to the foot of the cross. On Lord's day, G. Lee addressed the church, and proclaimed the gospel at night, while G. Burn, conducted the services all day at Wingham.—*T. M., May 25.*

BROKEN HILL (Railwaytown).—At the evening service on the 8th, Bro. Chapman was the speaker, and three came forward for re-consecration. On the 15th, Bro. Skewes at the close of his address had the pleasure of taking the confession of one young man. Both these preaching brethren came into Wolfgram-st. church by faith and obedience. On the 18th the writer baptised one married sister and four into the Bible School.—*E. J. Tuck.*

ST. PETER'S.—Since last report the work at St. Peter's has been progressing very favorably; 12 scholars from the Bible School have confessed Christ, and 5 were baptised last Wednesday at Erskineville. Last Lord's day morning meeting was the largest we have had for some months, when Bro. Taylor from the Queensland, gave a heart-searching address. The Bible School is doing very encouraging. We are commencing a drama and life band in connection with our school. The gospel meetings are bright and well attended, and in the near future we expect a great ingathering.—*A. L. C.*

HORNBSBY.—A. Price presided. L. J. Thompson exhorted the church on "The Parable of the Talents." Linley Gordon gave us a splendid address on "The Parable of the Wedding Garment." A very large number present were strangers.—*Thos. E. Rofe.*

ENMORE.—Lord's day, May 23, was a most charming day. Excellent attendance. Linley Gordon delighted us all with a most inspiring address. Amongst our visitors we were glad to see Mrs. O'Connell (Wollaton, N.Z.), and Miss Robertson (S.A.). Our Bible School is growing steadily. At the gospel service A. E. Blingworth in referring to Empire Day chose for his theme "Our National Get-together."—*One baptism.*

HAMILTON.—On last Lord's day evening Bro. Creer, senr., of Morrieville, and Sister Miss Lasbury, of Enmore, met with us. The writer has been engaged as one of the lecturers for the Religion Relief Fund.—*A. W. Jinks.*

Victoria.

CARNEGIE.—Anniversary services on the 19th passed off well, considering the agricultural excellence of the weather. We enjoyed a fine address from Thos. Hagger in the morning, celebrated the day by holding a "Mothers' Day" in the afternoon, and in the evening C. R. Hall proclaimed the gospel. The sisters tastefully decorated the chapel for the occasion. On the evening of the 19th, we held a social evening, and enjoyed a fine, broad, sympathetic and inspiring exhortation from Dr. Seymour, of the Murrumbidgee Presbyterian Church. On the 23rd, H. Deane addressed the church, and a good attendance preceded C. Hough at the gospel service.—*D. G., May 21.*

ASCOT VALLEY.—Since last report four have been received in by letter, and one by baptism. Attendance at our meetings are keeping up well. Last Lord's day at the close of an earnest address by our preacher, a married woman made the good confession. At our Bible School anniversary services on Lord's day, May 30, Rev. E. B. Smith will speak at our morning and afternoon meetings, and our prayer will consist of the gospel service. Morning in the chapel; afternoon and evening in the Temperance Hall, Union-st. (near the chapel). Old members and scholars are cordially invited. Demonstration in the Temperance Hall on the Monday following. Gospel meetings on May 23. In the morning Bro. and Sister C. A. G. Payne, of W.A., were present.—*J. P.*

SOUTH YARRA.—On Lord's day, 16th, Jas. M. Abercrombie exhorted, S. Dawson presided. On the 23rd, we had the pleasure of having Thos. Hagger with us at our devotional meeting. He

Continued on page 320.

From the Tasmanian Conference Reports.

From the reports presented to Conference, a copy of which has just reached us, we make the following extracts, which will let our readers learn something of the progress of the work in the island State.

The Executive Committee's Report contained the following paragraphs:—

"Finance.—This has been a record year in both income and expenditure. Beginning the year with a credit balance of £357/10, we close with a credit of £574/6. The amount offering this year was £417/8, compared with £40 raised in 1914. We wish to remark that the possibilities of this source of income have by no means become exhausted, and believe that the members in Tasmania can still do more in this matter.

"Engagement of Home Missionaries.—At the last conference the incoming committee was authorised to place two evangelists in the field, and, if possible, steps were to be taken to engage a general evangelist. It is satisfactory to report that the first intention has been carried out, and G. T. Black and G. W. Dunlop were assigned to carry on the work in the Peninsula and Huon districts, respectively. In the matter of a general evangelist, your committee has to report that so far no suitable man has been available, and regret that it is impossible to carry out the wish of the brethren in this respect.

