

"He Doubted that we might not Doubt."

"Unless I feel the print of nails,
Unless I see, unless I see—
How shall I know that darkness fails,
And dawn breaks over Calvary?
"Unless I see, unless I see!"
"See, then, the sound-prints of the sword;
Reach here your fingers into Me,
And feel!"—"My Master and my Lord!"
But, flamed in blood across the sky,
In blazing words of tragedy,
Behold the ages' dread reply—
"Since thou hast seen, thou'ert e'er eanst see!"
"Since thou hast seen the hands and feet,
These only hast thou seen," it saith,
"With these dethroned Him from His seat,
And closed with Sight the eye of Faith."

The poem on "The Tragedy of St. Thomas," quoted above has been forced on our attention several times lately, and seems to be going the rounds of the religious press. It expresses in an extreme form a very common depreciation of a good man. The poets err in a two-fold manner. He attributes to Jesus' words a meaning which they cannot possibly carry, and thus accentuates to the point of distortion whatever rebuke may have been contained in them. On the other hand, he minimises in a shameful way the magnificent confession of faith which he whom we have labelled as "the doubter" made.

The consolations of the Apostolate.

That the apostles were men of like passions as we is one of the consoling facts of the gospel. If the Lord could use such unpromising material for the advancement of his cause, then he may be able to use us with all our imperfections. Consider the case of Simon Peter. "Whenever I look at Peter," exclaimed Luther, "my very heart leaps for joy. If I could paint a portrait of Peter, I would paint upon every hair of his head, 'I believe in the forgiveness of sins.'" The transformation of John the Son of Thunder—hasty, intolerant, exclusive—into the apostle of love is an assurance to us all of the Saviour's ability to mould and mellow our characters, so that we too may become partakers of the divine nature and be transformed into the same image.

Similarly, the presence in the apostolic party of one at least who was by nature cautious, with whom faith was far removed from credulity, who may at times have been too slow to believe, it not without its value. Evidentially, the case of Thomas is of worth. This man cannot be said to have had a preconceived notion that Jesus must rise and so

to have mistaken his imagination for sober fact. The words of the early church father set forth a truth: Thomas "doubted that we might not doubt." We are grateful, then, that John was led by the Spirit to record this protest of Thomas, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." The words are a guarantee to us of the reality of the resurrection; it is impossible on other grounds to explain the height of faith to which this incredulous man reached. May we add that those who profess to believe in a resurrection, but not in a bodily resurrection, might well ponder the case of Thomas? Moreover, the individual Christian who recognises that his faith is not of a kind so rapturous as he would like, who realises that he finds faith not so easy as some do, may seek consolation in the inclusion of hard-headed Thomas in the apostolic party, and in the Master's gentle treatment of his doubt.

"The Patron Saint of Doubt"?

The preceding reflections may be indulged in without accepting a common view of Thomas as "the rationalist apostle" or "the patron saint of doubt." The writer thinks that we have often labelled the apostles. We have spoken as if their weaknesses were their true characteristics. A well-known novelist, for example, has with an equal absence of taste and fairness styled Peter "the lying apostle." At times Simon was weak; yet by the grace of God he built up such a strong, rock-like character as to be called Simon Rock. That name reveals the true character of that apostle. Thomas has also suffered unfairly. We so persistently refer to him as "the doubting apostle" that actually there are to be found folk in the churches who think that his other name, Didymus, means "doubter." Not only is this ungenerous, but it does not seem fair. Many others when told first of the risen Christ did not at once believe. The disciples disbelieved the testimony of Mary Magdalene (Mark 16: 11). The story of the two who had not believed (Mark 16: 12). The eleven "disbelieved for joy" (Luke 24: 41). In Galilee "some doubted" (Matt. 28: 17). So Thomas was not alone in his doubt. He, too, may have in a measure "disbelieved for joy." He may, as some believe, not have doubted "the word of his fellow-disciples that they had seen the Lord, but he was afraid that what they had seen was only his

spirit." Luke (24: 39-43) tells of a similar view on the part of the rest. This Thomas should not be called "the doubter." When we consider the wonderful faith this apostle later confessed, we see how unjust the name is. It is not recorded that Thomas was prevailed upon to accept the test of touch. The sight of the Lord convinced him as it had convinced the others; "because thou hast seen me thou hast believed." His glimpse of the Master led him to a higher faith than had hitherto been expressed by any. The poem above makes Thomas say, "My Master and my Lord!" Metre should not spoil sense. Thomas said, "My Lord and my God!" His faith instantly rose to a grandeur which no former confession of Christ's disciples had reached. Their confessions had shown a certain progress in clearness and in grasp. The "Teacher come from God," the "King of Israel," the Christ, the Son of the living God; but the faith of Thomas rises above these titles and acknowledges him as his Lord and his God. A confession like that should almost make us call Thomas the man of faith. Let us cease to label him according to what we regard as his weakness. It is a terrible distortion of fact to suggest that Thomas "closed with Sight the eye of Faith." Why cannot we think the best of a man, at least till the evil or worst is proved? We are prone to note the ill. Show a company a square foot of white paper, with a quarter of a square inch of blot thereon, and ask them what they see. Almost invariably the answer will be, "A blot." Yet the white is there. So have we dealt with Thomas. Ay, many a man in this day who declines to say of Christ Jesus, "My Lord and my God," feels he has a right to belittle the one who made the noblest confession contained in the Gospels.

We may hesitate to say that Jesus even in gentlest fashion rebuked the doubt of Thomas; it is more accurate to state that he was content to remove it by loving, sympathetic treatment. Yet, in "the last beatitude of the Gospel," the Master lets us know that there is a happier state than that of Thomas. "Blessed are they that have not seen, and yet have believed." They who have a simple, child-like faith in the Saviour are at once the happiest of Christians and the most likely to induce others to trust in him. Thank God for the thousands who, while they have come to faith in a different way, have the willingness of Thomas to die for their Lord (John 11: 16).

Editorial Notes

Mormons and Tithing.

