

Gambling and the Totalisator.

In view of the fact that very strong efforts are being made to induce Parliament to bring about the legalisation of the totalisator, the Council of Churches in Melbourne recently issued a manifesto on the subject, calling the attention of the community to the grave dangers which are inseparably associated with every form of gambling. Portion of this we reproduce, in the hope that our readers will be induced to help in the campaign as requested:—

Principles involved.

"Speaking generally there are two great principles, one or the other of which should never be absent from the transference of wealth from one party to the other. We refer to the principles of justice and benevolence. By the principle of justice we mean in this connection all these methods that pertain in the realm of commerce, such as barter, exchange, buying and selling, by which wealth righteously passes from man to man. By the principle of benevolence, we mean those acts of philanthropy, kindness, pity, by which, without compensation or payment, men hand wealth to the needy and the afflicted. It is evident that behind both these generic principles reason stands enthroned and dominant. But in every case of gambling the principle of justice is non-existent, and benevolence has no play. Every act of gambling is thus a sin against the reason, which is held in abeyance while wealth is placed at the disposal of hazard. It is clear to every thoughtful man that the greatest economic problems of our times naturally connect themselves with the difficulty of fairly and honestly distributing the wealth of the nation so as to apportion wages to labor, reward to merit, and need to justice. While modern civilisation throughout the world is righteously struggling to place industrial and philanthropic systems on just and permanent foundations, it appears to us to be a pitiable anachronism that any section of the community should attempt to persuade the legislature to recognise any method of the distribution of property that depends upon the shuffle of cards, the gyrations of a lottery barrel or the fortuitous allocations of the totalisator. To voluntarily hand over to blind chance and self-created hazard the products of foresight and indus-

try is surely an act that should receive, not the protection, but the condemnation of the Government.

A false analogy.

"It is not unusual to hear advocates of gambling argue that if gambling is wrong, then the insurance of life and property is also wrong, because here, too, is to be seen the spirit of gambling. We have often listened to this line of argument with just impatience. In gambling the risks are arbitrarily created; but in the case of life and property the risks are there naturally, and from the commencement. Insurance works not for the multiplication, but for the elimination of risks that belong to the realm of the unforeseen that always must, more or less, impinge upon human life and destiny. Inasmuch as insurance is a scientifically organised method designed to minimise risks and to neutralise their consequences, it stands as the very antithesis of every gambling transaction.

"The anti-social element in gambling becomes self-evident when we consider that the set purpose of the gambler is to make personal gain at the loss and pain of another. It was this aspect of gambling that caused the late Herbert Spencer, in his 'Study of Sociology,' to thus deliver himself:—

"Gambling is a kind of action by which pleasure is obtained at the cost of pain to another. The normal obtainment of gratification, or the money which purchases gratification, implies, firstly, that there has been put forth equivalent effort of a kind which in some way furthers the general good; and implies, secondly, that those from whom the money is received get directly or indirectly equivalent satisfaction. But in gambling the opposite happens. Benefit received does not imply effort put forth; and the happiness of the winner involves the misery of the loser. This kind of action is therefore anti-social, sears the sympathies, cultivates a hard egoism, and so produces general deterioration of character and conduct."

"Faced in this light, how contemptible is the sin of the professional gambler. He contributes nothing to the general wealth or intelligence of humanity, and thus sinks to the

level of a parasite. He is guilty of a crime against human brotherhood. However the professional gambler may juggle with facts, he stands condemned by the consensus of human opinion as a man who has little or no honor in his nature—a danger to himself and a menace to society.

Terrible effects.

"While conscious of a strong disinclination to regard all gamblers as dishonest, we are, nevertheless, convinced both by reason and experience that they dally with a passion that has been the undoing of vast multitudes of men and women. Some time ago, in New South Wales, Mr. Justice Pring, who has done much to arouse the public conscience on this question, said, while passing sentence upon a young man for embezzling £1000, 'There is hardly a newspaper you pick up but in it you see some young man has been brought to his downfall by yielding to the cursed fascination of betting. You talk about drink, it is not responsible for half the crime that betting and gambling are.' And from New Zealand, where the totalisator was legalised with the hope expressed that it would diminish gambling, Mr. Justice Cooper, at a great anti-gambling demonstration, sent out this solemn warning to the world:—"A very large proportion of the crimes of forgery, embezzlement, and breaches of trust were committed by those who had become victims of the gambling habit. Our welfare was being menaced, and the tone of the community was lowered by prevalence of the habit. As long as gambling was not considered immoral by the community generally; as long as it was winked at by the churches, favored in a respectable form in society drawing-rooms, looked on as a legitimate mode of recreation, quite pardonable, if not almost, so long would it flourish, and, head-headed, strike with its poison fangs and claim its victims in every section of society. Men and women should learn that gambling was vicious and immoral, and against the best interests of the home, the family, and the State."

"In view of this exposition, supported as it is by the testimonies of Judges, magistrates, journalists, and statesmen of the highest gifts and the longest experience, we earnestly entreat all churches, friendly and

benefit societies, corporations of trade and industry, heads of colleges and schools, patriotic associations, and all who claim to stand for the best interests of the State to join with us in carrying out the following programme:—

"1. Educating public opinion upon—(a) The essential immorality of gambling; (b) The deterioration of character which invariably stains the gambler's life; and (c) the terrible penal consequences entailed upon the State.

"2. The rigorous and impartial enforcement of existing laws, so recently won in this State by a social reform movement that succeeded in mightily moving the whole community.

"3. The demand for new laws wherever existing law is shown to be inadequate.

"Ministers are requested to give prominence to this matter in their public utterances, as the subject is at this juncture most important."

Editorial Notes

The Price of Blood.

A writer in the "A.C. World" draws attention to the press reports of the profits of one of the Sydney breweries for the six months ending March 31. The amount was £188,773. This represents a profit of a fraction over two shillings for every person in New South Wales, or over four shillings a year. This, too, it will be noted, was for a period of war and drought, when the spending power of the people was restricted. When we remember there are several other breweries, besides wine and spirit merchants, it is evident the profits of the traffic must be tremendous. It is this immense gain that makes moral legislation so difficult. This is the price paid in return for degradation and crime, for sorrow and death. It is the price of blood.

Protestantism in Rome.

The "Missionary Review of the World" contains an account of the opening of the new Waldensian church in Rome, the old one proving too small for the growing congregation. The new building is situated in Piazza Cavour, not far from the Vatican itself, and within a few steps of the spot where the Protestant, Gian Luigi Pascale, was burnt at the stake by Pope Caraffan on September 16, 1560. It is a fine structure, accommodating from 1200 to 1500 people. The gospel is progressing in Italy, thanks to the fact that the authority of the Pope is circumscribed. Previous to 1848 the Waldensian Christians were confined to narrow alleys, were not allowed to enter an Italian University, and could not be raised to the rank of an officer in the Italian army. The erection of the new church building in Rome is a triumph for Protestantism, but must be an eyeore to the Roman Catholic authorities.

The Distinctive Note.

Our workers in the past have met with considerable encouragement in evangelistic efforts, and are admittedly behind no people in Australasia in this recruiting success. This is doubtless largely owing to the distinctive note that has ever characterised their preaching. They are persuaded that as a people we have a distinctive mission, and in this profound conviction they have pleaded for a return to the New Testament plan of salvation. The public like a definite outspoken message, and are not readily influenced by timid and pious platitudes. Without Christ men are sinners, and must be lost. The way to become Christians is to accept Jesus as the Son of God who died for our sins, and with unfeigned repentance to confess our faith and be baptised. The faithful proclamation of the facts, commands, and promises of the gospel, together with the solemn warnings of the inevitable punishment of those who reject or neglect the great salvation, has not failed to win men and women in the past, nor will it fail in the future. Any toning down of the gospel message is simply suicidal. Even as a matter of policy, apart from the question of faithfulness, nothing is to be gained by trimming our sails to catch the breezes of popularity. A loving, earnest, uncompromising presentation of the old Jerusalem gospel is the surest and shortest road to success. As a matter of simple fact people are more readily won by a message, the acceptance of which means sacrifice to them, and are worth more when they are won. This has been the secret of our success. We have called upon sinners to openly confess and be baptised, and we have urged sectarians to come out of denominationalism and unite with us in our plea for an unreserved return to the spirit, ordinance and polity of New Testament Christianity. It were too much to affirm that our methods of work or modes of expression have always been the wisest, but that our position is unassailable and our plea irresistible the record of the past hundred years abundantly manifests. Now that our position has been gained among the strong religious forces of the land, and we can therefore no longer be ignored, we meet with much more cordiality from our denominational neighbors. This is well, and should be appreciated, but if we are to continue to maintain our progress it can only be by the continued faithful proclamation of the distinctive principles, the unambiguous advocacy of which has been so blessed. It is quite conceivable that the fellowship of those who at one time withheld their sympathy may be less helpful to the cause we are pleading than their lack of co-operation. It will certainly be so if it should lead to any compromise of principle on our part. We are not likely, nor can we afford, to kick away the ladder by which we have reached our present position, as it is still required for others. It is by "speaking the truth in love" that we shall "grow up in all things into him who is the head." Truth without love on the one hand, or love at the expense of

truth on the other, must necessarily dwarf our spiritual life and arrest our progress.

The Public and the Publicans.

The pressure of public opinion in Victoria is so great that the Government is engineering a Bill for cutting off three hours' trade in the morning, and two at night from the publicans' time for selling alcohol. Even the "Argus" admits there is a general sentiment in favor of early closing, and the Government evidently hope, by giving way to this extent, to satisfy the public, if not the publican. But, as a matter of fact, the measure of reform is too paltry to please anybody. Why not place the drink trader in the same class as the trader in groceries or drapery, and close the bar at six o'clock? Why should the man who sells that which is admittedly a curse to the country be allowed three hours advantage over the man who supplies the necessities of food and clothing? If the ministry has not sufficient courage to take this step, why not submit the matter to the decision of the public by a referendum as in South Australia? Our drink advocates contend that the public are opposed to early closing. Very well; give them the opportunity of saying so. The public houses avowedly exist to suit the convenience of the public, and there should be no hesitation in allowing the public to decide whether they are required after other business places are closed. But the drink interest is mighty, and there is too much money in the traffic for the interests of the community to be allowed to count if it can possibly be prevented.

"The Glorious Fourth."

The fourth of July, the anniversary of the Declaration of Independence, is the great day in the United States. One hundred and twenty-nine years ago the British Colonies, with a population about half that of Australia and New Zealand to-day, threw off the British yoke, and after a severe struggle succeeded in achieving their independence. The fourth of July, 1915, is a day to be celebrated in Australia as well as in America, as the day for the declaration of freedom from the slavery of idolatry and superstition in heathen lands, where our missionaries are laboring. Our American cousins celebrate their day with pyrotechnical displays, and spread-eagle oratory. We hope to spend ours by the expenditure of money, not for squibs and explosives, but to send the bread of life to the starving souls of India, Japan, China, and the South Sea Islands. Never has the appeal of our Foreign Mission Committee been more urgent than it is this year. The drought, and the many calls for various funds connected more or less directly with the great war, are calculated to seriously interfere with the annual offering on July 4, and if this falls short of requirements it will be little short of a calamity. The work of the Lord in the regions beyond must not be allowed to suffer, and preparations should at once be made to meet the special demands of the case. Thus we shall be enabled fittingly to celebrate the "glorious Fourth."

America Revisited.

A. C. Rankine.

Of all cities in the world, surely the city of Los Angeles must be first in evidence for the number of different cults and sects. Verily their name is legion. Leading Christian men of America admit this. The number of these sects continues to increase. It is positively remarkable how some of these teachings can be received by people of any intelligence whatever. And yet when one considers how ignorant the masses are regarding the Word of God, it is easy to conceive how people may be led to accept the teachings of men. When the divine standard of truth is unknown, it cannot be acknowledged. One man's views may be considered as good as another. And this is just the condition of things to-day.

Teachers claiming authority are propagating their subtle doctrines of every kind, and the uneducated are easy-going. It is astonishing with what persistency these false doctrines are promulgated. Vast sums of money are spent in this city in order to make known the views held by the various cults.

It must be remembered that this city is visited by thousands of tourists every year. It is now, with a population of six hundred thousand, the largest city this side of St. Louis. One is struck with the hundreds of rooming houses all over the city. Many streets are absolutely taken up with great apartment houses, all having flats or furnished rooms to let, or occupied. Hundreds of people come from the cold East into California and spend the winter months here. When this is considered it will be seen that it is to the advantage of these cults to get people indoctrinated with their beliefs so that they may prove to be missionary agents wherever they go.

My observations thus far have forced me to the conclusion that a number of preachers in this country are handling the Word of God deceitfully. They are throwing discredit upon some parts of the old book; and by statements made in my hearing in this city, I gather that a large number of colleges and theological seminaries of this country are turning out men who disbelieve in many parts of the Bible.

Dr. Arno Gaebelein, of New York, the great author and Bible lecturer, who has been here, on several occasions made the assertion that infidel notions were now being taught in most of the colleges. For ten days this man gave addresses here. I heard most of them, and it was a treat to hear him. He speaks eight languages fluently, and is a highly cultured man. All the great universities have offered him degrees, but he will not accept any. He belongs to the open brethren. The Bible Institute people got him to come here and lecture on the Bible. He has many calls upon his time. One afternoon Dr. Torrey, who was presiding over his meeting, said, in speaking about denominations, "that it did not matter to him what

church a man belonged to so long as he loved Christ and preached the whole Bible." He further remarked that he did not really know to what church Bro. Gaebelein belonged; he thought it was the German Methodist." Mr. Gaebelein loudly remarked, in presence of hundreds of people, "I belong to the church the Apostle Paul belonged to." Dr. Torrey shook hands with him, and said, "That is the church to which I belong."