"Isolated Members.—Your committee also report that, through the secretary, means have been used to get into touch with isolated members, with good results. It is satisfactory to note the interest taken in the church by many of those unable to enjoy church fellowship, and we would suggest that if all such cases could be dealt with in this manner, and addresses of all isolated members known in Tasmania to the conference secretary, more good could be done in this direction.

"Election of a Military Chaplain.—W. C. McCallum, of Hobart, was selected and nominated by the executive to fill the position on behalf of the churches of Christ in Tasmania.

The chief items in the Home Mission Committee's Report were:—

"Statistics.—The statistical table shows that there is now a membership of 284, with 14 churches, showing an increase of 38 members. There have been 109 baptisms, made up of 108 females—baptisms, 89; letters, 97; baptised believers, 11; while the losses are 71—by removals, 48; death, 7; revision of rolls, 16, leaving a net gain of 38 members. The Bible School also shows 610 scholars and 61 teachers, while 7 scholars have joined the church during the past year. There are, as far as can be gathered, some 25 isolated members in Tasmania.

"Peninsula District.—In June last G. T. Black commenced his labors in this district, under the Home Mission Committee. Services have been held at Nubeena, Tunnal Bay, Oakwood, Taranna, Carrington, and Impression Bay, regularly. He reports an attendance and unusual interest, especially at the meetings. Special attention was given to the Bible School at Nubeena, which shows an improvement in attendance, mainly through the rally, which proved most successful. A short mission has also been held at Tunnal Bay, which was well attended, also created interest, with four additions. At Nubeena a picket fence has been erected around the church building. Seven additions have been made by faith and obedience.

"Huon District.—After considerable delay, the committee reports that arrangements were made with G. Woodhouse to take up the work in this precious district, and that he began his labors in January last. Bro. Woodhouse preaches at Derwent and Georgetown, and reports fine interest and increased attendances. A Bible School has been commenced at both places. Interest in all meetings has been revived, and prospects for the future bright. From all accounts there is every possibility of a fine work being done in this great district. Additions—restored, 1; baptism, 1; and confession, 1.

Future Work:—

"(a) The committee recommends that the work in the Huon and Peninsula districts be continued.

"(b) That two more evangelists be located in the country districts during the coming year, if finances warrant such.

"(c) That, if possible, the cause be opened up in at least one new district, preferably at Devonport on the N.W. coast.

"(d) That the "Australian Christian" be recommended to all members throughout Tasmania.

[These recommendations were unanimously adopted by conference.]

Sisters' Department.

VICTORIA.

Secretary: Miss Ronetsch, 59 St. Vincent-st., Albert Park.

"Saved to Serve."

The Victorian Women's Conference Executive met on May 7; president in the chair and leading devotional exercises. A very helpful paper was given from John 14, "I will come to you." Appeals were received from Sisters Penny and Zebina. Gretings were received through Mrs. Zelius from the C.W.H.M. in Ontario, California. Mention was made of the loss we have sustained in the death of our beloved hon. president, Mrs. A. K. Thurgood. Resolved, that we place upon our minutes a resolution expressing our deep regret at the death of our organizer and permanent hon. president, the late Mrs. Antoinette K. Thurgood, and express our appreciation of her work amongst the sisterhood of Australia, especially her work in Melbourne.

Our Future Work.—The sisters were urged to do their utmost in organising Women's Mission Bands in all our churches. A vote of thanks was tendered the Catering Committee for the able manner in which they catered for meals at General Conference, special mention being made of Mrs. R. Lyall, Mrs. W. C. Craigie, and Miss Connor.

Congratulations to Mr. and Mrs. J. Pittman on attaining to their golden wedding.

Additions from Bible Schools: Aescot Vale, 1; Hawthorn, 1; Middle Park, 7; Footscray, 10; Prahran, 1; Williamstown, 1; Lygon-st., 4; South Melbourne, 1; Brunswick, 6; Fitzroy, 3; Burnley, 2; North Carlton, 5; North Richmond, 1.

Home Missions.—There have been 43 additions since March 1. Good work is being done by our Home Mission workers. We have now 31 men at work.—Mrs. T. Hagger, Supt.