The "Christian Evangelist" draws attention to the value of tithing as shown in the receipts of the Utah branch of Mormons in 1914. The income from this source amounted to no less than £377,584, which was devoted to various church purposes, such as church buildings, schools and temples, and missionary work. These people claim to have had an average increase of about 10,000 members a year for the past fifteen years. Of course, tithing is a part of the religion of the Mormons, and the obligation comes upon them with the force of a revelation from God through their president. As a consequence they have an ever-growing supply of money with which to propagate the delusions and abominations of their system. If Christians were as self-denying in this respect our home and foreign missions would flourish abundantly.

A Heresy Trial.

Our Russian brethren, who are known there as "Gospel Christians," have been visited recently by A. E. Cory, of America. He tells us that one of the ministers was before his brethren, charged with being untrue to the faith. "Upon enquiry," says F. D. Kershner, in the "Christian Standard," "the basis of the charge was discovered to consist in the fact that he had not preached stewardship to his people. 'Gospel Christianity,' to the Russian mind, involves the idea that a man's substance belongs to God, and a failure to proclaim this fact constitutes disloyalty on the part of a minister of the gospel." Disciples of Christ have little sympathy with trials for heresy, but if any justification can be found for them, this is a case in point. As Bro. Kershner says, "It would do our churches good if our preachers would universally start a heresy hunt along the Russian line." "The man who is a heretic upon stewardship is as completely untrue to the Master as is the man who thinks crooked on doctrinal questions." It is true that "more people will be lost because they have selfish, covetous souls, than because they dislike in the Trinity." It would not be a bad idea for us all to start rounding up the "heretics" of this kind in connection with the F.M. offering on July 4.

Surely none of our Australian preachers if in Russia would be in danger of ecclesiastical condemnation for this cause. While we try to save the idolaters of India and China, we must not neglect to re-cure our own kin from the "covetousness which is idolatry."

The "Failure" of Prohibition.

We in Australia are so often assured of the failure of prohibition in America, that it is good to have first hand information on the subject. Governor Arthur Copper, of Kansas, is in a position to speak with authority, and his reply to the charge of failure in the State over which he rules is most

emphatic. Here is his official statement:—"As a result of prohibition, the annual expenditure for liquor has been reduced from twenty-one dollars per capita, the average in the United States, to one dollar and twenty-three cents in Kansas; illiteracy among Kansas people has been reduced to two per cent—the lowest in the United States; there are forty-eight counties which did not send a prisoner to the penitentiary, and eighty-seven counties that did not send an insane patient to the asylums last year; more than a dozen Kansas counties have not called a jury in ten years to try a criminal case; fifty-three counties were without prisoners in their jails; twenty-eight counties were without paupers in their almshouses; the Kansas death rate is the lowest in the world—seven and one-half for each one thousand persons; there are more students in the Kansas colleges and universities in proportion to population than in any other State in the Union; the bank deposits in ten years have increased from one hundred million dollars to more than two hundred million dollars. Kansas, with a population of a million and threequarters, has as much wealth as Chicago, with a population of two and a half millions, and the per capita wealth of Kansas is the greatest of any State in the Union—approximately one thousand, seven hundred dollars for every man, woman and child in the State."

Rome, Rum, and Prohibition.

The onward march of prohibition in the United States finds its principal opponents among the Germans and the Roman Catholics. There are some refreshing exceptions, but they only indicate the prevailing tendency. In Alabama the law is so strict that booksellers offering magazines or newspapers for sale containing liquor advertisements are prosecuted, and it is the "Catholic Columbian" that editorially condemns such prosecutions. In Arizona the law forbids any one to distil, introduce, sell or use wines or other alcoholic liquors, and the Roman Catholic Church has appealed to the United States Supreme Court to declare it unconstitutional on the ground that it practically prevents the celebration of Mass. In Ohio, the effort to secure prohibition was largely defeated by the opposition of Roman Catholics and Germans. However, in spite of opposition, the Temperance party is gaining fresh victories every week. It is a most significant sign that liquor securities are depreciating in value all over the country. The "American Issue" says, "Leading newspapers of the country are urging banks which are loaded up with securities of brewing companies to recognise facts as they exist, and plan accordingly. This advice is good. In almost any city of any size one or more banks have gotten behind brewing interests and loaned money on brewing securities. These securities have declined to the point where many of them are worthless, and the banks cannot realise on them." In Pittsburgh this condition has resulted in the failure of a bank, and we are told by the "Issue" that "the Pittsburgh Brewing Company which recently suspended has seen its

stock and bonds shrink in value from £6,180,000 to £2,130,000." When one company alone loses £4,044,000, we can form some conception of the advance of reform. The Ohio Brewing Company is also in difficulties, and its president stated "No brewery has been making money lately. These are not good times for breweries." Richard P. Hobson, a prominent politician, has publicly stated "The next Presidential campaign and the sixty-fifth Congress will have prohibition for its principal issue. The United States of America will be 'teetotally dry' in 1920."

The Tug of War.

After ten months' fighting the end of the war is not yet in sight. Some authorities supposed to be competent assured us that owing to its enormous cost, and the destructiveness of modern artillery, the war must necessarily be of short duration, but their prophecy has not been fulfilled. That the enemy has most signally failed is self-evident. Paris was to have been seized, Calais to have fallen, and Warsaw to have been occupied at least six or seven months ago. Instead of this their advance has been checked in every direction. But on the other hand the Allies have not advanced. We were told that while France and England held the foe at bay on the one side, the Russian steam roller was to advance on the other, crushing down all opposition, until Berlin and Vienna were taken; but it has not eventuated, nor has the great forward movement in the early spring along the French and Belgian lines, of which we heard so much, yet materialised. That victory will ultimately rest with the Allies there can be little doubt, but the Germans are manifesting a wonderful resourcefulness, especially in their manufacture of great guns and other munitions, and in submarine warfare. This, accompanied by an apparently utter unscrupulousness, gives them a temporary advantage. But time, numbers and money are on the side of their opponents. In the meanwhile, our own men on the Gallipoli Peninsula, with their comrades, have a huge contract on hand, and are engaged in a struggle second to none of all this colossal conflict. The daily lists of killed and wounded are bringing darkness into many hundreds of homes, and the agony of suspense into tens of thousands. Russia has received a serious set-back for the present, but the coils are steadily tightening around the enemy. With Italy now actively at work and the growing sentiment in Greece, Roumania and Bulgaria, against the Germans and their supporters, the outlook is decidedly encouraging. Although there certainly appears no immediate prospect of the cessation of war, it may be that the enemy will be glad before long to make overtures for peace, as the conviction of the impossibility of averting a humiliating defeat soaks into the minds of the masses. It is to be hoped that when the war is over there will be no such glorification of success as shall lead to the cultivation of the military spirit, and no disagreement among the victors over the division of the spoils.