Dr. W. B. Riley, of the city of Minneapolis, Baptist preacher, is now here for a month giving addresses and preaching under the auspices of the Bible Institute. I have heard all his addresses on the book of Jonah. Dr. Riley is an able man, and has published a number of volumes. In one address he went after the higher critics, and said, "That these Bible Institutes are going to be competitors to the infidel seminaries and colleges all over this land. The theological seminaries take our money and traduce our faith." There is a statement of doctrine adopted by the directors of the Bible Institute which every officer and teacher will be required to sign once a year. Concerning the Bible itself, the following is maintained: The Bible, consisting of all the books of the Old and New Testaments, is the Word of God, a supernaturally-given revelation from God

himself, concerning himself, his being, nature, character, will and purposes; and concerning man, his nature, need, duty and destiny. The Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teachings and record of historical facts. They are without error or defect of any kind. Other items are in brief: The Trinity of the Godhead, Deity of Christ, Personality of the Holy Spirit, The Church the body and bride of Christ, Substitutionary Atonement, Necessity of the New Birth, Maintenance of Good Works, Second Coming of Christ, Immortality of the Spirit, Resurrection of the Body, the Life Everlasting of Believers, the Endless Punishment of the Impenitent, the Reality and Personality of Satan.

Our own College of the Bible at Glen Iris should be valued more and more by our Australian brotherhood. Thus far we know the old Book is honored in its teachings. It would be well that provision should be made so that the brotherhood and those who give their means to support the institution could be assured of the fact that no teacher of the future will be allowed to remain in the employ of the institution as a professor who throws discredit upon the inspired Book. That class of teacher has crept into the church and college here; and who shall say that they will not in future days worm their way into our own institutions in Australia?

Our Christian love to all the brotherhood. I begin a mission in our Westside church in this city next week. The church is small at present, and needs a lift.

The Present Crisis.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light.

Hast thou chosen, O my people, with whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels, to enshield her from all wrong.

backward look across the ages, and the beacon moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the foreboding cry
Of those Crises, God's stern winners, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

Then to side with Truth is noble when we share her wretched cruci,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes,—they were souls that stood alone
While the men they agonised for hurled the contumacious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounds of anguish number how each generation learned
One new word of that grand *Credo* which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

—James Russell Lowell.

A Prayer for the Tempted.

Bible School Lesson for June 20, Psalm 141.

W. C. McCallum.

The heart of man has ever been the battle ground between the good and the bad, between the low impulse and the high. There has, however, been but little doubt in human hearts as to which way the struggle ought to go. Only in fitful moments or in abnormal cases have men been willing to think that the low road was the one they ought to follow. They have never been able to shut out for any length of time the vision of the high white pathway that leads to better things, nor been able to stifle effectually the promptings of that spirit, kindred to God, that impels them upward.

It is the persistency of this conviction that the good ought to dominate, and the impossibility of any contentment of spirit unless the right prevails, that lends intensity to the prayer of the tempted. Though we are surrounded by those who have given up the fight and in turn become snares for others in that with which they have been ensnared, though the call of the flesh within us answer the call of the world without with such an insistent response that we feel our grip on better things slipping, yet we know that this ought not to be, and even as the meshes of the net entangle our feet we cry with an abandon of need to God for help.

The one hundred and forty-first Psalm is one of these prayers for help to overcome temptation. The exact nature of the sin into which the tempted is being enticed is not set forth. It is a sin in which men take part as a company and a course of transgression that yields the spoil of "dainties" as one of its rewards. Some compact of spoliation, or enterprise of fraud, a companionship in vice and excesses or association in robbery and enjoyment of ill-gotten gains, any of these would fit in with the words of the psalm. It is a sin also into which an endeavor is being made to entrap him. He is not only being tempted, but driven. Not only are the tempting spoils of sin held out, but the snares have been laid for his feet.

The psalm begins with a prayer to be heard. The need of the tempted is great and immediate. The cry is "Make haste unto me." Then follows the prayer for God's protection and help. The psalmist prays that he may be kept in speech and in thought, so that he may not take part with others in sin, or join with them in enjoying the spoils of it. The "dainties" referred to are these fruits of the sinful course, not necessarily intemperate excesses, but probably in view of the association having something of that character. The prayer that the Lord set a watch before his mouth, and keep the door of his lips, and keep his heart from being inclined to any evil thing, shows how

clearly the psalmist understood the connection between thought, speech and action. The tempters had been thrusting the thought of their doings, their successes and their pleasures into his mind, so that he had felt in his heart the lure of their temptation, and was in danger of giving utterance to his feelings in the matter. But he sees the next and the impending evil that lies before the heart inclined to evil things, and the unguarded lips; it is "to practise wicked works with men that work iniquity." If they had only seen, if they had only known how intimately act is bound up with thought, how many would have taken warning in time and joined in the prayer of the tempted that God would keep them from all evil in thought and in speech.

In this psalm, and in many other places in the psalms, we have the suggestion of the power and persuasiveness of companionship in sin. Like weeds that seek the richest patches of soil, so there are many sins that take root in the best of our human nature. The desire for companionship and our delight in it is a beautiful thing. Out of this has sprung much of the best that men have been able to achieve. This passion for companionship is often better understood and more liberally catered for by those that are busy for evil than those who ought to be at work for good. One of the mighty holds of the drink traffic lies in its use or abuse of the social instinct in men. The church has been learning in this direction, but has yet far to go in making an adequate use of this passion for companionship in attracting men to things that belong to the kingdom of God.

From this companionship in sin the psalmist desires to turn to the help and fellowship of the righteous. The chastisement and the reproof of the righteous he is ready to welcome. The righteous, he that desires to be upright in his own life and promote righteousness among others, has always found it necessary to exercise correction and reproof. We are naturally resentful of it, and it is true that it has been sadly abused by those who called themselves righteous, and also by the upright themselves, yet much cheap and shallow ridicule has been indulged in with regard to the necessary task of reproof on the part of those who have it in their hearts to desire better things for their fellows. A recognition of the legitimate function of correction and reproof and a knowledge of the wholesome effects of its exercise when wisely and properly carried out should lead us to count such correction a kindness.

The psalmist does not only desire the guidance of the righteous, but would iden-

tify himself with them. The allurements of a companionship in wrong are thwarted by an association in good. There is a difference of opinion as to the correct rendering of the latter part of the 5th verse, but it seems more in keeping with the thought to prefer the rendering of the Authorised version, and thus it is a declaration by the psalmist that his prayer shall be, i.e., for the righteous, in their calamities, and the 6th verse would follow with the statement that when their judges, the men who had performed for him the kindly office of correction and reproof, should be overthrown by calamity, then he would perform the task of comfort. It is the determination to remember those who had shown an interest in his good, and helped him to overcome the difficulties and temptations of his situation.

This matter of calamity was no fiction with the righteous of those days. The strangely drawn figure of scattering the bones of the dead at the mouth of the grave, tossed about as the soil is cut and cleaved in the act of ploughing, is to be taken not simply as a portrayal of the common end of all in the grave, but rather as the destruction wrought amongst the righteous, that is, at the hand of the wicked. Several times in Israel's history could this figure of calamity be employed appropriately of the distresses that overtook those who sought to maintain the cause of righteousness. But in such a dark hour the psalmist does not despair. His eyes are lifted unto God, the Lord, and his prayer is that his soul be not left destitute. John said, "This is the victory that overcometh the world, even our faith," and how supremely true it is! Earth's every treasure and enjoyment may be taken away, and destruction overtake us, so dark and gloomy as though our very bones were scattered at the mouth of the cold and pitiless grave, and yet our trust can be placed by faith in him who will not leave our soul destitute.

The perils of temptation are returned to in closing the prayer. The first mention of the danger of sin had been the prayer against its enticement, the last petition is against its snare. The first attempt to entice is often followed by the second to entrap or compel compliance. Many a man who could and would resist the enticement to drink is taken in the snare of the social glass, and the unwritten law of shouting. This is but one of the many ways in which traps are set to catch and hold those who would otherwise walk right on. These snares may be watched for and avoided in many cases, but others are so set that the only way out is to smash them. There is need for strong men and true to carry on this work of tearing up the net and smashing the trap. A strong step in this direction has been taken by many in the anti-shouting and total abstinence pledges during the duration of the war. There should be a mighty effort on the part of all true thinking and clean living men to make these movements effective, and not only so, but the reform so thorough that, after the war is over, it will be impossible for the snare of the cup to be set for a man at every turn.

The Old and New Testaments.

J. Pittman.

I remember distinctly, when I first attempted to study the Holy Scriptures fifty-five years ago, how deeply I was impressed with Paul's words to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." The passage became, so to speak, the guiding star of my life study of the word of God. It became clear to me that if I ever became a preacher of the word, which I ardently desired, however eloquent and learned I might become, if I failed to handle the truth aright I could not have God's approval, and I should have cause to be ashamed of myself.

The exhortation of course applies to all the revealed will of God; but there is one great division of the word which is essential to the right understanding of all the rest, and he who fails to comprehend this division must fail in all the rest. I refer to the distinction between the Old and New Testaments. I believe that most of the errors prevalent in Christendom have arisen through failure to distinguish the truth that belongs to the Old Testament from the truth which belongs to the New Testament. May I ask the reader to kindly follow me while I endeavor, as far as space will permit, to elucidate this important matter?

The word Testament, as used by the sacred writers, never applies to a book or collection of books, as it is commonly used to-day. There is no warrant in the Scriptures themselves for calling that portion of the Bible from Genesis to Malachi the Old Testament, nor is there any authority for calling the portion from Matthew to Revelation the New Testament. Indeed, it is regrettable that ever such a classification was made, for there can be no doubt that it is a false distinction, and has led to much confusion and error.

The original word as found in the New Testament, as we term it, is used thirty-three times. In the Authorised Version it is translated "Testament" twelve times and "Covenant" twenty-one times. There appears no reason for this difference. Undoubtedly the word should be rendered covenant in every instance. Now a divine covenant is a solemn agreement between God and man. The "old" covenant was the solemn agreement that God made with the children of Israel when he led them forth out of the land of Egypt. This covenant was given through Moses, and was committed by him to writing. We have it in the first five books of the Bible. The "new" covenant was given by Jesus Christ to his apostles, and after his ascension into heaven was unfolded completely by them under the infallible guidance of the Holy Spirit. This is comprehended in the promises of Jesus—"The Comforter, even the Holy Spirit, whom the Father will send in my name, he

shall teach you all things, and bring to your remembrance all things that I said unto you." Again, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth."

The new covenant nullified the old, just as a new will makes the former will null and void. This is affirmed in Heb. 8: 13: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The exact moment when the old covenant became null and void was when Christ gave up the ghost on the cross. The divine sign of this was the miraculous rending of the veil of the temple from top to bottom at the very moment of Christ's death. It was God's act of rending asunder the old covenant. Thus it will be clear to all that there is a wide difference between the old and new covenants and what we call "the Old and New Testaments." There is a great mass of truth in the "Old Testament" that belongs to the new covenant, and there is much in the New Testament, notably in the teaching of Christ, which belongs to the old covenant.

We may now note a few of the many important matters that are made to appear when this great division of the word of God is clearly apprehended.

1. The old covenant was a covenant of works. Its spirit was "Do this, and thou shalt live." But as "all have sinned and come short of the glory of God," no flesh could be justified by it. But the new covenant is a covenant of grace. It provides a complete and unmerited salvation for mankind. There was no salvation provided in the old covenant.

2. The old covenant was limited to the Jewish nation. The new covenant is for "all nations" and every creature. "The grace of God bringeth salvation to all men."

3. The worship of the "old covenant" was "earnal," sensuous, ritualistic. The worship of the new covenant is wholly spiritual. There is no ritual, no distinctive priesthood, no forms and ceremonies, vestments, genuflections, incense or sacrifice. The only visible symbol is the Lord's Supper, which was ordained by Christ in the simplest possible form.

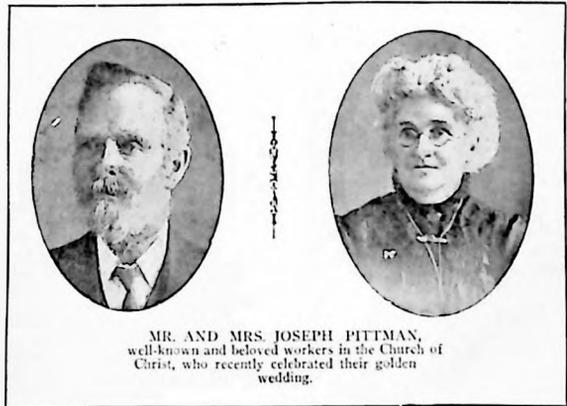
4. In association with the old covenant was the nation of the Jews. The new covenant is associated with the church which it gave birth to. The old covenant knew nothing of the church as it was revealed to the apostles by the Holy Spirit.

5. The fundamental principle of the old covenant was justice. That was its dominating feature. Hence the inflexible, unmitigated punishment of individual and nation when transgressing its holy laws. The all-pervading spirit of the new covenant is love. This beautiful force permeates the whole system, from God its author to all men who enter into it. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith. It is wholly opposed to anger, wrath, strife, evil thoughts, envy, malice, and all the works of the flesh.

6. Under the old covenant rewards and punishments had to do with this life. Its extreme penalty was death. All its blessings for the obedient were based on temporal prosperity. There is not a word about the future life.

The new covenant rewards and punishments, on the contrary, have to do almost exclusively with the world to come. Christ brought life and immortality to light, and he also stands alone in his teaching regarding the awful punishment of the wicked in the world to come.

We must stop here, trusting the devout reader will follow out this line of thought to its conclusion.



MR. AND MRS. JOSEPH PITTMAN, well-known and beloved workers in the Church of Christ, who recently celebrated their golden wedding.

Our Present Position and Future Glory

1 John 3: 1, 2.

By the Late Joseph Binney.

The evangelist John gets at the very heart of things. He had been in the very best position a man could be in, associated with Jesus during his personal ministry. He had been an apt pupil of Jesus, hence he reiterates the great fact which Jesus revealed of the love of God. He begins the third chapter with this wonderful declaration, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This text of Scripture reveals to us our present position. "Beloved, now are we the sons of God." The apostle is not forgetful to remind them that our present position is made possible through the love of God. What we are and what we shall be is entirely due to his love; as Dr. Binney puts it in his poem:

"Oh! how shall I, whose native sphere
Is dark, whose mind is dim,
Before the ineffable appear,
And on my naked spirit bear
That uncreated beam?
There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

These, these prepare us for the sight of Holiness
above;

The sons of ignorance and night
May dwell in the eternal light;
Through the eternal love."