Benevolent Asylum.—The Cheltenham C.E. Society and friends took charge of the meeting on April 28. A good number of old folk came along and their singing was good to hear. A short address was given by Mr. A. P. Wilson, on "Healing the Blind Man." A solo was given by Miss E. Mack, and recitation by Miss Ethel Martin. It would be a great advantage to this work if we had a small folding organ to carry into the wards to sing to those in bed; they often ask for it. The meetings are much appreciated. Northcote and Preston visit the Asylum on May 26.—E. A. Wilson, Supt.

General Dress.—The usual monthly meeting was held on April 23; attendance good. A large number of garments were cut out and made, 25 garments were sent to four needy cases, 10/6 was given for a pair of boots to enable a lad to go to work to assist his parents. Parcels of new garments were received from Mrs. Zelius and Mrs. Funnell (Hawthorn). Cash received: Mrs. Zelius, 5/6; Mack, 1/10; 1/10. Will the givers please accept our thanks.—E. A. Martin, Supt.

Committees are as follows:—Home Missions: Supt. Mrs. T. Hagger; Sisters Craigie, Mills, Haddon, A. Lyall, Thompson, Forbes, Griffith, A. J. Hagger, Paul. General Dress: Supt. Mrs. C. H. Martin; Sisters Cousins, Kemp, Connor, Ze-

lius, Anderson, Conning, Illingworth, Mosley, Cameron, Foreign Missions; Supt. Mrs. R. Lyall; Sisters R. Emms, A. Baker; Hospital Visitation: Supt. Mrs. W. C. Thurgood; Sisters: Temperance, Morris, Petchey, Tully, Price, Temperance; Supt. Miss Darley; Sisters Ray, Burrows, Holmes, Walker, Brown, Prayer Meeting; Supt. Mrs. Trimmick; Sisters Wilson, Sharp, Kelly, Baker, Nelson; Benevolent Asylum: Supt. Mrs. A. P. Wilson; Isolated Sisters: Supt. Mrs. J. S. M. McIntosh; Obituary: Supt. Miss Hill.

Syllabus for year 1915-16.—June devotions led by Mrs. O. A. Walker; an address, "A Worker Vision," by Mrs. Ludbrook. July, Mrs. Hamman, devotions; a paper on "Service with Enthusiasm," by Miss Herbert. August, Mrs. Clay, devotions; Temperance address by Bro. A. P. Pittman; September, Miss Hill, devotion; Mr. J. Pittman will speak on "Hospital Visitation." October, Mrs. McCrackent, devotions; a paper on "Allegiance to Christ and the Church," by Mrs. Emms; November, Mrs. Heiler, devotions; a paper on "Living Service for a Living Christ," by Mrs. Kelly; December, Mrs. Chown, devotion; a paper, "The Conquering Christ for Lands in Bondage," by Mrs. S. G. Griffith; February, Mrs. J. Pittman, devotions; "A Talk on Home Missions," Mrs. T. Hagger; March, Miss Jerrams, devotions; "How can we best Christianise our Money Power?" Mrs. W. L. Ewers. April, devotions led by Mrs. A. P. Wilson.

Next meeting of Executive will be held in the Hall, Swanston-st., on Friday, June 4, at 2.30 prompt. Mrs. O. A. Walker leads devotional exercises. Mrs. Ludbrook will give an address on "A Worker Vision." A full attendance is requested. All sisters cordially invited.—L.R.

Temperance and Social Questions Department.

At the instance of the above department of the Churches of Christ in Victoria, a circular was sent to all our churches, enquiring concerning several things:

1. Whether the church had any Temperance organisations in connection with its work;
2. Whether they were represented officially on any No License League;
3. Whether they would appoint a living link in connection with our department, and
4. Asking the church to send an emphatic protest to the M.P. for their district regarding the introduction of the totalisator.

We desire to thank 23 churches for replies "Where are the nine?" The following is the result:—

- Q 1. *Re* Temperance Agencies, Nil, 11. *C.E. Societies*, 6. Other means, 9.
Q 2. *Re* No-License Leagues, Nil, 15. Yes, 8.
Q 3. *Re* Living Link, 18 appointed.
Q 4. *Re* Totalisator. Protest sent, 3. Considering, 8. No reply, 12.

This Committee urges that all our churches have some definite Temperance work in hand. "The fields are white." Put in the sickle and reap.—A. P. Wilson, Secretary.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Salaries of Evangedists: Erskineville, 10; Marrat, 10/14/6.

From Churches, per Collectors: St. Peters, 11/17; Marrickville, 11/13/10.