The Bible Our Guide.

Randall T. Pittman.

When the Apostle Paul stated his argument for the fact of Christ's resurrection, he exclaimed, "If Christ be not raised, your faith is vain; ye are yet in your sins." Adopting a similar method of approach to a statement of some reasons why the Bible should be accepted as a reliable guide in the spiritual realm, we may say, If the Bible be not a reliable guide, our faith is vain; we are yet in our sins; we are of all men most miserable. For what other guidance have we? True, other sources of enlightenment have been offered. At times strong-minded or self-deluded individuals have set themselves before the public as leaders into truth, only to bring confusion within a short time by wandering into the arid regions of speculation. The same inconsistency and unreliability, though perhaps not to the same degree, characterise councils of men. Dogmas formulated with assurance in one generation are repudiated in the next. There are those who claim our all-sufficient revelation through Nature. They see God in the running brook, in the dew-drop, in the marvels of life and matter, in the onward march of natural forces. It is true that, to the man who has first known the Scriptures, often

When every turbid element is hushed,
In the still voice of Nature stands onest
The Lord Omnipotent!"

But into what spiritual truth has Nature led those who have never read the sacred page? Such people have "felt after God," they have arrived at a belief in polytheism or pantheism, but which of their teachings should we feel justified in accepting as a trust-worthy guide in matters of religion? One need only look to-day at the conflict of theories promulgated by those who reject the Bible to realise the hopelessness of their situation. Others, again, would suggest that God has revealed himself to each man through his intuitions and instinctive tendencies, and that this revelation is sufficient. But what assurance have we of the assertion? What gospel would there be for men in the condition of those who on the day of Pentecost cried out, "Men and brethren, what shall we do?" were the preacher to say, Trust to your own intuitions, and you will be led into truth! Socrates, dissatisfied with the absurdities of the mythology of his time, yearning on the eve of his death for light regarding the future state, presents a pathetic figure, and our sympathies are with him. But we have little sympathy with the attitude of those who, with the Bible in their hands, desire to trust simply the guidance of intuition.

Let the position be clearly recognised by the Christian, then, that the rejection of Bible guidance leaves us with no guidance. If the Bible is not reliable, we are in the darkness, oppressed with the awful burden of sin, with problems facing us on all hands. The foundation of hope for the future

crumbles, our origin is an enigma, the present is a delusion. Whence comes this throng of "twice-born men," whose lives have been changed from sin to righteousness, whose sorrow has been turned into joy? These have been regenerated by a fable!

But the Bible demonstrates its own fitness as a guide. It is manifestly superhuman. Its opening words offer the only reasonable solution to the "riddle of the universe." Its close lifts the veil of a glory yet to be. Its story is that of a World-Reconciler, through whom are set at rest the doubts and fears of troubled souls, by whom sin is conquered and the grave robbed of its terror. First in promise, then in fact, the story of the Redeemer is unfolded in a manner which reveals the superhuman unity of the sacred record.

Moreover, every spiritual need is satisfied by the Bible. It holds up a mirror to man and shows him what he is; it lifts up the cross of Calvary, and tells man the meaning of sin; it points up to the glorified Christ, and declares what man may become. The living, active Word enters the heart and lays bare the inmost thoughts. It is the instrument of conversion. It casts a beam of light along the path of life. In every season of distress the Bible brings a message of comfort; in the hour of death it is the Christian's triumph.

It is natural to expect that the Saviour to whom the Book testifies will in turn testify to the Book. And so he does. Consistently, one cannot reject the Bible without rejecting Christ, nor reject Christ without rejecting the Bible. In the parable is the warning, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Jesus, when setting forth the witnesses to himself, said to the Jews: "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "Had ye believed Moses, ye would have believed me; for he wrote of me." Strange, if destructive theories are correct, that Jesus, who claimed to be the Way, the Truth, and the Life, did not enlighten the Jews regarding their own Scriptures! Again, referring to his own teaching, he exclaimed, "Heaven and earth shall pass away, but my words shall not pass away." Providing for the future, he said to the little band who had been with him "from the beginning," "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

The Scriptures, then, from their own all-sufficiency and on the authority of Christ, must be accepted as our guide in faith and practice. They must be "rightly divided." Dispensational truth must be recognised. Due regard must be given to principle and expedient. But with us as with saints of old, the appeal must be "to the law and to the testimony."

The Shorter-Still Catechism.

"What church paper do you take?"
"None."
"Why?"
"Hain't time to read one. Take more papers now than I can read."
"When and where is our next State convention?"
"Don't know."
"What is our foreign board doing now?"
"Don't know."
"Have we a foreign board, anyhow?"
"Think we have, but don't know for certain."
"Who are its secretaries?"
"Don't know."
"Is it doing anything?"
"S'pose it is. Don't really know."
"How much money did it raise last year?"
"Don't know."
"Who are our home missionaries?"
"Don't know."
"Where is home missionary work most needed?"
"Don't know."
"What is our membership in the Commonwealth?"
"Don't know."
"What is it in this State?"
"Don't know."
"Where are we the strongest?"
"Don't know."
"Who are some of our strongest men?"
"Don't know."
"Is our cause making much progress at present?"
"Don't know."
"What good are you to the church, anyhow?"
"Don't know—that is, I—well, you see—."
—Selected.

The House Beautiful.

*A naked house, a naked moor,
A shivering pool before the door,
A garden bare of flowers and fruit,
And poplars at the garden foot:
Such is the place that I live in,
Black without and bare within.*

Yet shall your ragged mop receive
The inconspicuous pomp of eve,
And the cold glories of the dawn
Behind your shivering trees be drawn;
And when the wind from place to place
Doth the unmoored cloud-galleons chase,
Your garden gleam and gleam again,
With heaving sun, with glancing rain.
Here shall the wizard moan ascend
The heavens, in the crimson end
Of day's declining splendor; here
The army of the stars appear.
The neighbor hollows, dry or wet,
Spring shall with tender flowers beset
And out the morning muser see
Larks rising from the broomy lea,
And every fairy white and thread
Of cobweb dew-bedimmed,
When daisies go, shall winter-time
Silver the simple grass with rime;
Autumnal frosts enchain the pool
And make the cart-ruts beautiful;
And when snow-bright the moor expands,
How shall your children clap their hands!
To make this earth, our heritage,
A cheerful and a changeful page,
God's bright and intricate device
Of days and seasons dith suffice.