There is a Fatherhood of God which has been called the creative Fatherhood, which includes all men. There is still a higher, his redemptive Fatherhood, which includes all who come back home to the Father through Jesus. In the Galatian Epistle we are taught that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That adoption which brings us into the family of God is made possible through Jesus for all humanity, but it is conditional, and the condition is revealed in this text, "As many as received him to them gave he the power to become the sons of God, even to as many as believe on his name." Reception of Jesus makes us sons of the Father, and because we are sons God hath sent forth his Spirit into our hearts, whereby we cry Abba, Father." John rejoiced in this sonship made possible by the love of God, and says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and the Revised Version adds, "and such we are." He is eager to

bear testimony to his sonship. There was no doubt whatever ranking in his mind about the matter, and there need be no doubt in anybody's mind who receives Jesus as a personal Saviour. They should all bear emphatic testimony as to their sonship, "Now are we the sons of God."

We need to remember that sonship involves close relationship to the Father. We have a great Father, and we are the objects of his care. The question has often been asked, How can the great God care for me? but we need to remind ourselves that there is a place where size and position do not count, and that is in the dealings of God with his children. Someone has well said that God has two thrones: one in the highest heaven, and the other in the lowliest heart. The humble and contrite heart God will not despise. No man need be discouraged with his lowly station as far as this world is concerned, if he is a son of God. "Do you suppose," said little Willie, as his sister laid away her largest apple for a sick girl, "that God cares about such little folk; is he not too busy caring for the big folks, to notice us much?" Mary shook her head, and pointed to mother holding the baby, "Do you think that mamma would forget the baby? She thinks of the baby first because he's the littlest." We must remember that "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Jesus convinces us that we are the objects of the Father's care. In the sermon on the mount Jesus reveals that the Father gives to those that ask him. Matt. 7: 9, "Or what man is there of you if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." He provides for the needs of his children. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith." He knows them all by name, and the very hairs of our head are all numbered. In Matt. 10: 39 Jesus says, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." Let us remember that "every good gift and every perfect gift cometh down from the Father of light, with whom there is no variableness neither shad-

ow that is cast by turning." Let us not forget that he is the object of our worship and adoration. We must love him with all our heart and soul and strength, and seek to obey him fully. It is no use for us to pray "Thy will be done on earth as it is done in heaven," unless we seek to do his will. There is need of greater obedience to the will of God. There is one thing that makes me grieve to-day, and that is the way the people are treating the Lord's day. Christians are getting the world spirit, and are running about on the Lord's day, visiting and travelling, and spending the day as it never should be spent. The Hebrews kept the Sabbath day to commemorate their redemption from Egyptian bondage. If they kept it so well, how much more should we keep this Lord's day holy in which we commemorate the redemption from the bondage of sin. What is needed to-day is that our Christian lives should be over and above. We need to abound more and more. The trouble with us so often is that we do not abound. We are not like fountains, we are wells which have to be pumped. There is a drain and strain, when there should be flow and overflow. Jesus has said, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

Then sonship also involves close relationship to one another. We must by no means lose sight of the family idea presented to us in the Word of God. It is certain that the closer we get to God, the closer we will get to one another. I like those pictures of the early church presented unto us in the book of Acts, 4: 32, "And the multitude of them that believed were of one heart and soul." The church should certainly be the ideal family, brothers and sisters, of the one great Father. The members of the ideal family consider one another; if one member suffers, all suffer with that one, and try to make the burden lighter. We should consider one another, to provoke unto love and good works. If one member is honored, all the members rejoice with that one. May we endeavor to fulfil this close relationship which the New Testament undoubtedly reveals should exist in the church, for all is involved in the sonship we profess. Corregio stood before a grand painting enraptured, and as he gazed, grasping the sublime conception, amazed at the wondrous execution and coloring of the picture, he exclaimed, "Thank God, I, too, am a painter." So when a Christian looks steadily at what it is to be children of our Father, with sublime thrills of joy he can say, "Thank God, I, too, am a child of the Lord God Almighty."

In the second place this beautiful Scripture reveals our future glory. There certainly needs to be a greater recognition of our future glory, for not only are we the sons of God, but joint heirs with Jesus Christ; and Paul says (Rom. 8: 17) that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Interest is certainly manifest by a man if he is heir to temporal property which is not enduring, but

must all pass away. How much more should we become enthusiastic over the real estate which by the grace of God we shall inherit, and which we are heirs to at the present moment.

What is needed is less worldliness and more other-worldliness—the recognition that here we have no continuing city, but that we look for a city which hath foundations whose builder and maker is God." It is certain that the exhortations to other-worldliness are very prominent in the Word of God. We read, for instance, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." "Look not at the things which are seen, for the things which are seen are temporal, but the things which are unseen are eternal." "Our citizenship is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ." I am satisfied that we need to-day more concentration upon the Divine. It is interesting to notice that in all the writings of the Apostle Paul, after all his travels through the most interesting historic centres of the world, he makes no mention of what he saw of the grandeur from the earth standpoint whatever. He has another mission, and that is to point men to another world. Calvin has been criticised because he never lifted up his eyes from his Institutes to give us a description of the glorious Alps. Pascal has been condemned because he saw nothing worth wondering at outside the soul of man. St. Bernard has been despised because he rode a whole day along the shores of Lake Geneva with his monk's cowl drawn over his eyes, and at sunset he asks his host where the great lake is which he hears so many people talking about. What we need is a similar concentration upon the Divine things; for concentration upon them will result in a transforming vision.

Transforming vision. "We know that when we shall see him we shall be like him, for we shall see him as he is." Have you thought hard about this transforming vision? We have it taught again in Phil. 3: 21: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it might be conformed unto his glorious body." Dr. Abbott has said that of all the Scripture promises the one that stretched his faith most was this, to think that poor, sinful fallen man can become like Christ." The one perfect being that ever trod this earth is Jesus. The one perfect standard held up for all men is Jesus. We are told to run the race with patience, looking unto Jesus, and that which awaits us if we press on to the prize and mark of the high calling of God in Christ Jesus is the transforming vision which will ensure close likeness to him. Not only does our future glory consist in the transforming vision, but there is also the exalted sta-

tion. "If we suffer with him we shall also reign with him" (2 Tim. 2: 12). Agrippa, grandson of Herod the Great, once expressed the desire that his friend Caligula might soon come to the throne. Old Tiberius, the reigning monarch, felt that such a wish was not flattering to himself, and he had Agrippa thrown into a loathsome dungeon. But the very day Caligula reached imperial power Agrippa was released. The new emperor gave him purple for his rags, tetrarchies for his narrow cell, and for every link of iron that bound him he received a link of gold. Jesus, brethren, is not going to forget those who bear the burden and heat

of the day here, but is going to give them a place at his right hand, for he has said (Rev. 3: 21), "To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and am set down with my Father on his throne." The result of the recognition of our present position, and our future glory, will be purification, as the apostle reveals, "And every man that hath this hope in him purifieth himself even as he is pure." Remembering that it is the pure in heart that shall see God, may we purify ourselves, and thus experience the transforming vision, and the exalted station.—Amen.

Women and War.

I think there is little doubt but that women suffer more from war than men do. There are the sufferings of the invaded country, the anguish of seeing homes that are loved destroyed, and persons that are loved murdered, the cherished centres of life lost, perhaps for ever.

Apart from the poignant anguish of the invaded country, the dislocation of industries in the countries at war affects women in a peculiarly trying way. In our own country, the first effect of the war observable was that numbers of women who were earning their living were suddenly thrown out of employment and had to face possible starvation. Soldiers are borne along in their difficult and dangerous task by a sense of duty, by the excitement of common action, and by the deep satisfaction that comes to all the best of men in daring and suffering for their country. The words of the Roman poet, *Dulce et decorum est pro patria mori*, remain still perfectly true; it is literally sweet and glorious to die for one's country. And I suspect that men to-day, facing death in a cause in which they thoroughly believe, experience a nobler emotion and probably a deeper joy than they ever find in the ordinary pursuits of peaceful life. There is a sort of joy in facing danger, and the true soldier—and the better the man the more truly he feels it—seems to rise to a height that he did not realise before when he sees that he is permitted to lay down his life. You will hear it on many lips to-day. Young men say with perfect sincerity: "What better end could there be than to die in the service of their country? Therefore, the soldier and the sailor on the sea have compensating joys in the sufferings produced by war. But the women—the mothers, the wives, and the lovers—have only the unexciting misery of anxiety, and if death comes, of loss. What loss means for the woman, for the wife, or for the lover, I very gravely question whether any man fully understands. We have to speak about it as men, reverently and at a distance, knowing that we speak of what is beyond us.

I remember an experience when I was in

India which suddenly brought home to me this aspect of the loss in war. One morning in Benares I went over the cantonments, and I came on a small obelisk which stood at the end of the buildings. As I approached the obelisk I read a text, "Be careful for nothing, but in everything with prayer and supplication, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts through Jesus Christ." It was a beautiful and a consoling text to read in the open air in Benares, the centre of heat-themism, but its full meaning only appeared when I came to the other side of the obelisk, which was a tomb, and read the epitaph: "To my beloved Husband, Captain J. Guys, Son of General Sir W. H. Guys, Bart., of Gloucestershire, who fell at the head of the 12th Irregular Cavalry in the gallant discharge of his duty against the Mutineers, June 4th, 1857. Oh Saviour, re-unite us where we cannot part." When I read that cry of the woman's heart, the cry that was felt by her so many years ago, it pierced me. Again I felt the anguish of that prayer, "Oh Saviour, re-unite us where we cannot part"; and though I trust she has long been reunited with the one who fell gallantly so long ago, the grief remains there graven in stone—and everywhere the grief remains graven in stone; the grief of wives and lovers whose husbands and loved ones have been cut off by war.

And if it is impossible for men to understand fully what wife and lover feel, it is still more impossible to understand what mothers feel. I think mothers know what this time of war means to human hearts.

It is not only those who are going to face peril, but it is the ever accumulating number of dead, the haunting sense of the souls who have passed out into the air and seem to meet us wherever we go. Yes, wherever. We begin to feel that we can go now to no part of the world. There is no retreat. Everywhere will meet us the same sense of those that have gone, the young men that have died.—From a Sermon by R. F. Harton.

Foreign Missions.

An Appreciation.

To the Brotherhood,—

The new Federal Foreign Missionary Committee now located in Adelaide have asked me as President to place before you our sincere appreciation of the splendid work of the retiring Committee.

We have learned much of their faithful and loving service for the great work of our Lord in the mission field, and we feel that our whole brotherhood is deeply indebted to them for the labors so willingly given.

We would like to especially mention the untiring service of our esteemed and beloved Brethren, F. M. Ludbrook and Robert Lyall. We feel that their names will always be inseparably connected with our Foreign Mission work, and that we shall always owe to them our sincerest gratitude for their Christian zeal. We also remember our late beloved T. B. Fischer, who has joined the company of the redeemed in heaven, and men like A. C. Rankine, Geo. T. Wallden, H. D. Smith, and J. I. Mulford, who have been giants in the great cause they love. We only pray that God will make us worthy to enter in where others have labored, and that we may be able to help our brethren to increasing victories for Christ our Saviour and King. To all the committee we want to say, Thank you! and to wish them God's richest and abundant blessing. May we be permitted to serve him together in taking the glad gospel of his grace to the millions that know not a Saviour's love, and may we come at last into the presence of our glorified Redeemer, bringing to him the sheaves.

Yours in His service,

Jas. E. Thomas.

"Days of Preparation."

For many months Italy has been preparing to enter this gigantic struggle now waging in Europe. All eyes have more than once been turned to her in expectation. That she made good use of her days of preparation none will doubt, and we shall expect to hear of her soldiers giving good account of themselves in the days to come.

So now, we are in our days of preparation—preparation for the gathering in of the millions of war. How we do hate these military terms, yet how expressive they are! The work of evangelization does largely depend on the amount of money we have at our disposal.

John R. Mott, speaking of the preacher as a financial force in the world's evangelization, says: "Money is not only a standard of value and an instrument of power, it is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent."

Money has power to enable a man to multiply the length of his life service. With it he can set others to work while he himself

continues to labor, thus paralleling his own life work.

With money he can insure the continuation of his activity through others long years and even generations after his own earthly career has closed.

Money enables a man to extend the field of his life service. A man, not a millionaire, died in New York, some time ago, whose gifts were working during his lifetime in over 200 different places throughout the world—in churches, colleges, hospitals, and societies for the betterment of men. As money speaks all languages, there is practically no limit to the geographical range of its influence. Though a man may be living in obscurity, he may become by his gifts a power in the uplifting of a whole nation or race. No one should live in this nation, as Samuel J. Mills used to insist, without making his influence felt round the world if possible.

This money has power to multiply greatly one's opportunities, influence, and fruitfulness. With equal truth it multiplies one's responsibilities and duties. And in the possession and use of money, as of any great power, one's risks and perils are enormously increased.

It is a fact that our consecration to the Master has not sufficiently raised the standard of our giving for the extension of his kingdom. We feel with regard to the individual who does not use his money aright that he is a menace to the country, but this is even more true of the church. If the church at home is to be saved from the retarding influence of selfishness, luxury, and worldliness, she must realize that not by withholding does she become rich, nor by giving does she become poor. The divine paradox is that the more we give, the more we have, providing we give aright.

"Not what we give, but what we share,

For the gift without the giver is bare.

Who gives himself with his alms feeds three:

Himself, his hungry neighbor, and Me."

The days before us in relation to Foreign Missions are going to be the best. We have passed over the pioneer stage. It is no longer an experiment, this work of preaching the gospel to the heathen. It has proven itself, and has more than justified the interest shown in it. The doors are open, never more to be shut; and the church must enter in, striving to fulfil its mission, or forever stand condemned.

While it is true doors have been opened, it is still true thousands have never yet heard the story of the cross. We sit quietly by while they are passing out—out into the great unknown. Children are growing up without the joys of Christian parentage. Parents, through ignorance, are condemning children to lives of infamy and shame. We at home are content to let this continue while our Christ has said: "Suffer the little children, and forbid them not to come unto me." His instructions to feed the lambs has refer-

ence to black or yellow lambs as much as to white ones. If we fail to feed them with the pure milk of the word, they must continue with the polluted, stagnant waters of a patrid heathenism.