Individuals: Anon, 10; Bro. Graham, 11; Sister Missy by Winter, 15.

Conference Contributions: North Sydney, 11; Hornsby, 11; Seven Hills, 5/1; Bungawabyn, 5/1; Lidcombe, 10/1; Lane, 11; Killbuck, 5/1; Canley Vale, 5/1; Lismore, 11.

Miscellaneous: Dividend from the Chapel Extension Fund on shares presented to this Committee, 13/10/1; Speaking plans, Hornsby, 2/6; 2/6.

Conference, £1/16/-; Cash Offering, Home Mission Rally, £13/13/6 (Promises, £13/8/6); Melbourne Brother, £1/15/-; W. E. Day, £1; Sale of Copies of Constitution, 5/3.

Total Receipts so far for Conference year, £119 6/-; the expenditure for the same period, £295 6/-; Overdraft at date, £175/18/10.

H. H. Hall, Treasurer, Messiter-st., Canterbury, N.S.W. May 18, 1915.

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From the Field—Continued.

gave a very fine address. Last Lord's day the mechanics were well attended. Bro. Eritas gave an excellent address, which was appreciated. We were pleased to see Sister Mrs. Craig with us again, after a prolonged stay in the country; also Sister Mrs. Glyzer, who was laid aside for a time through illness. Bro. Upton was received into fellowship by letter. There was a good gathering at the gospel meeting. Bro. Mudgie gave a fine discourse on "Pure Religion."—T.M., May 23.

NORTH FITZROY.—Splendid meetings here all day Sunday, the evening meeting being an exceptionally fine one. In spite of the cold weather, members and friends seemed to have made up their minds to mark the opening of the preacher's 14th year of service with large attendances. After an address on "A Threefold Deliverance," a lady decided for Christ. Prospects are bright for several additions. Our monthly collection for the unemployed realised a good sum. Attendances at the Bible School are still good, new scholars being received every Sunday.—J.B.

BALLARAT.—Good meetings at all services today. A good address was given by A. E. Pitts, at the worship meeting. The Adult Bible Class had a total of 70; we are striving for the century. Although the night was wet, there was a good attendance at the gospel service, when two (man and wife) made the good confession, in response to Bro. Long's appeal. We rejoice in having secured the services of A. G. Saunders and W. H. Clay for our jubilee mission, which commences on June 13th. Belgian Relief Fund collection amounted to £2/5/-.

NORTHCOLE.—Lord's day, May 15, Bro. Clay and Harcer addressed good gatherings, May 20, we had Bro. Seymour, from Bendigo, with us. He addressed the church in the morning, and at the gospel meeting delivered a rousing and thoughtful sermon to a good attendance. At the close a young man stepped out and confessed Christ. Our Bible School is preparing for the anniversary on June 6th.—I.C.

CHILTERNHAM.—Today's services had the anniversary as a prominent feature. At both the morning and evening meetings we were favored with addresses of a high class. At the morning meeting we extended the hand of fellowship to our young sister whose confession was previously reported. Geo. E. Moore, from Brighton, gave a discourse on "The Gift of the Spirit," which was much appreciated. The evening meeting was a good one, the building being full. The subject of the address was "The Power of the Resurrection," the speaker being Mr. Hugh Jones, Presbyterian minister at Mordiallo, who exchanged with A. P. Wilson. Athens were rendered by the choir in a highly meritorious manner. The Bible School was very small, all the elder scholars were in attendance at a local patriotic meeting.—F.W.M., May 23.

ICHUCA.—We had good meetings yesterday. Bro. Beard exhorted the church, and at the close of W. J. Nankivill's message we had the joy of hearing one man make the good confession. Three of our old Bible School scholars have been wounded in action at the Dardanelles.—E. Darlow, May 23.

RYNION CIRCUIT.—We had a nice number present at this morning's meeting in Taradale, and the water delivered an address on an Empire topic. Rynion had a contingent of Sunday School scholars present, and one new scholar. A fair number at the Bible Class. All the school signed the Kitchener Pledge, and others are asking to do so. This means we will have to arrange for a fresh supply of pledge cards. To-night we had a good meeting, the subject being "Units of our great Empire." Several members of the "Trench People's Society" rendered a chorus, and the hall was artistically decorated with national flags by Sister N. H. Harman, convener of our Flower and Sunshine Committee. Bro. Wakely is now giving every alternate week end to Drummond, organizing a Sunday School and Bible Class in

that place. Sickness is prevalent just now. Sister Nina Harman has had a poisoned hand, and has been under two painful operations. Sisters Lucy and Eliza Smith are at present in the public hospital, with hope for a speedy recovery in all cases. The sisters of the church are now busy under the auspices of the Red Cross League, sewing for our soldiers.—J. E. Shipway.