—Robert Louis Stevenson.

The Sunday School Product.

J. S. Stowell.

A famous philosopher once said: "When you have fully described all of an object's activities, you have said all that is possible for the human mind to know in regard to that object." Would this statement be true if applied to Sunday School pupils? Is it a fact that we must judge the success or failure of our Sunday School work by what the pupils actually *do*? If so, what do you think of the work of the class described below?

In a certain Sunday School in one of our Eastern States fifteen years ago, one of the best lady teachers had in her class eight young men. She was an unusually capable woman, and very much devoted to her work. Her character was unimpeachable and her pupils respected and admired her. She knew her Bible and she taught the Bible lessons well. She condemned wrong and she held up high ideals of personal purity.

In course of time all of these young men left the class and went to other communities to live. They have all made more or less of a success in business. None of them has ever been in goal nor has any gained a bad reputation. Six out of the eight, however, have taken no interest in church work; most of them never attend church; some do occasionally. They are not particularly interested in the social problems of the day; they contribute nothing to home missions, and are almost entirely ignorant of the great work of foreign missions. After some twelve or more years outside of the church one of the other members of the class has, under other influences, become a member of the church, although he has never taken up church work with any particular interest. The remaining member of the group has always been more or less active in Christian work, both in the local church, and in the support of home and foreign missions.

To sum up the result of this teacher's work with a group of eight young men, none of whom was prejudiced against the church or the Christian religion, and most of whom were definitely inclined toward both, we note that only one out of the eight has made any observable contribution to the advancement of the Kingdom of Jesus Christ in the world. The others have for the most part been indifferent to Christian work and in a few cases their influence has been the opposite of helpful to Christianity.

If this teacher's work is to be judged by what her pupils are *doing* in the world, would you consider this Sunday School class a success?

Nor is this a particularly exceptional case. Most Sunday Schools have kept no records to show what has become of their Alumni, but many Sunday School workers could mention similar examples. Let any Sunday School worker pick at random twenty-five or fifty names of persons who, a few years

before, were members of his Sunday School and then find out how many of these persons are definitely helping to spread the Kingdom of Christ Jesus at home and abroad. In some cases the result may be surprisingly good. In other cases it surely will be surprisingly bad. At any rate, it is evident that, in the case mentioned above, despite the good intentions of this particular teacher, her work, so far as the human mind can understand it, was far from a complete success. She did keep her pupils from many bad habits, and to some extent she purified and emboldened their lives, but she did not produce Christian workers.

Let us look at this matter from another standpoint. When a man goes into business he is interested in his plant, in the kind of people who work for him, and in the general equipment which he has to use. In spite of this fact, however, his primary interest is usually in the actual proceeds from the business. He wishes to have something to show for his efforts, and he keeps careful records so that he may know that there are profits and how much these profits are.

The same man becomes a Sunday School superintendent, and, curiously enough, his interest at once lies along different lines. He rates his success by the type of building which he has for his use, by the quality of the assistants which he has at his command; or, what is more likely, he thinks mainly in terms of numbers and feels that his school is a success if he has twenty-five more present on a certain Sunday than were present the corresponding Sunday of the previous year. This man who is so careful about his profit and loss in the business world keeps no record of those who are lost from his school. It does not seriously concern him if Johnny White disappears from the class so long as Harry Smith or some other boy appears to make up the deficiency. It may be that the lost pupil has gone to some other school. It may be that he has given up Sunday School entirely. The secretary only knows that he is not there and further than that the superintendent often does not inquire.

As a matter of fact, a large proportion of the boys and girls from Protestant homes are at some time or other members of a Sunday School. Large numbers of these, however, grow up outside of the church and many of those who become church members never take any consistent interest in extending the Christian religion on the home and foreign fields. To all intents and purposes these persons are lost to the Kingdom. How great this leakage is nobody can tell. Sunday School workers have taken so little interest in this matter that only in exceptional cases have any such records been kept. That much more than half of the Sunday School pupils are lost to the

cause seems to be putting it mildly. No business firm would stand such a tremendous loss of its product without inquiring into the reason. "By their product ye shall know them," is as true of schools as of factories.

The efficiency of a law school is not judged by its distinguished faculty but by graduates who can handle legal problems successfully. A school of medicine does not demonstrate its usefulness by the value of its laboratory equipment, but by Alumni who make sick people well. The true worth of a business college is not judged by the number of its students but by the kind of work which those students do when they go out into business.

By a similar standard the efficiency of the Sunday School must be tested. What do its pupils actually *do*? Do they become active working members of the local church? Do they take part in solving the social and religious problems of the community? Are they interested in, and do they assume their proportionate share of responsibility for the larger work of the church, represented by the home and foreign societies of the church?

A teacher who is obliged to answer any one of these questions in the negative may be sure his work is not producing the type of well-rounded Christian upon whom the future of the Kingdom is to depend. Sometimes we congratulate ourselves upon the exceptional product, and thus blind our eyes to our failures.

A law school with one pupil might justly be proud to produce one good lawyer. If, however, there were twenty-five pupils in the class and only one good lawyer were graduated, there would at once arise a question as to the efficiency of the school.

The Sunday School teacher should often ask: "What becomes of the average pupil in my class?" "What does he actually *do* for the Kingdom?" This leads us at once to the consideration of a related question: What are we doing in our Sunday Schools to train pupils in Christian efficiency?

Let us look at an actual situation. A certain young man wished to become a business assistant. He enrolled in a business college. The teacher assigned him a typewriter and hour after hour he spent practising at the machine. He was given a set of books and with care and diligence he kept them as he would have done in an office. He received some instruction in the art of shorthand, but most of his time was spent at the desk practising the strokes and taking down the words which were read to him. One day the pupil was graduated and obtained a position with a business-house. Here he found that he was able to take up the work with ease because the things that he had been doing in the school were so similar to the things that were required of him now. In a short time he had made himself of great value to the firm, and he found much satisfaction in his work.