What a wonderful opportunity we have! Unto us has the work been given. Shall we fail our Lord and Master? Must the Christ make request in vain? We dare not turn a deaf ear to the cry of the heathen world. The cross of Christ challenges us. It is a recognised fact in military life that the knowledge of the soldiers falling in battle stimulates recruiting. The ranks must be filled and kept filled. We do pray for such consecration to the work of the Master. The sacrifice of Livingstone, Judson, John Williams, Paterson, and Dr. Susie Rijnhart call us to keep the fight on. We dare not withdraw. The frontiers of Christ's kingdom must be pushed out and out, until they reach the uttermost parts, and then the Christ will come.

For this reason we should not fail to realise the example of the early Christians who gave so unselfishly of their means and their own lives that the kingdom might be extended.

These are days of preparation for the offering. Shortly now we shall be definitely urging the claims of missions, and asking your practical co-operation in the work of the Master. So important is it that each member should be ready for the offering that we urge you now to begin preparation. Do not wait until the morning of the offering, and then suddenly discover you have no change. Begin now to lay aside for July 31st, and your offering will be more intelligently given, and you will feel a deeper interest in the making of it.—I. A. Paterson.

The Ladder of St. Augustine.

Saint Augustine! well hast thou said
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events
That with the hour begin and end,
Our pleasures and our discontents,
Are runnels by which we may ascend.

The mighty pyramids of stone
That wedge-like cleave the desert air,
When nearer seen, and better known,
Are but gigantic flights of stairs.

The distant mountains that appear
Their solid bastions to the skies
Are crossed by pathways that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—H. W. Longfellow.

The Family Altar.

Conducted by A. E. Illingworth

SOME GREAT THING.

Since the days of the Syrian general who, unwilling to obey the simple command of God, was reminded by the Hebrew maid that, if the prophet had told him to do some great thing, he would certainly have done it, there has been no lack of similar operation of "the pride of life." To this day, there are those who would willingly—according to their profession at least—do some great thing to manifest their friendship to the Saviour, who won't be persuaded to take his easy yoke and wear it. They say they would die for him, yet they won't live for him. This a great thing to be a martyr, or a missionary, and a very small thing, as the world's reasoning goes, to be a disciple; and hence there is much love in words, and very little in deeds.

To "do good unto all as one has opportunity" is a really forgotten exhortation. It is said that a well-meaning, worthy man named Richard Baxter saved up £1000 which he purposed to devote to the work of God; but before the time came as he had purposed, the £1000 was lost in the investment in which he had placed it; and too late his eyes were opened to his mistake, and he ever afterwards deplored that he had not applied himself to the open doors of usefulness as they came to him day by day. Brethren, we repeat this same lesson. We let golden harvests of well-doing slip through our fingers in the hope of yet doing "some great thing" at last.

SEVEN ASPECTS OF SALVATION.

- Rock of Salvation—Stability.
- Horn of Salvation—Power.
- Tower of Salvation—Security.
- Helmet of Salvation—Preservation.
- Cup of Salvation—Refreshment.
- Wells of Salvation—Refinement.
- Garments of Salvation—Victory.

Think of them this week.
SUNDAY, JUNE 13.

Steady Thought—Stability. O come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.—Psalm 95: 1.

Selected Gems.—God is our abiding, immutable and mighty Rock, and in him we find deliverance and safety, therefore it becomes us to praise him with heart and with voice from day to day; and especially should we delight to do this when we assemble as his people for public worship.

"Come, let us to the Lord sing out
With trumpet voice and choral shout."
—C. H. Spurgeon.

Jesus is the Rock of Ages, in which is opened a fountain for sin and for uncleanness; the Rock which attends the church in the wilderness, pointing forth the water of life, for her use and comfort; the Rock which is our fortress against every enemy, shadowing and refreshing a weary land.—George Horne.

Scripture Reading—Psalm 95: 1 Cor. 8: 1-5.

MONDAY, JUNE 14.

Steady Thought—Power. Blessed be the Lord God of Israel:—he hath raised up an Horn of salvation for us in the house of his servant David.—1 Luke 1: 69.

Selected Gems.—Power is the favorite attribute of gods. Who look with smiles on men who can aspire to copy them.—Martyr.
What it is that gave Luther power to break his Roman fetters and become the champion of the free? Just this experience of the power of Jesus in him for full salvation.—W. E. Boardman.

Scripture Reading—1 Luke 1: 69-79.

TUESDAY, JUNE 15.

Steady Thought—Security. He is the Tower of salvation for his king.—2 Samuel 22: 51.

Selected Gems—Steady. This is what Captain Loxley of the "Formidable" said to his men while the battle-ship was sinking.

"Steady, men; everything is all right. Keep cool and be brave; there's tons of life in the old ship yet." Noble words! Heroic words. Words that will ring down the ages.

They fit precisely the needs of those that fear for Christianity, in this the severest of its trials in modern days, the most deplorable of the world's failures: to live up to the teachings of the Prince of Peace.—"Steady, men; everything is all right; keep cool and be brave."—Theresa's tons of life in the old ship yet."

Scripture Reading—2 Samuel 22: 47-51.

WEDNESDAY, JUNE 16.

Steady Thought—Preservation. Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.—1 Thess. 5: 8.

Selected Gems.—You that know Jesus to be an eternal Intercessor with God, should you not run to save yourselves from the punishment of sin:—by throwing yourself beneath his gracious protection?—John Bates.

Scripture Reading—1 Thess. 5: 1-9.

THURSDAY, JUNE 17.

Steady Thought—Joy. I will take the Cup of salvation, and call upon the name of the Lord.—Psalm 116: 13.

Selected Gems.—What nothing earthly gives, or can destroy.—Joy: The soul's calm sunshine, and the heart's joy.—Pope.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a way-side sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it, who is the Fountain of all loveliness, and drink it in simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Kinneley.

Scripture Reading—Psalm 116: 1-19.

FRIDAY, JUNE 18.

Steady Thought—Refreshment. Therefore with joy shall we draw water out of the wells of salvation.—Isaiah 12: 3.

Selected Gems.—How is it that the word "well," signifying a spring of water, is always associated with a music of its own? Who can listen to the plash of water falling down the hillside, and not try to make every drop into a syllable, and the whole into a gospel of nature, singing God's praise and telling of far-away fountains? In the literal ritual of the feast of tabernacles the priests went in solemn procession to the pool of Siloam, filled a golden vase with water, carried it to the temple, and poured it on the western side of the altar, while the people observing this priestly action chanted the great Hallel, or hymn of praise.—Dr. J. Parkes.

Scripture Reading—Isaiah 12: 3.

SATURDAY, JUNE 19.

Steady Thought—Victory. He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.—Isaiah 61: 1.

Selected Gems.—Victory belongs to the most persevering.—Napoleon I.

To resist the tyranny of self; to recognise the law of duty; to maintain the supremacy of the higher over the lower part of our nature—this is our responsibility for life and its gifts.—W. E. Boardman.

Scripture Reading—Isaiah 61: 1.

FOR THE WEEK END.

A Sunday Night Reverie.
"Oh in the still night
The chamber's chain has bound me,
Fond memory brings the fight
Of other days around me."
—T. Moore.
The Lord God is Sun and Shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

College of the Bible.

The first term of 1915 has gone. Accordingly, following our usual practice, I present a brief report of the work.

We have at present an enrollment of 36. Of those reckoned in our numbers at the beginning of the year, two are not now included. W. Wakefield's serious attack of fever rendered it impossible for him to resume study, and, by the Doctor's advice, he will not enter College this year. C. R. Brough, who was with us for a little over four years, left to enter into business.

Our teaching staff is stronger now than at any previous date. The teachers' duties are distributed as follows: The Principal teaches New Testament, Logic, Psychology, Church History, and Christian Doctrine. H. E. Knott, M.A., teaches Old Testament, Missions and Comparative Religion, Homiletics, Apologetics, and Hermeneutics. J. S. Taylor, B.A., is the teacher of Ancient History and English in the Bible Course, and R. T. Pittman, Dip. Ed., takes languages and other miscellaneous subjects. A. H. Clark, M.A., teaches Mathematics. J. Howlett Ross is still Education Master. All these report good work done in their respective classes during the term.

Arrangements have been made whereby a course of lectures in Bible School Work and in practical church work will be given later in the year. Our Organising Secretary, Reg. Emms, will deliver these lectures. We hope that it will be the beginning of a much larger work in this direction. Later arrangements will be made as plans mature.

For the first term the following secured 85 per cent. or over in the subjects named, thus being counted worthy of special mention. Others, however, did satisfactory work in these subjects.

Old Testament.—A. J. Ingham and E. R. Killmer, 91 (equal); Miss Blake and A. Garnett, 91 (equal); L. McCullum, 90; H. Henderson, 89; R. Whately, 88; L. Veres, 87; W. H. Burt and D. Wakeley, 86 (equal); Miss Redman and H. Patterson, 85 (equal); 6 others passed.

New Testament.—A. Garnett, 91; Miss Blake and A. J. Ingham, 89 (equal); J. Clark and A. Crisp, 88 (equal); H. Patterson and J. Webb, 87 (equal); 13 others passed.

Church History and Christian Doctrine.—A. J. Ingham, 91; A. Crisp, 91; A. Garnett, 87; Miss Blake, 85; 5 others passed in both history and doctrine, and 3 more passed in doctrine.

Logic.—1 passed.

Psychology.—W. F. Nankivell, 86; 3 others passed.

Homiletics.—12 passed.

Apologetics.—L. McCullum, 90; W. F. Nankivell and G. H. Oldfield, 86 (equal); 2 others passed. Hermeneutics.—G. H. Oldfield, 91; McCullum, 88; H. Coventry, 85; 2 others passed.

English I.—E. R. Killmer, 98; R. Whately, 90; C. Snow, 85; 2 others passed.

English II.—A. Ingham, 89; 4 others passed.

English III.—A. Crisp, 85; 8 others passed.

English (Junior Public)—2 passed.

Greek History.—E. R. Killmer, 95; H. Patterson, 90; R. Whately, 86; 6 others passed.

British History (Senior)—2 passed.

British History (Junior)—H. Crowden, 87; 2 others passed.

French (Junior Public)—1 passed.

Greek (Prap.)—E. Antsch, 89; H. Crowden, 87; 1 other passed.

Greek (Junior Public)—Miss Redman, 86; 6 others passed.

Latin (Junior Public)—1 passed.

Algebra (Junior Public)—F. Sayer, 100; L. Anderson, 97; H. Davis, 96.

Arithmetic (Prap.)—2 passed.

Arithmetic (Junior Public)—H. Clark, 100; J. Whelan, 88; 2 others passed.

Geometry (Junior Public)—Miss Blake, 68; Miss Redman, 87; J. Whelan, 88; L. Anderson, 87; F. Sayer, 86; 2 others passed.

Euclid I.—E. Killmer, and L. McCullum, 87; 1 other passed.

Euclid II.—1 passed.

A. R. Main.

Reports from the Field.

Tasmania.

HOBART.—During the absence of Bro. McCallum in Melbourne, the speaking on Lord's day was done by Geo. Smith and N. Cooper. Last Thursday a social was held to bid farewell to W. Cooper, who has joined the Expeditionary Force. A presentation of a thermos flask was made to our brother, who has always taken an active interest in church work. We wish him a safe return. The Dorcas Class is now making garments for Belgian refugees, and the Bible School is arranging for a sale of gifts also for the Belgians.—J.A., May 26.

NUBEENA.—Since last report we have had a visit from W. C. McCallum, of Hobart, who helped and cheered us with his messages. The work at Tunnel Bay still moves steadily along, the last gospel service being a record in attendance. The brethren here are anxiously awaiting final arrangements with the Government in respect to the purchase of land before commencing their building. Last Lord's day a few disciples gathered at Carrarvon for breaking of bread, and after the meeting it was agreed to meet regularly. We expect further developments from this move. The engagement with the writer expires at the end of June, when a needy field will be without a preacher.—G.T.B., May 28.

LAUNCESTON.—On Sunday, May 23, our meetings were held as usual. Bro. Orr presided at the Lord's table. The sad announcement was made that one of our young men, Bro. James Arnott, had been wounded at the Dardanelles. Prayer was made for his recovery, and for the protection of all our young men engaged in the war. At the evening service there was a fine attendance. Bro. Orr gave an address, "Memory and Hell," and made a most earnest appeal. We are pleased that Miss Parkyn is recovering. Our Men's Class has made a start again. All meetings are keeping up well. The Temperance question is much in people's minds at present; at the next election there is to be a referendum as to what hour the hotel bars shall close.—B. Dowde, May 27.

LAUNCESTON.—The annual business meeting of the Sisters' Sewing Class was held on Wednesday, May 19, when the following officers were elected: Sister Day, president; Sister W. Stevens, vice-president; Sister E. Nicholls, treasurer; Sister Orr, secy.; and Sister W. Stevens, mission treasurer. The secretary gave a short resume of the work done since the inception of the class four years ago. Under the presidency of Sister Lewis, with a weekly average attendance of five workers, garments have been made and sold, enabling them to pay £16 to two machines, to donate 45 to the church building fund, leaving a balance of 44/5/-, which will be given to the same fund in due season. A special feature of the class this year is a gift day (first Wednesday in each month) when it is open to receive any gift from the sisters. In addition to the above, there are eighteen honorary members who contribute one penny per week for mission work, 43/5/- of which is given annually towards the support of a Bible woman in India by the Tasmanian branch. At the close of the meeting a vote of thanks was accorded to the retiring president.—L. Orr, sec.

South Australia.

HINDMARSH.—On Monday, May 10, a working bee was arranged for the erection of a galvanised iron shed, to be used as a store-room. The day, May 11, the young people's concert was repeated in aid of the Young Ladies' Sewing Class; 42/16/- was handed over. On Wednesday, 19th, the annual meeting of the Dorcas Society was held. An address was given by Sister Stratton. The society is doing splendid work during the year. On Sunday, 23rd, the opening services of the newly-revived chapel proved a great suc-

cess. The morning service was opened with an anthem, "O Worship the Lord." Bro. Cuttriss presided. Bro. H. D. Smith, who has just been appointed to the position of assistant pastor to the church, gave an exhortation from Romans 12: 1. Special prayers were offered for our soldiers. Two of whom are reported as being wounded. R. Peckham and S. Glastonbury. The speakers of the afternoon service were Sister Stratton and Bro. G. Saunders. Subject, Mission Work. The service was much appreciated. In the evening Bro. Cuttriss took for his subject "The Church of Christ." Special singing was rendered by the choir. An offering was taken for the Hindmarsh Town Mission; the proceeds were about 43/4/-. On May 24, the C.E. Society received a visit from the Semaphore Society. On Tuesday, the Young People's Concert Party paid a visit to the Destitute. On Sunday morning, May 30, the Junior Endeavor received a visit from the members of the Congregational Society.—J.L.R.