BRIGHTON.—Rain did not interfere very much with our morning meeting, at which we enjoyed another big meeting, and a powerful evangelistic sermon by Bro. Moore on "Why I am a Preacher of the Church of Christ." In our public prayers to-day we made mention of Bro. Jack Mills, who has been wounded at the Dardanelles. One young woman was baptised at to-night's service. £1/6/2 was collected to-night for the Belgians.—R.C.

BURNLEY.—All our meetings were well attended to-day. The wet weather did not stop members from coming to church. This morning Bro. Henderson gave us a good address, and in the evening he preached to a good attendance, the title of his address being "The Sower." We enjoyed a solo by Sister Rose Rutledge. The church extends its sympathy to Sister G. Hall in her recent bereavement, through losing her only son, Major R. W. Wells, killed in action at the Dardanelles.—J.A.C.

HAWTHORN.—Bro. Abercrombie, who is preaching for us pending the appointment of a permanent evangelist, has given us some very fine addresses. We have had one confession lately—a lad from the Bible School. Our Wednesday night prayer meetings are growing in interest. Bro. Abercrombie is discussing helpful and practical subjects.—P.R.

SOUTH MELBOURNE.—"Opportunity" was the subject of Bro. Clay's address at the gospel service last Lord's day. At our morning meeting S. Northeast presided, and Bro. Les. Verec exhorted. Sister Mrs. H. Webster, formerly Sister Miss F. Casson, was received into fellowship on Swanston-st. Mr. Hazlett, husband of Sister Hazlett, of Boort, and also a member of the expeditionary force, who expects to sail this week for the front, confessed Christ at our morning meeting, and was baptised at the evening service; and a lad, the son of Sister Thomas, who had previously confessed Christ, also obeyed his Lord. Bro. Clay, on behalf of the Bible Class, presented Sister Beatrice Bowers with a handsome tea set on the eve of her marriage with Bro. Fred Southgate. By request, Bro. and Sister Clay rendered a duet, "My Mother's Bible," at the gospel meeting, which was highly appreciated.—E.C.

GEELONG.—Wednesday, May 19, the Ladies' Aid Society held an American tea, which was very successful, a good sum being added to their banking account. There were 110 at the prayer service on Thursday, 20 of whom were new converts. G. Chandler baptised seven after the meeting. On Lord's day morning Bro. Chandler exhorted; one was received into fellowship, also one by letter. At night Bro. Chandler preached to a good audience on "Crowded Out." Mr. Geo. Robertson sang a solo. Five stepped out for Christ at the close of the service.—W.I.L., May 24.

DRUMMOND.—Yesterday we re-opened our Bible School, and started a Bible Class. Although fifteen were present, A. Mudford has been chosen secretary.—D. Wakeley, May 24.

PRAHRAN.—Our meetings last Lord's day were all well attended, especially the gospel meeting, the chapel being packed. Bro. Gordon's addresses are much appreciated, and the interest in the meetings is growing. The Victoria (girls') Club has been enrolling new members each week.—A.F.M.

CARLTON (Lygon-st.).—Nice meetings on Lord's day. In the morning the Sisters' Choir, from

Unley, S.A., fellowshiped with us. One young brother received by letter. At night S. G. Griffith took for his subject "Grace for Every Need."—One confession.—J.M.C.

NEWMARKET.—Several members and friends are at present ill. Mrs. Ferguson, seur. (aged almost 91), and Mrs. Sharp, have both had bad accidents, but are now progressing well. Mrs. Knowles has suffered acutely of late. Others have minor ailments. The brethren had the pleasure of hearing Bro. McCrackett yesterday morning. Last night five of our Bible School girls confessed Christ. This was an occasion of great joy to our faithful Bible School workers. The Red Cross Sewing Class is doing fine work. We would ask friends to read their advertisement in another column.—J. L. Mudford, May 24.

EMERALD (Township).—We held our opening services last Lord's day. All the members were present, and a number of visiting members. C. R. Hall was with us, and gave a fine exhortation on "Tasks and Visions." There was a fine meeting at night, when Bro. Hall preached. Despite the wet and cold, we had a good meeting on Monday night, and a bright service. The prospects are such that we trust a good work will be done here. Hall is going to home, and we are waiting the arrival of Bro. Wakefield to continue the mission.—W. Boldman, May 24.