The same young man joined a Sunday School. He had been brought up in a

Christian home, and he was willing to be trained so that his services would be of value in extending the Kingdom of Jesus Christ in the world. He went to Sunday School week after week. He learned facts relating to the life of Jesus. He became somewhat acquainted with Old Testament history. He came to know the difference between the Christian God and pagan gods. He admired his teacher and enjoyed hearing him talk Sunday after Sunday. His teacher talked to him about prayer, but never trained him to pray. He talked about the use of the Bible, but never inquired whether he actually used the Bible in his room. His teacher did not even know whether he owned a Bible, or whether he did not. He was never called upon to assist the superintendent in any of his duties, nor was he trained in Sunday School teaching. He put some money in the offering each Sunday, partly because this seemed to be the proper thing in connection with the Sunday School session and partly because his class had its name read in public each time for giving the most. He did not know exactly what was done with the money, nor did he much care. The little that he gave he did not miss. He never felt that the money was meeting a real need. His class never sought out an unfortunate family in the community which they could assist to a more satisfactory plane of life, nor did they ever carry with their own hands a Thanksgiving dinner to a poor family or a Christmas tree to needy children. They never took any particular interest in making their town an attractive place in which to live, nor did they make any real effort to share with other young men of a different social class the Sunday School, church, and other privileges which they enjoyed.

This young man never came to know about the needy children in our mountain districts. He did not learn about the conditions in our lumber camps and mining towns, nor was he made to sympathise with young men and women in China and in India and Africa, who, as worthy as he, did not enjoy the privileges which he was enjoying. He was told that the mission of Christianity was to make the Kingdom of Heaven a reality, but his class never helped to support a missionary on the foreign field or a home missionary in America. It did not occur to the teacher of this young man that it was his business to train a Christian worker. He thought that his only task was to teach a lesson.

After a time this teacher had to give up the class. The boy had never had any particular prejudice against Sunday School, but it did not seem to offer any special possibilities, so he decided that this was a good time to stop. He "graduated" from the Sunday School, but he had never had any training in doing things for the Kingdom. He might have been willing, but he hesitated to begin because he did not know how. As a result he attended church occasionally, but never in his whole life did he take up active Christian work. The church needed his services just as much as the business firm, and the church suffered as

much for want of his help as the firm would have suffered had he resigned his position there. It never occurred to the Sunday School workers in this particular school, however, that the chief reason that this young man became a successful business man was that he had been trained for his work, nor did it occur to them that the reason he never did church work was that during the years when he was in Sunday School his teacher had been content to talk to him about the Christian religion rather than to train him in living it.

Too long have we been oblivious in the Sunday School of the very method upon which other schools have depended for their success. Not only in business college has the teacher insisted upon the laboratory method, but it has been just as true in other types of schools. To-day there is widely used in our law schools "The Case System," and instead of learning formulas, law pupils master legal principles by applying them to actual cases. In our medical schools young

men and women learn anatomy from the human body itself. They learn to make people well by practice in hospital work.

Until we approximate the laboratory method in our Sunday School work we will be disregarding one of the fundamental laws of all education. We must always depend upon prayer and example and the working of God's Spirit, but that does not at all relieve us of the obligation of making use of all the approved ways of developing the religious nature of the child. The moral precept learned by rote may be forgotten, but when that precept has been wrought into the child's life by practice, it is not likely to slip. "We learn by doing" is no mere invention of modern times. It is a fundamental principle wrought into the very nature of our being.

Since we have not taken this truth more seriously in our Sunday School work is at least one of the reasons why so many of our Sunday School pupils have never become active, serviceable Christians.

"Famous Hymns and Their Authors."

In "Famous Hymns and Their Authors," Mr. Francis Jones tells the story of how the most popular English hymns came to be written, and sketches their authors with brevity and illumination. Around most of the famous hymns there cluster interesting associations, and Mr. Jones makes the most of these. The story of how Lyte wrote his "Abide with me" is well known, but it seems that it is impossible to say whether the author meant it to be an evening hymn. He wrote it just before he left Brixham for Nice, where he went to die, and the words, "Fast falls the eventide," may have had no reference to the natural day. Canon Ellerton refused to limit "Abide with me" to evening use, and put it in the general section of his collection, but he stands alone, and whatever may have been the writer's intention his hymn has become, by usage, an evening hymn only. Canon Ellerton's hymn, "Saviour, again to thy dear name we raise," was written hurriedly to fit a tune which struck the Canon's fancy. The first draft gave the line as:

"Father, once more before we part we raise," upon which the revised rendering is an obvious improvement. Mr. Jones restores a verse to this hymn which he regards as the most beautiful:

"Grant us thy peace—the peace thou didst bestow
On thine apostles in thine hour of woe;
The peace thou broughtest, when at eventide
They saw thy pierced hands, thy wounded side."

The origin of Newman's "Lead, kindly light," is generally familiar, and the discussion as to what Newman meant by the reference to angel faces in the last two lines will be well remembered. Newman, it seems, believed that Dr. Dykes' setting of his lines made the hymn famous. "It is not the hymn," he said, "that has gained the popularity, but the tune."

Many of our best hymns were written spontaneously under curious circumstances.

Toplady's "Rock of Ages" is an instance. It was scribbled during a thunderstorm in the Mendip Hills. Bishop Wordsworth wrote his hymns in odd places and in spare moments—in trains, on horseback, and when walking. When he could not sleep at night he would get up and write a few lines on the backs of envelopes, small scraps of sermon paper, and even on the margins of books. Harriet Auber wrote "Our blest Redeemer, ere he breathed," on a pane of glass. "Christians, awake, salute the happy morn," was written by John Byrom for a favorite little daughter. Byrom had promised to write her something for Christmas Day, and in fulfilment of his promise addressed the immortal Christian carol to her, giving it the title, "Christmas Day for Dolly." The M.S. is preserved at Manchester, a little creased and crumpled, probably from being carried about in Miss Dolly's pocket.