BALAKLAVA.—To-day we celebrated Bible School Day. At worship Bro. Whiting presided over a fine attendance. Bro. Taylor exhorted on "Peter's Restoration." At the Bible School a fair number of parents and friends were present, when Bro. Taylor gave an interesting talk. At the gospel service the chapel was nicely filled. Bro. A. Doley sang beautifully, "The Lord is my Shepherd." Bro. Taylor took as his text, Acts 24: 25 Two girls and one boy from the Bible School confessed Christ. The prayer meeting was well attended.—P.H.R., May 30.

MOONTA.—To-day we had splendid meetings. At the breaking of bread between 30 and 40 were present, including several visitors. W. J. Neill presided. Miss Tonkin, from China, gave an instructive address on the work in China. The gospel service took the form of an Empire service. The chapel was suitably decorated with the flags of the nations. There were about 450 people present, including the mayor and 1000 curriers, who attended in a body. Bro. Allan gave a stirring address on Empire Building, and took as his text Nehemiah 2: 20. The address and hearty singing were enjoyed by all.—B. Marsh, May 30.

STIRLING EAST AND ALDGADE VALLEY.—The Endeavorers at the close of the meeting last Tuesday pleasantly surprised the evangelist, Bro. Jacobs, after a few encouraging remarks, on behalf of the Society and friends, presented him with a sum of money. A social followed. The whole proceedings and the spirit that prompted them were greatly appreciated by the recipient. Wednesday, a trolly load of Endeavorers visited Summertown. Thursday, the writer accepted an invitation to speak in the Methodist Church at Piccadilly, where a mission was in progress. The text chosen was Matt. 16: 15. The invitation was given. There was no response. Bro. Hunt, of Grovet-st., and Bro. Penhall assisted the writer yesterday.—T.E.

NORTH CROYDON.—On Wednesday night Miss Tonkin, from China, gave us an instructive address on her work, and exhibited many Chinese curios. On Lord's day morning, May 27, N. Parram presided, and H. J. Horsell exhorted. Four were received by faith and baptism. Bible School was attended by 31 new scholars. At night H. J. Horsell preached on "Which is the Right Church?" A married woman and a scholar from the Bible School confessed Christ. One young man was baptised.—J.S.H.F.

YORK.—In the absence of Bro. Brooker through illness, the writer presided. A Fischer exhorted. Over 100 were present. To-night, to a good meeting the writer spoke on "The Church." A married woman confessed the Saviour. Our meetings are good. We had a splendid prayer meeting before service. Next Lord's day is Bible School Day. The sisters of the church intend to have an all-day sewing meeting for the benefit of wounded soldiers returning home.—E. J. Paterson, May 30.

dation was taxed to-night; many soldiers were present. Last Thursday night Bro. Saunders addressed a large audience on "Missionary Work in the Philippine Islands." His efforts were much appreciated. On Wednesday night Mr. Brown gave an address on "The Drink Traffic," which was highly appreciated.—J. McNeil, May 30.

QUEENSTOWN.—Good attendance around the Lord's table. Bro. Goin presided, and Bro. Hawkes spoke on Rev. 9. In the evening Bro. Brooker preached on "Dare to be a Daniel" to a good audience. We had two confessions by Sunday School girls. We are sorry to report that our elder, Bro. Marquardt, had a bad ailment in serious illness at the Adelaide Hospital. We ask for prayers on his behalf.—H. Watkins, May 30.

KADINA.—On Monday last we had no C.E. meeting, but a married lady who had confessed Christ was baptised at a nice baptismal service. On Tuesday, our C.E. Society went out to the Wintaneri C.E. annual social and meeting. On Wednesday afternoon the combined churches held their fair in the Town Hall, in aid of the Red Cross, when about 600 were taken at the stalls. The concert in the evening raised £60, making a total of £100 for the Red Cross. On Thursday evening Miss Florrie Rule was married in the chapel to Mr. Edgar Wright. The evangelist, Bro. Wedd, officiated. The chapel was nicely decorated by girl friends. Bro. Wedd presided this morning, when the sister baptised on Monday was received into the church. Bro. Slee gave the exhortation from Job 1: 9. This evening we had a splendid attendance, when Bro. Wedd spoke on "The Still Small Voice."—Jas. H. Thomas, May 30.

MAYLANDS.—There were good attendances to-day at both services. To-night the writer spoke on the subject, "The Wayside Hearer." A young man and his wife confessed their faith in Christ. An interesting evening was spent at the Brotherhood on Thursday. A number of impromptu speeches were given. It was decided to hold fortnightly social evenings for young men and boys during the winter months.—H.R.T., May 30.

SEMAPHORE.—Meetings to-day were fair. Bro. Taylor's text at night was "The Three Witnesses." A young man made the good confession. The C.E. Society paid a visit to Robert-st. this week, also gave a concert at the Seaman's Mission in Port Adelaide, which was appreciated. Next Lord's day we celebrate our church anniversary.—W.

GROTE ST.—The meetings for the deepening of the spiritual life of the church held during the week have been very helpful, and fairly well attended. The brethren who assisted are G. F. Cuttriss, Hindmarsh; Chaplain Hill, Goodwood; Baptists, A. G. Saunders, Philippines; Donald McNeil, Northgate-st.; Baptists, B. W. Huntsman, Uley; Ira A. Paternoster, Prospect. Bro. Baker, Norwood, exhorted this morning. Bro. Spottwood presiding. This evening Bro. Thomas preached to a good congregation.—T.M.G., May 30.

UNLEY.—On May 16, Mr. Huntsman was away on holiday, and the services were kindly taken by J. E. Thomas in the morning, and A. G. Saunders in the evening. This afternoon Mrs. H. H. Saunders presided, gave a splendid address on "The Reality of Christ," before the Adult Bible Class. June 13 will be observed as "Fathers' Day"; at the evening service there will be a men's choir. New lights have been installed in the chapel, giving much greater efficiency. This morning two were received into membership, who were baptised last Wednesday evening.—P.S.M., May 30.

Queensland.

BRISBANE.—The message from W. Trudgian to the church last Lord's day was much appreciated. Prior to the gospel service a young woman who had previously made the good confession was immersed by Elder Wm. Slichting. The gospel was preached by L. Gole, and during the meeting an offering was taken up in aid of the Red Cross Fund.—H.C.S.

New South Wales.

CANLEY VALE.—Bro. Arnott is making himself felt in this district. He addressed a public meeting in the Town Hall to further the "Follow the King" movement last Monday night, and is to deliver an address at the local Empire club on Tuesday to-morrow. We have taken the lead in the Temperance cause here, having approached the denominations of the district with a view to co-operation in the movement. A strong committee has been formed to arrange details for the formation of a league. Methodist, Baptist and Church of England are uniting with us.—A.O.W., May 23.

MARRICKVILLE.—Bro. and Sister McEwing have returned from their visit to the Manning River. We were glad to see them in their accustomed place again yesterday. The Bible School is doing steady aggressive work. Splendid progress continues in kindergarten under Miss A. McDonald. Very helpful service yesterday. Two confessions last Lord's day. Mr. Marion, secretary of New South Wales Alliance, will speak next Lord's day.—C.C.S.R.

HORSBY.—Limley Gordon presided. His talk at the Lord's table was a great uplift. Alan Peck exhorted on 1 Cor. 3: 9, "Ye are God's Building." The gospel service at night was largely attended. Bro. Gordon gave us a brilliant address on "Matter and Spirit."—Thos. E. Rofe.

MOSMAN.—The church was cheered by the receiving in of four girls from the Bible School. Sister Mrs. Young, mother of one of the girls, was also received into fellowship. To-night, after an excellent sermon from Mr. Royall, a young man confessed Christ as his Saviour.—A.O.

LIDCOMBE.—To-day is the last Lord's day of Bro. Clydesdale's first year of service with the church here. The church voted unanimously that he be asked to accept re-engagement for another year. We are glad that he has accepted. This event will be celebrated by a conversation, to be held on Thursday, June 17. This morning Bro. Clibb exhorted, reminding us we are called together for the purpose of working unitedly for the saving of men's souls. At evening he also conducted both praise and gospel services. The meeting was well attended, a few strangers being present. Our Bro. Frond, who was for long our treasurer, is still very ill. We ask for him the prayers of the brotherhood. The Bible School to-day had a good attendance. Additions to teaching staff are necessary to cope with the work.—M.A., May 30.

ERSKINEVILLE.—A. V. Heather has accepted an engagement with a Queensland church. Our leader preached last night, the writer preaching at St. Peter's. Good meetings at both places. Last Saturday, the prizes were given to the primary scholars. Miss Ivy Taylor, and Miss Rose Morton and helpers, arranged a very interesting programme. Bro. Blinworth kindly came over, and presented the rewards.—P. J. Pond, May 30.

CITY TEMPLE.—Fair meetings on 23rd; Bro. J. Crawford exhorted at the morning service. Bro. Ray, from Middle Park, Vic. present. Bro. Gale at night service gave a fine address on "Despised and Rejected." Bro. Harward was enjoying a well-earned holiday at Blackheath. Good meetings to-day. Bro. Harward exhorted at the morning service on "The Comfort of All Comfort." Visitors included Bro. and Sister Thompson, Dunedin, N.Z.; Bro. Dobb, from S.A.; Bro. Lew and Lindsay Holmes, from Melbourne, Vic.; Sister Corbett, Box Hill, Vic. At the evening service Mr. Gilmore, General Secretary of the Y.M.C.A., gave a fine address on the aims and objects of their work. 44 to the collection taken up. We are glad to have Bro. Harward back after holidays. He begins a series of twelve Lord's day evening special evangelistic addresses, and on the 9th, a series of twelve mid-week addresses, "The Study-Week on the Holy Spirit."—J.C., May 30.

AUBURN.—Good meetings morning and evening. Bro. Garden exhorted; E. Smith presided. At the evening service Bro. G. H. Browne this evening gave us a splendid address, which was practically his farewell address, as his time as evangelist with the church

here terminates this evening. We had with us to-day Bro. Archibald Smith, who through sickness has not been able to break bread with us for nearly three years. We are glad that he was able to meet with us once again. One of our brethren kindly drove our aged brother to and from the chapel. On Wednesday, 27th, we held a church social at which the church presented Bro. Browne with a silver mounted umbrella as a small token of our esteem for him.—George Sitch, May 30.

LILYVILLE.—Since last report meetings have been fair, with a tendency to improvement. There have been indications of the coming harvest. Sunday week a special service of intercession in connection with the war was held at night. Bro. Saunders speaking on "Peace on Earth." Bro. Poole exhorted in the morning. Yesterday the church anniversary was celebrated. There were fair congregations all day. Bro. Gale was with us for the day, exhorting in the morning, and preaching at night on "The Light which is Darkness." In the afternoon he assisted at the opening of the Bible School at Warragul, which is the chief feature of our anniversary. The new school opened with between 30 and 40 scholars. A. A. Smith will be superintendent, and Arthur Longland, secretary and treasurer. Three new teachers were enrolled at Lilyville school, taking the places of some who have gone to Maroubra. Scholars at Lilyville were up to the average in attendance. Conditions are excellent here for steady progress.—E.G.B.

HURSTVILLE.—We had Bro. Browne with us last Lord's day morning, who exhorted the church. Good meetings at both services to-day. Bro. Morton, of Belmore, gave a most uplifting address this morning. Bro. Garden continued his addresses at night from Revelation. The work in the Bible School and primary department still goes on steadily.—B. E. Hestman, May 30.

BELMORE.—F. T. Saunders gave an excellent address at the worship meeting. The attendance was good. A. A. Barrett, who presided, read out the names of the two young men of our congregation who are now en route to take part in the great conflict. The building was again taken to accommodate those who came along to hear Bro. Forbes preach the gospel. The debt is now cleared; we look forward to our new building as soon as we can get a suitable loan.—John Rodger, May 30.

Victoria.

MILDURA.—Fine meeting Lord's day morning, May 23. We anticipate a splendid time during Bro. Emijs' visit to our special services and District Conference from June 6 to 13. The Sunday evening offerings for the Belgian Relief Fund amount to £11/17/2 to date. Mr. George Christian, from Renmark, has settled in Muldura. We welcome him; he will be of great assistance to our work.—Hugh Gray.

FITZROY.—On May 9th, we had good meetings all day. Bro. Bennett, of Williamstown, spoke, Bro. Beiler taking the gospel service. On May 16 Bro. Beiler conducted both services; we had the pleasure of receiving three in to fellowship through confession. On May 23, good meeting. Bro. Bolton, from the College, gave a good word on acceptable service. Bro. Beiler spoke in the evening. On Wednesday, May 26, Bro. Eaton, from the College, gave a talk on "Going on to perfection," which was much appreciated. May 30, fine meetings, Bro. Beiler taking both services. Our choir is practising for cantata for church anniversary. Our second Bible School exhibition will be held on July 22, 23, and 24, 1915. All are working to make it a great success.—G.E.

BRESTON.—Two baptisms on Thursday evening, three received into fellowship to-day, one by letter. Bro. Sidvall is leaving the work here next month. His resignation was announced this morning. He spoke at both services and to a good meeting this evening showed many lessons from the life of Enoch. Our Sunday evening meetings are decidedly encouraging. 13 Lang is gaining many children in the singing of special hymns for the Bible School anniversary on June 13.—W.A.S., May 30.

MORELAND.—On Wednesday, May 26, our Junior Endeavor Society held their third anniversary. There were good reports from the secretary, H. Hayward, and the conveners of committees. A surprise item was rendered, when the Bible School was presented with a number of books for their library. This society, under able and devoted leadership, is doing grand work. Three years ago there were 25 on the roll; the total now is 225. They have won the banner twice, and intend to win it again. We had a thoughtful address by Bro. Withers on Sunday morning, May 30. In the evening Bro. Ewers' subject was "Conquerors of a Pagan Soldier." The choir rendered a special item.—V.C.K., May 30.