S.A. Home Mission Notes.

J. W. Caines has resigned his work at Gosla to take effect on July 25, as he is going to America. He will be missed.

Owing to the appointment of I. A. Paternoster as Secretary of the Federal Foreign Mission Committee, that body has voted him £1 per week in partial recognition of his work. Bro. Paternoster will, however, really have no increase of salary, as he relinquished £1 per week of the subsidy hitherto paid to the Prospect church from the Home Mission Committee.

It has been decided to recommend a week of self-denial, commencing July 25, for Home Mission work, the results to be collected on Lord's day, August 1. The state of the funds necessitates much self-sacrifice, as they are already £150 behind, with a long time to wait for harvest.

The secretary of the Y.M.C.A. has asked the Committee's consent to Chaplain E. W. Pittman devoting an evening a week to the organisation of classes for Bible study among the recruits at the Mitcham Camp. The idea is to form groups of twelve, with leader for each. Consent was cheerfully given.

As A. J. Fischer's horse snuff has a long red, a brother at Ungarra has supplied him with another for the time being.

Reports from the fields are encouraging.—D. A. Ewers, May 24.

"Slovenliness in the conduct of the meeting" was the subject of a talk to the London Brotherhood Speakers' League by Dr. Hayward, author of expert books on educational method. Some of his criticisms and suggestions might well be passed on to churches. He protested against the careless reading of the Scripture Lesson, very often chosen haphazard, by a man who had not previously studied or even glanced at it. He decried even the habit of sending a man to read a Scripture passage intelligently and to bring out in expression its varying shades of emotion and meaning unless he had studied the emotional changes and the shades of meaning beforehand. He thought the reading of the lesson aloud ought to be treated with reverence in advance. The Bible was not to be treated as a commonplace, but as a solemnly sacred text. He said that the great disrespect by the common student to reading of it. Dr. Hayward spoke faithfully of speakers who have an clearly-concreted and definite subject, "and so talk about Brotherhood." He said they have got nothing else to say. "I would like them to give biographical addresses, for nothing appealed more to men than the word-painting of heroes."

Here and There

J. P. Seymour, of Bendigo, spoke at Northcote, Vic., last Sunday; at the close of the evening address there was one confession.

In the list of prayer meeting topics published last week, that of the week ending December 25 should have been "The Christmas Message, and International Peace."

The Croydon Bible School anniversary was held last Sunday and Tuesday. On Sunday, T. Hagger preached to good congregations, and on Tuesday night Will. Heiler was the speaker.

A Bible School will be opened at Maroubra, N.S.W., next Lord's day, 30th inst., by the Lilyville Church. The church on that day will celebrate its anniversary and surely this is a beautiful form of celebration.

The Federal Treasurer acknowledges re G. T. Wallen Equipment Fund: Paddington Church, 25, Belmore Church, 5/6. Also use of communion service generously lent by Bro. and Sister A. Morris, of the City Temple.

Some Victorian church secretaries have not yet forwarded church offerings from Bible School Day. It will greatly help if the money can be sent during the next week. Send to Mr. Reg. Emiss, 45 Dandenong-road, Malvern.

The Victorian Women's Conference Secretary wishes to know what circulars and syllabuses re Women's Mission Bands have been sent out to all our churches. If sisters interested will ask their church secretaries for same, they will receive them.

G. J. Mackay, Baptist minister, is in residence at Broadmeadows, Vic., camp, as chaplain representing the Baptists, Congregationalists, and Churches of Christ. Preachers and others are asked to send on the names of young men in the camp to him.

All-day meeting in Swanston-st., chapel on the King's Birthday (June 7). Friends attending will please bring their own provisions for lunch and tea. Tables, crockery, tea, hot water, and milk, will be found in the lecture hall. This should be a day of power and rich spiritual experiences.

All interested in Bible School work are reminded of the monthly conference of Bible School workers, to be held at Swanston-st. on Monday evening next, at 8 pm. Bro. Heiler will give an address on "The Big Day Problem," and discussion will follow. These meetings are open to all.

A reference to our church reports will show that a number of our members have had loved ones wounded at the front. Let us be sure to show our sympathy with those whose hearts are sad and anxious. Prayer should constantly be offered for our men, for Empire, and for a world more based on righteousness.