Isaac Watts' hymn, "Behold the glories of the Lamb," was written for his Southampton congregation. Watts had complained of the poorness of the hymns sung, and a nettled deacon suggested that he should write something better himself. So Isaac Watts became a hymn writer. The tune of his ever popular "Our God, our help in ages past," existed before the hymn, and it is not at all improbable that the hymn was sung to the tune of "St. Anne" in the days when Isaac Watts himself joined in the singing of his own compositions. Mrs. Alexander's "There is a green hill far away" was written at the bedside of a sick child, who recovered, and ever afterwards claimed that hymn as her particular property. The author's M.S. gives the lines

"There is a green hill far away
Outside a city wall."

Mrs. Alexander substituted "outside" for "without" on being asked by a small child what was meant by a green hill not having a city wall.

The Church's Source of Power.

A. W. Connor.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed. I was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."—Acts 4: 31-33.

I. Power: Its Need and Source. "Ye Shall Receive Power."

The Day of Pentecost was the birthday of the Christian church. On that day, through the coming of the Holy Spirit, a company of inorganic disciples became a living organism. Pentecost was the inauguration of a new movement, of which the Holy Spirit, then given, and never recalled, was and is the vital animating soul.

The arresting events of that day were in fulfillment of the Master's final word, "Ye shall receive power, the Holy Spirit coming upon you, and ye shall be witnesses unto me." Instructed by their Lord, the disciples were ready to view his departure, not as a sign for disbandment, but as a new attachment to himself, and to each other, through the Spirit to be given after his exaltation. They held and believed his inspiring, though enigmatical, words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14: 12). They waited their fulfilment.

Acts of Apostles

is the abundant record of how gloriously the promise was fulfilled, and how faithfully the programme was executed. This book has held a high place in our plea for Apostolic Christianity. As the book of conversions it has given us a pattern for our evangelism, and the abiding conditions of membership in the church. There, too, as we come to understand its wider meaning, we found a new missionary vision. We, through it, entered more fully into the Lord's missionary purpose for the whole world. There, too, I believe, is the message that will enable us to apply the unchanging gospel to the ever-changing conditions of human life.

The historicity of the book, freely questioned by a certain school of critics, has been amply demonstrated. Yet the book is not simply history. Rather is it a microcosm of church history. In miniature it presents the church in its inevitable and age-long conflict with the world. It sets before us facts, incidents, and experiences, in which we see illustrated the dangers and difficulties, the trials and triumphs, of the church for all time. It is this aspect of the book that reveals to us the church's source of power.

Acts 4: 31-33 presents us with a picture of the church facing new difficulties, but facing them in constant, conscious communion with a hidden source of inspiration and strength. Fresh from their first baptism of suffering, and facing a foe that would fain silence their witness to Christ for ever, they turned aside to prayer. They realised their need. They remembered the Lord's promise, and so they went to prayer. "And when they had prayed . . . they were all filled with the Holy Spirit." And the sequel of this reception of power is told in the succeeding verses.

The Need of Power.

This is the supreme need of the church and the churches. Surely, I have chosen no inappropriate theme. The circumstances in which we find ourselves mean that "a great door and effectual is open to us, and there are many adversaries." What tasks are ours! Conversions of men from sin, devility, and indifference, are to be sought.

What spiritual equipment is ours for the battle? What reserves of power may we draw on as we accept the challenge, and do battle with the allied hosts of our adversaries? Has our text not a very pertinent message, and ought it not to ring as a clarion call? Fixing our attention too exclusively on the miraculous phenomena of those early days, we are in danger of losing the vital truth. That truth is that the promise of power is as distinctively for the church for all time, in her work of witnessing, as is the promise of salvation for the world. Pentecost in some of its aspects will not, and need not, be repeated. The splendors of an inauguration cannot be repeated. Yet according to the needs of our case, and the special calls of our work, we can claim the promise of power. We are too much like the world, and look for power along the lines of numbers, wealth, and social influence. We trust to our organisation, and to our sometimes overstrained activities, and neglect the message of God's Word as to the source and condition of power.

A Call to Prayer.

"These all continued in prayer." "We will give ourselves continually to prayer." "And when they had prayed the place was shaken." These and other references reveal to us that the New Testament church was a praying church. Work cannot be divorced from prayer. Outward activity must find its inspiration in private communion.

Prayer, in this connection, has for us a threefold meaning and message. First, real prayer means *fellowship* with God. In the rush and stress of life, in the pressure of the things seen, we are in danger of losing this. The church must hold herself to this fellowship or lose power. But prayer is more than

that. It is *receiving* from God. Jesus taught us to "Ask and ye shall receive, seek and ye shall find." "How much more shall your Father in heaven give the Holy Spirit to them that ask him." These words encourage us to ask and expect. Beyond fellowship and receiving, prayer—true prayer—will mean the *submission* of the life to God, that he may work in us and through us. "We are fellow-laborers with God." "If ye shall ask anything in my name I will do it." How often in our work we retire baffled and crestfallen before the assaults of evil! How often we lose heart, as we seem to make no impression on the indifference around us! Like disciples of old, we say, "Lord, why could not we cast him out?" Does Jesus not have reason to answer us, as he did them? "Because of your unbelief . . . this kind goeth not out save by prayer." Prayerlessness means impotence.

Our Heritage in the Holy Spirit.

"And when they had prayed . . . they were all filled with the Holy Spirit." Now, do not let us straightway lose the essential truth by looking solely at the miraculous side of this fresh outpouring. Many of those men had shared in the gifts of Pentecost. Miraculous power was no new thing for them. They had possessed it while the Master was yet with them. The dynamic of the Spirit reached far beyond this. Their miraculous powers were but a small part of their new equipment. Dr. Jowett in a recent sermon has drawn attention to the kind of power they received. They moved in the sense of the divine presence, which made their unseen Lord their intimate Friend. Their lives as a consequence were characterised by forceful convictions, intense earnestness, and quenchless enthusiasm. "We cannot but speak the things we have seen and heard." They became men of wide vision, and moved to their task with a glorious optimism that never despaired or wavered. In this spirit they became flaming witnesses of the Christ.