NORTH FITZROY.—Services here on Sunday largely attended. At the morning meeting, an exhortation from Bro. Gibbins was much appreciated. A full house greeted the preacher at the evening service. After an address on the story of the rich man and Lazarus, a fine man made the good confession. We have quite a goodly company from both the church and Bible School at the Darvelles. So far, news has been received that one of our old Bible School boys has been killed in action and another wounded.—J.B.

CARNEGIE.—Attendances remarkably good on the 30th. In the morning Bro. McKean gave an interesting lesson to the Junior Endeavor, and his address to the church was highly appreciated. Bro. and Sister L. Smith, from Hawthorn; Sister Mrs. Machell, from Cheltenham, and Sister M. Hayes, from Warragul, were received into fellowship. The young brother who confessed Christ Lord's day week was immersed prior to the evening service. C. R. Hall giving a fine address to a large gathering.—H.G., May 31.

DANBURYONG.—At the close of an address by Bro. Eaton this evening there was one confession. There was a full meeting, and prospects are encouraging. The Bible School is being reorganised.—J. Proctor, May 30.

FOOTSCRAY.—Bible School anniversary services were held at the Footscray church on Sunday, May 30; great attendances at all three services. In the morning and afternoon Bro. Hagger was with us, all enjoyed the address. The afternoon address, "Pins," was much enjoyed by old and young. The singing, under the baton of Bro. Bishop, was a leading feature, more especially "The Clarion Call," which was beautifully rendered by the school and choir, assisted by a full orchestra. Bro. Whelan preached in the evening to a crowded house, extra seating being provided in the school hall at the rear. Prizes were distributed to both cradle roll and junior classes during the afternoon. Celebrations were continued on the following Tuesday evening, when the usual concert was held.—A.J.T.

BOORT.—Fairly good meetings throughout the day. In the morning "Welcome home" was exhortation to Sister Mrs. Hattersley, who has been away for some time. We rejoice to know that before leaving for the front, her husband confessed and obeyed Christ at South Melbourne. We had our half yearly business meeting on Wednesday evening last, when the work of the past six months was reviewed. Although the brethren have had and are still experiencing a most trying time owing to the adverse season, still they take an optimistic view of the future.—S.G.L., May 30.

SWAN HILL DISTRICT.—The circuit is making great efforts to secure another evangelist. Many isolated members from Coloma in the South, to Woolnang in the North, have taken contribution envelopes, and have made promises to assist. Should any not have been reached, will they please communicate with the evangelist? The writer spent last Lord's day in Kerang, when fourteen gathered to break the loaf. We trust to receive the work here, when our second evangelist arrives. We are sorry to report that Mr. and Mrs. Chas. Milne's child continues unwell. All departments of the church work in the circuit are in good order.—D.A.C.

N. RICHMOND.—Since last report there have been four confessions, and four received by letter, while four have been transferred by letter. At
Continued on page 366.

Recent Utterances on Baptism.

Herbert Grimstead.

For hundreds of years, truth has been battling against error on the doctrine of baptism. Infant baptism and infant sprinkling have been shown to be unscriptural and wrong. Those who practice it, teach it as a commandment of God, whereas it is a commandment of men.

This subject will not be put on one side. During the past year we have had some of the great men giving their views on it.

Prof. Denny, a very prominent Presbyterian of Scotland, has been writing on the design of baptism, as follows: "In an age when baptism and the remission of sins were inseparable blessings—when so to speak they interpenetrated each other, it is no wonder that the same sense of our Lord's change is given in some of the Gospels in both form, and in some in the other; that here he bids them baptize, and there preaches the forgiveness of sins." [Comparing the accounts of the great commission.]

Then we have Dr. Campbell Morgan, of Westminster Chapel, London:—

"Here I propose to say a word or two on the rite of baptism, and first concerning the value of the rite. The first thing I have to say is that there is no question at all that baptism in those days meant immersion. It may be said that the form matters nothing. If we think we are wiser than those first Christians I do not object. I affirm unhesitatingly that the original word means immersion. I affirm also that the form can be changed by the symbol which Jesus commanded was a symbol suggesting death into life. In the washing beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond the death, resurrection life."

In conclusion, the Doctor said: "I say again, and this the form can be changed. I will not dispute. I have no quarrel with those who think it may, but I do affirm that for myself I prefer to abide by the primitive rite in the old and simple form. Seeing that the Lord did give us who bear his name only two simple rites or ceremonies, that of his table and that of baptism, I prefer to follow his commandment. Our Lord cleared his disciples of the making of disciples by a rite that should mark a decision and a change and a break with the past."

We have then in these two writers the importance of baptism admitted, and the fact (for such it is) that baptism is immersion.

But let us hear the Rev. Reeves, of King's College, who says that this whole theory is based on ignorance. In a long article in the July number of "The Church Quarterly," the writer enters into the question, "Was baptism in the early church administered by immersion or affusion?" The chief interest lies in the fact that the Baptists and others have insisted that the original method was by total immersion, and have demanded such baptism for their members as the only kind that is valid. "It is wonderful how long some beliefs will stand when all the time they rest on grounds as unsubstantial as those on which the torse that according to the Indian legend was said to uphold the world."

Mr. Reeves goes out to prove that the whole position is built upon superstition and ignorance. He argues as follows:—

The word baptism is said to mean to dip. He will show that it cannot mean that by the metaphorical statements of Scripture, by what the disciples did when they baptized people, by the picture of baptism, and by the testimony of the fathers.

He tells us we cannot base an argument on such phrases as being "baptized in the cloud and in the sea," "baptized with the Holy Spirit and with fire." We think we can. We believe that just as our Lord's body was immersed when he was baptized in the River Jordan, so the apostles of Christ were immersed in the Holy Spirit when they received the authority and power to make known the revelation of God. So, with the baptism of the Christ-rejectors, it will be a complete overhauling.

But what did the early disciples do when they baptized? The reverend gentleman does not tell us. He gets off to the "Dibache," or "the teaching of the twelve apostles."

Let us go back. What did they do? They went where there was much water, they went down into the water, they baptized them while in the water, they came up out of the water.

Our critic does not seem quite satisfied with the success he is achieving, and so he hastens on to say that the argument from archeology is most convincing, as it shows what took place before the eyes of the Christians in early days. Having referred to several pictures, which show our Lord standing in quite shallow water, he says, "In one of the earliest, dating from the second century (affusion) pouring is actually represented." Further, he says, "The archeological evidence for immersions is unanimous."

Now I know very little of pictures, and so the artist who painted that magnificent picture of the baptism of our Lord shall speak. In a letter from him to my father, he says:—

"Dear Sir,—There is much difference of opinion as to which of the pictures of baptism by pouring is the oldest. There are a great many of them, indeed, two or three in the National Gallery, if I remember rightly, of the date of the 13th or 14th century. It is true there is a statue of great antiquity at Ravenna, of the baptism of Christ, and John is represented as pouring water on the head of Christ. It is in the baptistry of San Giovanni, and was a part of the original building built about the fourth century. But its testimony as a truth teller is rendered invalid from the fact that it has been very considerably restored at a period much subsequent to its original construction, and that those parts of the work have suffered most, which are of the most importance, viz. the right arm and hand, shoulder, head and right leg of John the Baptist. That hand, it is pretty certain, in the original design, was placed on the head of Christ (according to a very general method of performing the rite in those days). It is now raised a little above the head, and holds a cup from which the water is pouring, and the left hand (also restored) holds a jewelled cross. There is also a carving of the baptism of Christ in the floor of the baptistry at Florence—there Christ stands up to the waist in water, and John standing upon the bank pours water on His head from a cup. It is of the date of the 13th century. Indeed, all representations of pouring are about that time.—E. Goodwin Lewis."

"J.S.—The oldest representation of baptism is in one of the catacombs of Rome, over the famous tank or baptistry, and shows John baptizing Christ by immersion in the manner practised from the first to the fourth centuries."

Had our critic proved beyond doubt that sprinkling or pouring was baptism, he would not have proved it was Christian baptism, for Christian baptism presupposes one or two things.

First, that the candidates believe in Jesus as their Lord and Saviour. The baptism of those who do not believe that is no more Christian baptism than the baptism of an infant.

Second, a determination to give up sin.

Thirdly, a desire to rise to a new life.

Have you believed? Believe now! Have you been baptized? No? Why not? He that believeth and is baptized shall be saved.

Of Such is the Kingdom of Heaven.

The words of the Saviour in the eighteenth of Matthew, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven," have received a beautiful illustration in the Bootwha mission, conducted by Bro. Violet and the writer. On Sunday evening, little Violet McLeod said to her father, "Daddy, I think I ought to go out to the front to-morrow night." "Do you?" said Bro. McLeod. "Why do you think so?" "Well, daddy, said Violet, "I believe in Jesus, and I feel I ought to go." "Very well," said Bro. McLeod, "you do just what you think right so long as you understand."

"Then," said Violet, "I want to get baptized, Daddy."

"Oh," said her father, with the idea of testing her understanding, "we got you baptized when you were a baby."

"Oh, but daddy," said the child, "I read in the Bible the other day that Jesus went down into the water to be baptized."

"Yes; but won't the other do?" said Bro. McLeod.

"Oh, well," said Violet, "if it was good enough for Jesus to go down into the water, it's good enough for me, and I want to do what Jesus did."

Violet took her stand for Jesus on the Monday night. She is just twelve years of age.

On the day following her younger sister, Kathie, told her father that she wanted to accept Jesus, too. Bro. McLeod was naturally inclined to wonder if she understood, so he asked her why she desired to do so.

"Because," said Kathie, "I believe that Jesus loves me, and that he died for me." At her father's request the little girl did not go forward, but much to her disappointment and sorrow, Bro. and Sister McLeod have been much worried since, and I think that when I go to baptize the others this week, we will have the joy of baptizing little Kathie, too. For of such is the kingdom of heaven.—G. E. Burns.

Obituary.

COLLINS.—Bro. John James Collins passed away on the 25th of March, 1915, after a long illness. Formerly he was a Roman Catholic, but through the labors of Bro. Thos. Hagger he became a member of the North Richmond Church of Christ. For fifteen years Bro. Collins faithfully served the Master, and occupied positions of much usefulness. He was an elder, and at different times filled the office of secretary and treasurer. For ten years he capably looked after the financial interests of the Bible School. His life was used for the furtherance of every good work. He was beloved by all for his quiet, unassuming character. He left behind him a wife and four children. In Bro. Collins the church always found strong support. His brethren mourn his loss, but they rejoice in the knowledge that "his works do follow him." His life was full of service, and his end was peace.—H.P.

WILSON.—Mrs. John Wilson passed to her eternal rest on Tuesday, April 6th. The evening before she was apparently in her usual health. She wished her husband good-night, and then fell asleep—a sleep from which she never woke in this world, for when she awoke dawned her soul had peacefully taken its flight. Our late sister lived in South Australia in 1859, being then quite a young woman, living in Konganilla, where she met and married John Bailey. They returned to England, and soon after she was baptized at Spurgeon's Tabernacle. Formerly she had been a member of the Church of England. Mr. and Mrs. Bailey then came to New Zealand in the "Annie Wilson," taking up their abode at Pt. Albert. There she lost her husband, and was left with one little girl. Later on she was married to Mr. John Wilson, and threw in her lot with the Hotes North church, becoming one of its most consistent and devoted members. She proved herself a real mother in Israel. She will be long remembered for her kind hospitality and attention to the sick, in the early days of the settlement. Her home was open to all. Many of the baptisms took place there. Of late years Mr. and Mrs. Wilson have been living near Auckland. Our late sister leaves behind a husband and nine of her family living. Five of her children have died. The survivors are: Mrs. S. Buchanan, Mrs. Horace McLesker, Mrs. Robinson Grant, Mrs. Anthony Masser, George Wilson, Mrs. R. Watson, Mrs. Masser, and two sons, Frank and Alfred. The remains were brought to Hotes North for burial. The writer conducted the service, surrounded by a large number of friends and relations.—W. G. Gram.

FUNSTON.—Carrie Funston, of Berwick, Vic., fell asleep in Jesus on April 24, 1915, after long years of suffering, bravely and patiently endured. She was baptised about 21 years ago, and regularly held her place in the church till very near the end. She led a bright and useful life, beloved by all, thoughtful and kind to all in the home where she will be sorely missed by her sorrowing mother and teachers and sisters. Although she suffered so grievously, she never complained, but bore all her sufferings and pain in the strength which Christ supplied. Her end was sudden, but she was prepared to go. We laid her body to rest in the Berwick Cemetery, by the side of her father, the late James Funston. Her life amongst us, so consecrated, so devout, will ever remain a fragrant memory. The services were conducted by Bro. F. Pittman.—J. Richardson, Berwick, Vic.

MOORE.—We regret to record the death of Sister S. Moore, who fell gently asleep in Jesus at the Melbourne Hospital early on the morning of May 28, at the ripe age of 86. Sister Moore was baptised by D. M. McCrackent on Jan. 5, 1868, during his former ministry with the church at North Melbourne. Our sister has ever been a faithful and devoted follower of the Lord Jesus, and while able attended the Lord's house regularly. Of late years Sister Moore's health was gradually failing, but the end was hastened by a sad accident in her home, which necessitated her removal to the hospital. The writer's visits to our sister in her last hours, and also Bro. J. Pittman's, were much appreciated. On these occasions her strong confidence in Christ as well as her experience of perfect peace was truly evident. We laid her mortal remains to rest in the Melbourne Cemetery on Saturday afternoon, Bro. McCrackent officiating at the grave. We pray that God will comfort the dear ones left behind, who, while they sorrow, yet have a blessed hope.—D.M.

Readers whose sons have recently responded to their country's call to enter the army, says "The Christian," will feel a heart-throb, whether of pride or anxiety, as they read the following extract from a soldier's last letter, quoted from the "Methodist Recorder":—"Although I want to serve my king and country, if possible, I serve the King of kings first. I think that through this I may perhaps emerge stronger for having gone through the many temptations that beset us up here. There are seventy-five of us in one room, and I shall not forget the first night in a hurry. As I looked round and heard the cursing and swearing going on, I thought that I should never have the courage to get down and pray; but I was, by the grace of God, enabled to do so, and I have done so each night since, but have to stop my ears to keep out the sounds. I want your very earnest prayers, for you know how easy it is to fall. I want to shun the very appearance of evil, that I may show these fellows that Christ does not stand for a name only, but that at all times he enables us to conquer by his grace."