At last Victorian Conference a resolution was carried recommending the Home Mission Committee to inaugurate benevolent work and submit a scheme for its support to the churches. The matter has been gone into, and the Committee is of the opinion that the time is not opportune to undertake such work. It is to receive further consideration during the year.

Bro. R. Barr, junr., of Magill, S.A. has published a Hymn of Peace, which has been used in some of our churches. The metre and tune are those of our National Anthem. We quote one verse.

"Lord, in this darkest hour,
We own thy Sovereign power,
Thy might and grace;
Bid darkness turn to light,
Let nations in love unite,
Let war no longer blight,
The human race."

We occasionally receive complaints as to the lateness or irregularity of the delivery of the "Christian" in other States. We regret that any inconvenience should thus be caused either to our readers or to our faithful agents. We have to explain, however, that the papers are always delivered in the sorting room at G.P.O., Melbourne, in good time for despatch by Thursday's trains. We cannot do better than this. We have directed the attention of the postal authorities to the complaints.

Owing to the times, some of our subscribers have been reluctantly constrained to notify a temporary withdrawal. We regret this, even while we sympathise. We would make a special request to our agents, church secretaries and speakers to direct the attention of the brethren to our church paper, and to endeavor to increase our subscription list. We feel sure the result will be for the good of the cause. We would like to improve the paper, and this can only be possible if a greater number subscribe. We hope our agents, to whose help we are greatly indebted, will do their best to stimulate an interest. Our church institutions should be the last to suffer in a season of depression.

"That thousands of people have developed an interest in the Word of God, such as they had never known hitherto, is attested by the enormous increase in its circulation. Week by week for months past we have recorded the anxiety of the troops at home and abroad to receive portions of Scripture from the Scripture Gift Mission and the Pocket Testament League. Now the Bible Society reports that more Bibles than ever are in demand in various parts of the world, and that it has provided more than a million and-a-half Testaments and Gospels, in a score of different languages and in a dozen different countries, for the use of soldiers and sailors, prisoners and refugees. Let us pray that the inspired dictum may prove abundantly true: 'The entrance of thy words giveth light.'"

The Executive of the Women's Conference, in conjunction with the Home and Foreign Missionary Committees, entertained Bro. and Sister Jos. Pittman on Monday evening last in the Swanston-st. lecture hall, to celebrate their golden wedding anniversary of fifty years' work by our brother as an evangelist. Bro. R. Lyall filled the choir in a very happy manner. A number of musical items were rendered, and congratulatory addresses were given by Sister Mrs. Chown, on behalf of the Women's Conference Executive; Bro. H. E. Knott, on behalf of the Home Missionary Committee; Bro. H. E. Paine, on behalf of the Chinese Mission and brethren, and Bro. E. M. Ludbrook, on behalf of the Foreign Missionary Committee. W. C. Craigie, on behalf of those present and other subscribers, presented to Bro. and Sister Pittman a purse of gold. Sister and Bro. Pittman both responded very felicitously. The singing was a very pleasant one, and all who participated in it were glad to help honor a very worthy couple, and in this way to express appreciation of the life work of both.

A largely attended meeting was held at the Church of Christ, Grote-st., Adelaide, on Thursday evening, May 6th, to bid farewell to Chaplain Captain G. T. Walden. It was a representative gathering from all the city and suburban churches. The meeting was in charge of State Chaplain Captain E. W. Pittman and G. P. Cuttriss. The former presided, but both of these brethren gave excellent and timely addresses. Chaplain Captain A. C. Hill and Chaplain Colonel Metters of the Baptist Church, and Chaplain Captain A. H. Teece, of the Congregational Church, gave most interesting addresses. J. E. Thomas, president of the Federal Foreign Missionary Executive Committee, and B. W. Hunt-man, secretary of the State Federal Executive, also spoke. Bro. Walden responded in a cordial way. An offering was taken towards the expenses of Bro. Walden's equipment, amounting to 40s. In addition, A. J. Gard gave a cheque for a "day's organ." I. B. Gard has designed a fine graphophone with records. These special gifts to Bro. Walden will greatly aid him in his work with the soldiers. The Grote-st. choir

rendered some fine selections, the "Hallelujah Chorus," and a male quartette "Comrades in Arms." During Bro. Walden's visit to Adelaide he also gave stirring patriotic addresses at Park-st., Unley, and Grote-st. churches.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; and we may fix our attention constantly upon them, but we may also make the best of one another. By loving whatever is lovable in those around us, Love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

The Kingsbury forwards an extract from "The Lexington Herald" of Saturday, April 3, 1915, telling of

"GO-TO-SUNDAY-SCHOOL PROCLAMATION ISSUED."