They witnessed by the arresting power of transfigured lives; by words vitalised by the Spirit of God, and by works expressive of the spirit of their Master and the genius of their faith. This threefold witness was mighty to win men. Now, surely, all these things are still available for us. Our tasks are great, but if we go back to prayer we will go back to power. The quiet room of the church will become the power room. "I can do all things in Christ who strengthens me." "Nothing shall be impossible to you." The same power is offered to us to fit us for our condition, and equip us for our tasks. The power itself is unlimited, yet limited by our failure to open our lives to his transforming power. The Lord is willing to work in us, and through us, using our lives, and our gifts, even our very limitations, for his glory. The greatness of the task compels us to seek this power. Here, then, is the need. Here is the source, and here the condition of receiving.

2. Power: Effects that Followed.

Turning now from the consideration of the need and source of power, let us note the effects that followed this fresh reception of "power from on high."

Seen in the Disciple.

First. It was seen in the individual. "They spake the word with boldness," refers evidently, not to the apostles, but to the disciples generally. "Great grace was upon all" more clearly still points to the rank and file of the church. As a result of this reception of power, these disciples were led to lives of whole-hearted consecration. There was a boldness in their testimony for Jesus, and a winsomeness of personal character that made them effective workers for God. Are these not two of the most important things in our church life? Boldness in our witness for Christ and his truth. We are not to go along apologising for our faith in Christ, but filled with a bold aggressiveness. We must recover the old fervor which following apostolic precedent, led men to go "everywhere preaching the word." With this must go the power of a transformed character. The disciple is still, to a large extent, the "world's Bible," and happy for the church, if, as men behold us, "they take knowledge of us, that we have been with Jesus." There is no limit to our opportunity thus to preach Christ. We can live Christ, so that the sweet attractiveness of the gospel is seen. This is our highest evangelism. The plea for doctrine, creed, ordinance, and name will be effective as the fruitage is seen in our lives. This is the greatest power for good.

The revival of Pentecost will be realised a hundredfold in some future day when the church is filled with men upon whom rests this boldness of testimony and beauty of character. This gift came upon these disciples, not in isolation, but in fellowship with those of like precious faith. It is still true that where two or three are gathered in his name there Christ is. Who shall say that a revival in our prayer meetings would not mean such an acquisition of power as would astound us all, and help us overcome the sordid materialism that is blighting our lives.

Seen in the Brotherhood.

Secondly. The effect was seen in the brotherhood. "They were all of one heart and soul." Here we see one of the greatest elements in church strength. "Neither said any of them that ought of the things he possessed were his own." Here was the presence of beautiful Christian liberality, which is another source of strength like unto the first. These two graces of unity and liberality are fruits of the Spirit, supremely to be desired. Their absence betokens a lifeless formalism, which inevitably leads to weakness and failure in church work.

By unity we mean not simply the absence of strife, bickerings, and discord, but the

linking up of each unit in the activities of the church.

No single thing has hindered the acceptance of our plea for unity more than the failure to exemplify its power within our own congregations. The emphasis placed upon some of the accidentals, and incidentals in our church work; the heat and controversy over things which at best were mere matters of method; the failure to recognise that *liberty* as well as *loyalty* must have its place, has shut many an ear and heart to our message. One of the great needs, and one being recognised more every year, is that we cherish, cultivate, and manifest the spirit of Christian unity as well as proclaim its basis. May we "keep the unity of the Spirit in the bonds of peace."

As to Christian liberality as illustrated in this primitive church, we need only emphasise its necessity as an element of strength. There it took the form of a community of goods. However necessary this was for them, it was neither enjoined on them by the apostles, nor was it repeated in other apostolic churches. While we may not seek to follow the form, we must possess the spirit that produced it. This birth of a new sense of brotherhood, this new burden of recognised responsibility, this quickened desire to use life's resources in the noblest way, was the direct fruit of the outpoured Spirit on the praying disciples. Our giving is dependent on the inner life of the soul. God quicken all our hearts to learn the lesson of Christian stewardship, until we, too, shall consider that naught of the things we possess are our own. Well would it be for our people to candidly face the extent of their giving for the Lord's work, with what they spend on the luxuries of life, and the pleasures that gratify the flesh. Many of our rich and comfortable folks would be sadly condemned, while not a few who are called "poor" would be in the same boat, I fear; but few of us would measure up to the divine standard. Our giving must spring from devotion to our Lord and his cause. To this we will only come as we remember the grace of him who, "though he was rich, yet for our sakes became poor."

Seen in the Church's Ministry.

The third effect was seen in the apostles. "With great power gave the apostles witness to the resurrection of the Lord Jesus." While there was a place for the ministry of every disciple, there was the stated public ministry of the word. All our churches are desirous of having a powerful ministry. We desire our preachers to be prophets; men who shall speak convincingly for God. "With great power." They had all the essential facts before, but in the new atmosphere they came to be more effective. There is something beyond logic, eloquence, or the persuasiveness of human speech—the power of the Holy Spirit that comes in answer to believing prayer. Nothing can take the place of this. Often we have heard that "the preacher makes the church." Yes, alas! and when his presence is withdrawn it wils

and wanes in all its activities. Yes, thank God! The minister gives his people his own vision and faith, and though he go, his work abides. The church is permanently raised to a higher level. But there is a complementary truth. "The church makes the minister." Fill your churches with the atmosphere of prayer, and what sermons will be preached! not great, perhaps, in intellectual display, but in convincing and converting power. "These results followed of old, when they had prayed." Let us come back to this, and we shall have tapped the inexhaustible source of power. That source is in Him "who is infinite, eternal, and unchangeable." He is the source of all strength and power, and will fill our lives with joy and strength for service.

Brethren, we stand before tasks of the greatest magnitude. But let us accept the challenge, for it is God's work, and he will equip us for the conflict. Power in our life for character, power in the church for service will come as we put ourselves in the attitude where God may use us. Church of the living God, standing before the world of sin, indifference, materialism and unbelief, have we trust sufficient to go to God and ask him to use us? Are we willing to pay the price? The old gospel is still God's power unto salvation, but it must become incarnate in human lives, it must be proclaimed by earnest tongues.

Finally, may "He grant us according to the riches of his glory, to be strengthened with might by His Spirit, in the inner man, . . . that we might be filled with all the fullness." "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."—Amen.

The Bigot's Creed.

"Believe as I believe—no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look, do always as I do;
And then, and only then, I'll fellowship with you.