BOARD AND RESIDENCE.
Healesville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chiffers.
Terms, 25/- per week. Trains met when advised.



"It's so Cozy by the fire"

THAT'S all right as long as it's your father's fire, but it won't help you any to make a home of your own. Spend one or two evenings per week at BRADSHAW'S, and you'll have something to show that will stand you in good stead when earning the wherewithal for a fireside of your own. Thorough practical tuition by Specialists in all Commercial Subjects.

**BRADSHAW'S
BUSINESS COLLEGE**

246 FLINDERS ST MELBOURNE
OPPOSITE CENTRAL RAILWAY STATION

Hyde's Bible Hall and Book Depot

79 RUNDLE STREET, ADELAIDE
(Proprietor, Pastor C. Frisby-Smith.)

Bibles, S.S. Rewards, etc., at the usual discount. Church of Christ Hymn Books, "Sankey's" and "Alexander's." Also lovely Presentation and Teachers' Bibles.

The Poets, Books for Devotion and Bible Study, the Classics, and all healthy fiction.

Self-filling Fountain Pen, the "Royal George," 7/6.

Church of Christ Sunday School Supplies. Tarbell, 4/-; Peloubet, 5/6.

The Sunday Day Stamp Album, 3/6 per doz.
"The Golden Milestone," F. W. Boreham's new book, 3/6.

DENTO TOOTH-ACHE STOP
STOP THE PAIN AND CURE THE TOOTH

Enough to Stop 30 Tooth-Aches
Requires a little of this Paste into the hollow of the tooth and the ACHES STOP INSTANTLY, then the Paste hardens and forms an antiseptic stopping for the tooth, excluding the air and preventing a re-formation of the cavity. Guaranteed absolutely harmless, it will not spread and harden the gum. Have it ready for the next bad attack, it is worth a Guinea as the relief in the distress.

The Union Co., Ltd., English St., Melbourne.

**EASY TERMS.
LONG GUARANTEE.
CHEAPEST AND BEST.**

14 ADVANTAGES the A.N.A. have over Other Makes.

1. Ball Bearings and Case Hardened.
2. Sewer Backwash of Forward.
3. Ties thread at the end of a seam.
4. The Spool holds nearly a reel of cotton.
5. It makes easily 2,000 stitches per minute.
6. A perfect lock stitch on any material.
7. Needles and parts obtainable. Everywhere.
8. Makes four rows of stitches whenever required.
9. Fewer parts, therefore lighter running.
10. It has Darning and Buttonhole Attachments.



SEWING MACHINES.

11. It has a short self setting needle that cannot be set wrong.
 12. It has a foot collar and makes the tasks.
 13. Patent base layer, so both hands are free.
- AND THE MAIN IS A GREAT ADVANTAGE:
THEY ARE CONSIDERABLY LOWER IN PRICE OR CALL FOR CATALOGUES TO-DAY.**

**AUSTRALIAN SEWING MACHINE
CO. PTY. LTD.
(WARD BROS. & A.N.A. CO.)**

Head Office: Errol Street, North Melbourne,
Melb., Durrant, and Geelong, also Sydney,
Perth, Lancaster, and Adelaide.

Addresses—14, 16, 18, 20, North Melbourne, and all Suburbs,
85 Queen Victoria Market, Sydney, N.W. 7 Arcade,
Adelaide, S.A. 103 Elizabeth St., Hobart. 29 George St.,
Lancasterton. Baird's Arcade, Perth, W.A.

'Phone, City 7839. Box 613, G.P.O.
30 HUNTER STREET, SYDNEY
opposite Wm. Farmer & Co., Jewellers,

Fred W. Landau

Merchant Tailor, Shirtmaker,
Gentlemen's Outfitter,

**and
W. R. Avenell**
(late of Darlinghurst).

Suits to Measure £5 10 0
Costumes from £7 7 0
Write for Self-Measurement Form.

R. J. McSOLVIN, General Carrier

84 BEST STREET, NORTH FITZROY
and 250 FLINDERS LANE. Phone 4557.
Luggage and Parcels Collected and Delivered.
Bills of Lading Cleared.
Letters Promptly Attended To.
Agencies in all States.

JOSIAH HOLDSWORTH,

Undertaker and Embalmor,

Best Work.

Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

380 LYGON STREET, CARLTON.

Branch—655 Nicholson St., Nth. Carlton,
MELBOURNE.

ARTHUR J HOLDSWORTH,
Funeral Director.

From the F.—Continued.

our Bible School anniversary on Sunday, May 23. Bro. Ludbrook addressed the children and friends on "Puffing Blows" and Bro. Procter spoke to a crowded meeting. There was another good meeting on May 26, when the scholars rendered an interesting programme to a large audience, followed by the distribution of prizes. The secretary's report was encouraging, and shows the school to be in a healthy condition. Edwin Salisbury has enlisted, and is now in camp at Broadmeadows.—A.H.F., May 30.

CARLTON (Lygon-st.).—Fine attendance at the breaking of bread. One was received into fellowship by baptism. The speaker for the morning was Joseph Pitman, who gave an excellent and an uplifting nature. Splendid attendance at night, when S. C. Griffith discoursed upon "Life's One Purpose." The male quartette and the choir rendered two beautiful pieces before the gospel address.—J.M.C.

HURNLEY.—We had a good meeting this morning. Bro. Warren, from the College, presided, and Bro. Henderson gave a helpful address. In the evening we had a most encouraging attendance, the second best that we have had. The church is beginning to nuke itself felt. Bro. Henderson gave a very interesting address on "The Message of the Seed." We enjoyed a solo by Miss Gladstone.—J.A.C., May 30.

IRMSWICK.—Last Lord's day Bro. More exhorted. The evening meeting took the form of an "Incessary Service" for the soldiers at the battle front. The allied nation flags (Great Britain, France and Belgium) were displayed. There was a full house, to hear W. D. More speak on "What we are Paying For." This morning's meeting was a good one. A. E. Knight, from New South Wales, daughter of our late evangelist, W. J. Way, met with us. At night an Orange service was held in the Town Hall. A goodly number of members of the local lodge attended in regalia. A fine audience listened to a sermon by W. D. More on "Shall We Still Protest?" Special music was rendered. The lodge folk and others highly appreciated the service.—W.T., May 30.

MALVERN.—We had splendid meetings today. Nearly 50 per cent of the members broke bread. Bro. and Sister Moham were received in by letter from Ascot Vale. Our evening meeting was crowded, when L. C. McCallum gave a fine address on "The Compassion of Jesus." We were pleased to receive a visit from Bro. Thos. Hagger during the week.—A.V.H., May 30.

PRAHARA.—We were pleased to have J. McG. Abernethy with us last Lord's day morning. He took charge of the morning Bible Class, and the following meeting for worship, when he delivered a fine exhortation. We had another splendid gospel meeting, our evening accommodation being taxed to the full. Three young ladies made a good confession at the close of Bro. Gordon's address on the subject, "Halting Between Two Opinions"—A.E.M.

EMERALD.—Our mission, which began Sunday, 23rd, in the new chapel, continues with growing interest. We have had some splendid meetings. The people are eager to hear the gospel of Jesus Christ. Last Lord's day was a day long to be remembered. Splendid meeting in the morning. A temperance meeting in the afternoon yielded splendid results. The evening service was just splendid. Quite sixty people were present to hear the writer speak on the subject of "Faith." A brother from the church at East Emerald assisted our evening service. Last Lord's day was a day long to be indelibly to the brethren of East Emerald for the help given us. The mission is doing a great deal of good. We ask the brethren to pray for us.—William Wakefield.

SHEPPARTON.—Fine meetings throughout the day. In the evening Bro. Anderson spoke on "Repentance" to a crowded house. A number from various denominations were present. The Junior Landow Society has announced a rally; great interest is being taken in the meetings.—May 30.

TARADALE.—A few weeks ago we held a working bee, and put the new roof on our kitchen and garden room. This room has since been lined, and the superintendent, Miss Cordy, now making it quite attractive with the little tables, with suitable pictures. On May 16, we were glad to have Bro. Crowden, from the College, with us. Yesterday we celebrated the one hundred and eleventh anniversary of the British and Foreign Bible Society. There was a good audience, and those taking part did so with credit. We regret to report that the ill-health of G. Jackel has compelled him to temporarily relinquish his studies at the College. Bro. Charlie Miller is improving slowly. Mrs. Antonio has sufficiently recovered to be at the afternoon meeting yesterday.—Ellis Clark, May 31.

TECHUCA.—Splendid meetings here all day yesterday, the evening meeting being a record one, when the brother who confessed his faith last Lord's day was baptised. Our aged Bro. W. W. Davey exhorted in the morning. The Bible School is growing since we started the rally. In the afternoon we took up a collection in aid of the work in the Children's Hospital.—E. D., May 31.

GEELONG.—May 24, the Band of Hope visited the Kentucky Club and gave an excellent programme, after which supper was handed round by the ladies. The mid-week prayer meeting was well attended; four were baptised. We had exceptionally good meetings last Lord's day. Bro. Chandler presided; seven recently baptised received the right hand of fellowship; also one added by letter. E. Thomas exhorted on "Courage." In the evening Bro. Chandler preached a good sermon to a large congregation on "A Startling Question," after which three made the good confession, making a grand total of 31 confessions for the month of May.—W.H.L., May 30.

ST. ARNAUD.—There were good attendances all day on Lord's day, 30th. A special feature of the day was the introduction of the sand table for the instruction of the primary class in the Bible School. There was a good attendance, and the whole school, also members of the church and friends, witnessed the first lesson, which was on "The Birth of Christ." Much enthusiasm was displayed, and the children especially enjoyed it. The gospel service was well attended. Bro. Johnston delivered a stirring address on "The Mailed Fist, or the Pierced Hand—Which?" During the week we had a social cup of tea with Bro. T. Boyle, who has been with us for some time, but has now left the district. We wish him God-speed.—A.E.M., May 31.

HAWTHORN.—Gifford Gordon exhorted this morning. His address was appreciated. To-night Bro. Abernethy preached to a fair congregation on "Faith." Next Lord's day evening is to be specially devoted to the temperance question. Bro. and Sister L. Smith have removed to Carnegie. Both were members of the choir, and teachers in the Bible School. We regret to state that we have conducted the services of Bro. Warburton as choir conductor.—P.R., May 30.

MELBOURNE (Swanston-st.)—Large audiences continue to gather to hear Bro. Franklyn preach at our Sunday evening meeting. With our brother it is sowing time; by and-by we expect a rich harvest. Our Sunday School held its anniversary last week, and had a very nice time. Bro. Stanley Wilson is doing a good work here. Bro. Franklyn is giving a series of addresses at our morning meetings on "Mountain Peaks of Ministry"; they are full of interest. Another of our young men, Vernon Walker, has gone to the front, whilst others are preparing to do so.

KANIVA.—Yesterday morning previous to the meeting for worship, we had the pleasure of witnessing the baptism of the wife of Bro. F. Sheriff, junr., of South Lillimur. The meeting was well attended, and Bro. Tenn gave a thoughtful and earnest address on "Honoring God"—R.M.V., May 30.

BET BET.—Good meeting this morning, when Bro. Coomrings exhorted. This afternoon Bro. Loren gave an address to the children. We had a close, three days from the Sunday School who had

previously confessed Christ were baptised. An anniversary service is to be held this evening for our late Sister Jean Kerr.—G. A. Sewell, May 30.

MONTRUSE.—Our meetings are keeping up, and Bro. Clark is keeping up a fine interest among the people of the district. Yesterday we observed Bible School Day, when we had fine meetings all day. We had with us Bro. Inchell, who gave us good addresses. At the morning meeting he spoke on the value of Sunday School work. In the afternoon, which was the special children's service, we had a fine meeting; special singing by the children. The Scripture lesson was read by one of the scholars. The address by Bro. Inchell on "Soldiers and Generals," kept the audience throughout. The evening meeting was the closing meeting of the day; a fine attendance and a splendid address. The amount apportioned for us will be more than raised. We believe that the meetings yesterday will do much to stimulate and increase the interest in Sunday School work in this place.—Robt. Langley, May 31.

New Zealand.

PETONE.—We had with us last Lord's day Bro. R. A. Wright, from Vivian-st., Bro. Grinstead having gone to Palmerston North to take part in a meeting. We had a fine meeting at the breaking of bread. In the evening our Bro. Wright preached on "Zebuchadnezzar's Dream," to a very good audience.—L.E.W., May 11.

WANGANUI.—Since last report one has confessed Christ and been immersed. A young sister (niece of Bro. Jones, who preached) came forward and made the good confession. This morning we had a great service. Sister Whittaker, Hastings, who has come to reside in our midst. Coming events are: church quarterly meeting and reunion on May 26, and the C.W.B.M. Conference, beginning June 3. The Bible School rally had a most successful start to-day. The attendance (thanks to the Captain's efforts) went up with a jump, and great interest being manifested by the young folk.—H.S., May 16.

NELSON.—The mid-week prayer meeting was particularly well attended. Bro. Dickson continuing his excellent Bible talks. Lord's day, 9th May, our rally day, was very wet, yet there were about eighty members present at the morning service, and responses were received from most of the absent ones. Bro. Dickson gave a fitting address. At the evening service the chapel was full, when Bro. Dickson again delivered an inspiring appeal. It also being "Mothers' Day," a special rally was also held at the Bible School in the afternoon. Lord's day, May 16, there were several visitors present at the morning service, when Bro. Dickson addressed the meeting. At the evening service after a stirring address delivered by Bro. Bro. Dickson, two ladies came forward and confessed Christ. The Band of Hope commenced their meeting on Friday evening.—I.L.B., May 18.

GISBORNE.—Our Bible School held its anniversary social on May 6, when 52 sat down to tea. The tables were nicely decorated. Bro. Gutteridge, and Olding spoke a few words of encouragement, after which there were songs and recitations by the children; also the distribution of prizes by the superintendent, Bro. Grundy. A very enjoyable time was spent. We are much encouraged by the fact that our numbers have been more than doubled within the last twelve months.—A.M. Veale.