Governor McCreary Calls on All Kentuckians To Attend April 25."

The proclamation reads as follows:—

"The first Statewide Go-to-Sunday School Day was observed with such marked success on May 3, 1914, at which time the Sunday School attendance in our State increased from 300,000 to 600,000, and 20,000 of these visitors became permanent members of the Sunday School, and the success of this day in Kentucky had led other States to appoint Go-to-Sunday School Days; the Kentucky Sunday School Association has appointed April 25 as the second annual Go-to-Sunday School Day and has planned a campaign for new members for the Sunday School in every part of the State. The Sunday Schools of all denominations will observe this day, and are issuing invitations to all our citizens to attend Sunday School on April 25. All those who desire a Christian citizenship for our State, should unite in the hearty support of every movement which makes for character and Christianity; The Sunday School has something for every life and all of life; Therefore, I, James B. McCreary, Governor of the Commonwealth of Kentucky, call upon all Kentuckians and the visitors with their families to attend Sunday School in the church of their choice on April 25, 1915, that they may give encouragement and honor to those who teach in these schools, and that they may see the work which is being done, and that they may in their service worship their God. It would be a surprising innovation to have an Australian governor with the power and inclination to issue such a proclamation.

MARRIAGE

BROWN—(GROOM).—(Silver Wedding.) On the 23rd of May, 1824, at Brunswick, by W. T. Chapman, evangelist, Walter, second eldest son of Matthew and Annie Brown, and Mary, third eldest daughter of Benjamin and the late Lucy Groom, of North Fitzroy. Present address, "Walmar," Donald-st., North Brunswick.

IN MEMORIAM.

WHITING.—In loving memory of dear father, Thomas Whiting, who passed away on February 3, 1908; also dear mother, Jane Whiting, who passed away on May 14, 1914.

The parents will have left us,

But then this thought is sweet,

They have gone to be with Jesus,

And we again shall meet.

—Inserted by their affectionate family, Balaklava, S.A.

WANTED.

Wanted by the Newmarket Church of Christ Red Cross Sewing Class, gifts of cash or of materials (e.g., bannel, wool, flannel, etc.); handbags; home-made jams, cocoa, hard soap, etc.; and necessary articles for sick and wounded soldiers. Gifts may be forwarded to, or left with, Mrs. Mulford, President, 76 Munro-st., Ascot Vale, or Miss Mitchell, Secretary (next Austral Co.), 529 Elizabeth-st., Melbourne.

The Society of Christian Endeavor.

May 30 to June 5—CONSECRATION
No Lock when the Lord Provides. John 6: 1-14.
While they are yet speaking. Dan. 9: 21-23.
Christ's way. Heb. 10: 19-23.
The healing of the centurion's servant. Luke 7: 1-10.
Christ the Truth. 1 John 5: 20.
Christ the Life. John 6: 33-40.
God our refuge. Psalm 46.

The Hallowing of Life.

"Let us worship and bow down; let us kneel before the Lord our Maker"—Psalm 95: 6.

An act of worship is intended to hallow the life. It is not a fleeting bit of ritualism, a spasm of homage which passes with the hour. It is purposed to be the expression of a mood in which everything in life is to be sanctified. Acts of worship are to create the atmosphere in which we live and move and have our being. Shall we say that the acts are to create attitudes, so that when we have the sanctuary the spirit of worship is to accompany us into our common life? I am to take the reverence of the church into the market. The spirit of adoration is to be with me in the country lane. Yes, a certain awe is to be at the background of my festivity, hallowing my movement, and making my laughter pure and sweet as the morning song of birds.

So do I say that when we go to worship we go to hallow life. The hour is spent in the service of the year. And let us remember that in these acts posture helps the mood for worship. "Let us worship... let us kneel." We add fresh difficulties to the soul when we deny it the helpmeet of the body. When the body brings the soul into it, hard to worship. A man with his hands in his pockets will find it difficult to pray. Yes, erect postures are unfriendly to adoration. And therefore let us make our bodies the servants of our souls. When we worship let our bodies manifest the wishful for me of the soul. "Let us worship and bow down; let us kneel before the Lord our Maker."—J. H. Jowett, in "British Weekly."

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