WELLINGTON (Vivian-st.).—The Optimist Club members were entertained by Sister Hill, on May 11, when all present enjoyed a pleasant evening. The attendance was unusually small. Many of our members to be expected on Tuesday evenings, so the night of meeting has been changed to the second Wednesday in the month. We expect the change to make a considerable difference in the attendance. Although there were only six teen members and friends present, the collection amounted to 41/0/3.—M. Philp, May 24.

CHRISTCHURCH.—On Sunday mornings Bro. Gehbie has been continuing his exhortations of Revelation, selecting the chief general thought for ex-

oration. At the close of his evening address on May 9, on "The Call of Christianity," six male and female confessions, including two boys from the Bible Schools, and our physical culture teacher, Mr. Buckett. Four of these were baptised straightaway. On May 13, at the Band of Hope, the programme was furnished by Mr. Buckett's physical culture—a very successful programme. At the prayer service Bro. Gebbie talked concerning the first of a series of addresses on "Seven Illusions of the World," this one being "That Wealth is Success." At the close, five more rejoiced our hearts by confessing Christ as Saviour and Lord, these including another scholar from the Bible School, and a Bible Class member. Of these four were baptised the same evening. These additions constitute an encouragement and an inspiration to still greater effort. H. Crowe spoke on Wednesday on "Seeing God."—P.S.N., May 22.

Here and There

The work at Footscray, Vic., is advancing well, with J. Whelan as evangelist.

Bro. Amos Sidwell has resigned the work at Preston, Vic., from June 30 next.

There were three confessions at Northcote, Vic., last Sunday evening. Thos. Hagger preaching.

The Victorian Home Missionary secretary will visit the churches in the Maryborough district from June 10 to June 20.

E. Barnes, of Falcon-avenue, West Adelaide, has been appointed secretary pro tem of Grote-st. church, in place of W. J. Manning, resigned.

The Home Missionary Committee of the Victorian Women's Conference will hold a meeting in the Northcote chapel on Wednesday, June 3.

The all day meeting for the deepening of spiritual life will be held on Monday in the Swanston-st. chapel, Melbourne. A good programme has been arranged.

Sunday, June 6, is the anniversary of P. J. Pond's labors at Erskineville, N.S.W. Special meetings are being held on that day, and also on the Wednesday following.

Victorian Bible School secretaries, when sending in entries for annual examination, are asked to indicate on entry cards those who are teachers, past teachers, or speaking brethren.

Victorian Bible School secretaries and others who have ordered Hurlbut's "Organising and Building Up the Sunday School" will please note that the books are not yet to hand. They are expected almost any day, and will be forwarded upon arrival.

The treasurer of the F. G. Dunn Memorial Fund begs to acknowledge with thanks the receipt of the following donations: A few British members, for £10; "C" £45. Others interested are asked to communicate with W. C. Craigie, 265 Little Collins-st., Melbourne.

The attention of the brethren of South Australia is directed to an advertisement in another column of this issue, intimating that Mrs. F. M. Fisher is prepared to make special winter terms for visitors at her house at the popular sea side resort of Henley Beach.

A number of New Zealand churches have not yet forwarded money received from College annual offering taken on May 2. Will treasurers kindly forward as early as possible either to W. C. Craigie, 265 Little Collins-st., Melbourne, or R. Ennis, 45 Dandenong-road, Malvern?

Victorian Bible School secretaries will please remember that first prize winners in former years must prepare for examination in the next higher division, except in the highest division of teachers and scholars. For these divisions there is a special provision (see printed terms of competition).

J. D. Nankivell, of the College of the Bible, student helper at Middle Park, is at present in the Melbourne Hospital, where he has undergone a slight operation. We hope that in a week or two he will be back at work. G. Jackel is also at present absent from the College because of sickness.

Captain Chaplain G. T. Walden expects to leave for the front on June 10th. The Federal Treasurer acknowledges receipt of £11/- from W. Court, of Camberwell. He wishes to close the Equipment Fund, and requests all having moneys to forward the same at once. Address: The Rev. E. Roy, 5 Rofe Chambers, 60 Castlereagh-st., Sydney.

A letter from Geelong, Victoria, tells us that "The Lord is blessing the work here in a special manner." For nine weeks up to last Lord's day there were 47 confessions. For May, 31 confessed the Lord Jesus. We trust that the efforts of Bro. Chandler and the church will with the divine blessing result in a continued growth in numbers and in grace.

A. G. Saunders, of S.A., has been made the recipient of a donation of £8 from some generous person. Bro. Saunders wishes to thank the anonymous donor. He preferred not to apply the money to his personal use, as requested, and has purchased with it a stereograph, with a view to holding lantern lectures on behalf of the work in the Philippines.

Geelong School of Methods commences on June 28, and lasts for four days. There is every probability of a large attendance. Bible School workers living at Gordon, Ballarat, Meredith, Coler, Warrnambool, or elsewhere in that district, will be accommodated in the homes of our Geelong members. Those desiring accommodation must make application to the Bible School Organiser before June 10.

Victorian preachers, please note—Victorian preachers are requested to note that there will be no meeting of the Preachers' Association on June 7; but on June 14 we meet with the Baptist Friends at 10.30, Collins-st. Baptist Church at 10.30 a.m. On June 21 our Association meets at the Fitzroy (Gore-st.) chapel, at 3.30 p.m. Tea will be arranged by the Fitzroy Ladies' Mission Band, and a Foreign Mission rally will follow.—Will Heiler, Secretary, Preachers' Association.

We should be much obliged if all our correspondents would kindly address all communications intended for insertion in the "Christian," whether in the shape of articles or news—to the Editor, c/o Austral Publishing Co., 530 Elizabeth-st., Melbourne. All business communications—whether regarding the "Christian," or books, or printing—should be addressed to D. E. Pittman, Manager, Austral Publishing Co. Correspondents are also kindly requested not to put business notes on the same page with notices for the "Christian," and vice versa.

The monthly meeting of teachers arranged by the Victorian Bible School Department held last Monday evening was a very interesting one. Bro. Heiler gave an address on "The Big Boy Problem." This was well received, and freely discussed. Bro. Heiler urged the formation of K.S.P. clubs in connection with the schools, and it is to be hoped the matter will receive earnest consideration. Any organisation which grips young lads and develops them as the K.S.P. does is worthy of considerable effort. Schools desirous of further information should communicate with Bro. W. A. Kemp, Essendon, or W. L. Ewers, Moreland.

The Bible Schools Committee of N.S.W. have asked Bro. Chas. C. S. Rush to conduct a series of Bible School conferences in the city and suburban churches. At these meetings the problems of the local field will receive special attention. To help these meetings attain the desired end, the enthusiastic support of the various preachers is desired. The team will comprise Mrs. Mary Hackshall, with 100 workers at the Etanore church; go leader of 200 workers at the primary problems; Herbert G. Payne, who is devoting special study to the many phases of boys' work; Chas. C. S. Rush will try and advise 76 any local difficulties. Superintend-

ents who are desirous of the team visiting their school are asked to write Bro. Rush at once.

There may be glory in the might
That treadeth nations down—
Wreaths for the daring warrior,
Pride for the kindly, crowns
More glorious in the victory won
O'er self-indulgent lust,
The triumph of a brave resolve
That treats a vice to dust.—Whittier.

The welcome home social to Sister Strutton, at Hindmarsh, S.A., in connection with the F.M. Auxiliary quarterly meeting on Wednesday evening last, was most successful. Bro. Cuttroy, the president, occupied the chair, and heartily welcomed Sister Strutton. H. D. Smith, in an able address, recalled many pleasing incidents relating to the past history of the Auxiliary, emphasising the fact that it was born of prayer, and in answer to its prayers our first missionary had gone out to the mission field. D. A. Ewers, representing both Home and Foreign Committees, also spoke. Sister Strutton replied in a lengthy address, outlining future operations, and improvements of methods, if spared, and thanking the Robert-st. church especially and the brotherhood generally for past help of prayers, of sympathy, and financially. The choir rendered some choice selections, and the ladies provided a sumptuous supper, during which many chatted with Sister Strutton. Sister Strutton may proceed to Victoria during the week, on her way to New Zealand, to visit her parents and a sister who is sick.

WANTED.

Wanted by the Newmarket Church of Christ Red Cross Sewing Club, gifts of cash or of materials (e.g., flannel, wool, flannelette, bandages; home-made jam, cocoa, bannet, etc.), to provide necessary articles for sick and wounded soldiers. Gifts may be forwarded to, or left with, Mrs. Mulford, President, 266 Munro-st., Ascot Vale, or Miss Mitchell, Secretary (next Austral Co.), 526 Elizabeth-st., Melbourne.

COMING EVENTS.

JUNE 6.—Church of Christ, Northcote, Sunday School Anniversary, June 6. Bro. Whelan preaching and afternoon. Thos. Hagger, evening at 7. Special singing by children. Public demonstration, Wednesday, 9th, 7.45 p.m. All welcome.

JUNE 6 & 8.—Mildura District Conference and Public Tea Meeting. Special services Sunday, 6th. Conference and Tea, Tuesday, June 8th. Special services, Merbein, June 13th. Mr. Reg. Ennis, Bible School Organiser, and other speakers.

FOR SALE.

Biennial Linelight Lantern, complete; 3 pairs lenses; oxygen tank with retort and saturator complete; all in good order. The lot, £7. Apply to "Lantern," c/o Austral Co.

MARRIAGE

PITTMAN—SILK (Silver Wedding)—On the 4th June, 1909, at Armadale, Victoria, by Jos. Pittman, evangelist; Ernest William, eldest son of J. and L. Pittman, to Emily, seventh daughter of W. and the late H. Silk, of London, England. Present address, Glenelg, South Australia.

FOR SOUTH AUSTRALIANS.

HENLEY BEACH.

Furnished Apartments, with separate entrance and kitchen.

Within easy reach of City. Telephone, Henley 115. Special Winter Rates.

MRS. F. M. FISCHER,
Sunbury, Sea View Road, Henley Beach.

The Society of Christian Endeavor.

June 6 to 12—MISSIONARY MEETING
The Gospels of the Gospel—Gal. Matt. 28: 16-20
The call to go. Isaiah 6: 1-8.
Go where wanted. Acts 16: 6-13.
Wayside service. Acts 8: 26-35.
Tell the next man. John 1: 40-49.
Natural reluctance overcome. Gal. 1: 15-24.
Obedience to vision. Acts 20: 12-20.

A Short Sermon on Love.

The following beautiful sentiments are translated from the French:—
"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?
"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that having loved his own which were in the world, he loved them unto the end."

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brother. Have you given away everything you possess? O, and give up your life also if needed!"
"The wicked man does not, he covets; he hangs, and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love roots at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you know what it is to live!"—The Living Church."

R. & A. E. Barnes, L.D.S.
DENTISTS.

17, 19, Brunswick Street, Fitzroy. High Street, Syneton.

AN AUSTRALIAN COMPANY FOR AUSTRALIANS.
Insure with the
Queensland Insurance Co. Ltd.
Fire, Marine, Fidelity, Accident, and Sickness, Public Risk,
Employer's Liability, Life Glass, Burglary, Loss Stock,
Vehicles, &c.

LOWEST CURRENT RATES.
LYALL & SON, Agents, 25-27 Leveaux St., Nth. Melb.
Chief Agents for Queensland, Vic.

Bi-focal Glasses
are available to
Public Speakers
and Preachers.



W. J. Aird, Optician.
Residential Buildings, 4th Floor, Corner Collins and Elizabeth Streets, Melbourne. Phone 6337

Holder A.N.A. TYPEWRITING CHAMPIONSHIP
Victoria.

Miss Minnie Mitchell

Reserve Orders for all kinds of
Typewriting
at Remington Office,
17/18 Moore, Chancery Prop. (L.A.),
177 Collins Street,
Opposite Stock Exchange.
Qualifies Green.

Books, Stationery
and Fancy Goods.

New Books and Magazines
By Mail Steamer Every Week.

Mechanics' Institutes
and Libraries supplied
at Lowest Rates.

School and College Books and
Stationery

Bibles and Hymn Books.

M. L. Hutchinson,
GLASGOW BOOK WAREHOUSE.
305-307 Little Collins Street, Melbourne.

THE TEACHER'S BIBLE
A LIBRARY IN ITSELF.

Post Free, 8/-. Austral Publishing Co

Gas Fires

reduce Housework to a minimum.
Strike a match and you have a cosy
fire immediately. Sold on Terms.
5/; Deposit; Balance in 6 months.

Metropolitan Gas Coy.

Teaching Staff:

Principal—A. R. MAIN, M.A.,
H. B. SCOTT, M.A.,
and Assistant Teachers.

Federal Conference
Officers:

President—A. E. Blinworth.
Vice-Pres.—D. A. Ewers.
Secretary—H. G. Harward.
Asst. Secretary—W. H. Hall.
Treasurer—T. E. Rife.
Acting Executive—A. E. Blinworth, H. G. Harward, W. H. Hall, L. E. B. H. D. Bardsley,
A. Price, L. Russell, F. T. Saunders, J. Simson.

Board of Management of
the College:

R. E. Hall (Chairman),
W. C. Craigie,
C. Hardie, A. Miles,
F. M. Lindholm,
R. C. Edwards, C. Lawson

College of the Bible

GLEN IRIS

MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne.
Secretary—CHAS. HARRIE, Hawthorn Street, Hawthorn, Victoria.
Organising Secretary—REG. ENNISS, 45 Danabong-road, Malvern, Victoria.

State Executive Committees

Victoria.

J. Pittman, A. Mills, R. Lyall,
W. C. Craigie, C. Hardie,
R. C. Edwards.

South Australia.

J. E. Thomas, I. A. Paternoster,
W. C. Brooker, B. W. Huntsman,
G. D. Wright, D. A. Ewers.

West Australia.

H. J. Banks, W. B. Blakemore.

Queensland.

W. Suckling, L. Gole.

Tasmania.

W. R. C. Jarvis.

New Zealand Advisory Board.

R. Gobbie, J. L. Scott,
C. F. McDonald, J. Routledge,
and J. Inglis Wright.