"That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely and in all respects like me.
To deviate a jot, or to begin
To question, doubt, or hesitate, is sin.

"Let sink the drowning man, if he'll not swim
Upon the plank that I throw out to him;
Let starve the famishing, if he'll not eat;
My kind and quality of bread and meat;
Let freeze the naked, too, if he'll not be
Supplied with garments such as made for me.

"'Twere better that the sick should die than live,
Unless they take the medicine I give.
'Twere better that sinners perish than refuse
To be conformed to my particular views;
'Twere better that the world should sell than mine
In any other way than that which I approve."
—Selected.

Foreign Missions.

Conducted by I. A. Paternoster.

Prayer for Missions.

June must be the greatest month in our foreign missionary calendar. During its days the attention of the church must be directed in an uninterrupted manner toward the regions beyond. The word of the Lord says: "Ye shall be my witnesses in Jerusalem, Judaea and Samaria, and to the uttermost parts of the earth." Eleven of the twelve months we spend in thought and work on the regions of Judaea and Samaria. Shall the uttermost part, so vast in extent, so boundless in opportunity, from which the cry of distress rings again with Macedonian clearness, receive less than our very best attention this one month?

June is the month for united, "without ceasing" prayer. There should be in every home represented in the church a map of the world. As near as possible in some way the location of the different stations where our missionaries are laboring should be marked. With the world before us we should this month pray the Lord of the harvest to thrust forth laborers. This is our great opportunity. It is not only prayer for the offering we need. As we realise the world is before us to win to Jesus, and see but eight or nine fields in which we are represented, we shall in a measure begin to grasp the task: "This is the victory that overcometh the world, even our faith." The Master wants more faith on our part, and this can be shown as during this month we come to him as one great united brotherhood with one purpose in mind. The unity of our Australian churches commends the faith for which we plead, and in no way is it more manifest than when face to face with this great work of the church. Sermons on missions are helpful. They are, if carefully prepared, a means of enlarging the vision. But if the members of every church could meet in prayer daily for the work of converting the world to Christ, there would be the greatest offering ever given by the churches. In this the preacher should be the leader. At the prayer meeting have brief prayers for the workers. Do not fear to name them by name. Let the Christian Endeavor workers extend their "missionary five minutes," during this month, and seek to have every member in a few words pray for the native worker they support, or the one some other society supports.

Think what this would mean to the workers on the field! Hear their say: "We do not want your pity, we are glad to go, but give us your sympathy, your support and your prayers."

"Will you not pray for us? Each day we need your prayer; for oft the way is rough and long, And our lips falter and forget their song, As we proclaim the word, men will not heed."

"Will you not pray for us? Alone we stand To stem the awful tide of sin and shame, To cast out demons in the mighty Name Which is alone the hope of every land."

We must pray. This world will never be won by might or by power, but by the Christ Spirit. Every undertaking of Jesus was after a talk with his Father. What preparation that was for Jesus! Yet how much more should we in this way prepare for July 4th.

A Message from the Islands.

The mail this week brings word of the safe arrival of Mrs. Filmer and her two little ones at Pentecost; also Miss Chappell, who has gone to spend a few months with her brother on Maewo. Bro. Filmer says: "Last week Bro. Chappell came to Pentecost with some Banmatmat boys who went up to Maewo, and offered to take charge of the school work while I came to meet the steamer at Epi. The steamer obligingly landed us here early Sunday morning by taking a special run from Malekula."

"While I was at Epi there was a terrific storm, through which Miss Chappell was left on Erromango. The launch I went to Epi in was smashed to pieces; nothing at all was saved. The launch cost £400, and only came down by last steamer."

Mrs. Filmer says: "We are home again at last, arriving here on April 25th, a fortnight earlier than we expected, but we were glad to only have three weeks instead of five on the steamer. We found all well, and all the village folk were on the beach to meet us and welcome us back to Pentecost. It is nice to be home again, although we have been very busy. Perhaps you can imagine what a place is like when men have been hatching for almost a year. The children are having a good time; they both seem to know they are home. The natives make a great fuss of them, and are always ready to obey their slightest wish. I hope soon to again have meetings with the women."

Bro. Waters, writing from Ngawavu, near Waluriki, tells of the work there. "Our good teacher, Tangwa, built for us a comfortable native house with grass roof and bamboo walls, close to the school, which is a model of cleanliness and neatness like himself. We have morning and evening service with the people. We brought a mile of goat with us which gives us enough fresh milk for our tea. As we are distributing goats among the teachers from time to time in the course of a few years there ought to be milk obtainable at different points."

"During the late hurricane in February, a black trader from the Soudan, 'Marmaduke,' met with a serious accident while dynamiting fish from among the rocks. A charge went off in his hands as he blew the

fuse! He fell among the rocks. Some of our boys were with him, but they left him where he fell, and fled several miles away to get help. Six days passed before I heard of it (he lives on the other side of Peter Pentecost's), and when I arrived on the seventh day, I shall never forget the horrible sight. We carried him out of his filthy house and placed him under a coconut tree, where we bathed him from head to foot with Lysol water, and dressed his terrible wounds. A native did the manual work. Without help I suspect I could not have stomached the operation. He was still conscious, and could make the natives understand some guttural sounds. One wound extended right across his throat from ear to ear, severing the windpipe. I read to him the third chapter of John's gospel in the Oba language and English, and had prayer, bidding him good-bye for ever!

"At Lolokaro we took up a collection for him, but he had died before we returned, and we gave it to his little boys (three)."

The following news comes from Bro. Chappell: "I regret to report that another of the Pentecost teachers on Maewo, Douglas Warwis, died recently. You will remember that he went up last November to assist one of the other teachers. He passed away suddenly, and did not suffer much. The Maewo boys who are in training were glad of the opportunity of visiting their friends when Bro. Filmer went up. One of them, about the best all-round native I have seen on Maewo, refused to return to Banmatmat, and would give no reason for this unexpected conduct. These people seem just to follow their own inclinations. If they feel inclined to do what is right, well and good; but if their desires lead them in the wrong direction, nothing will keep them faithful—except perhaps the fear of punishment might at times."

Bulawayo Notes.

From F. L. Hadfield.

We have had a good gathering all round this year. It is a long time since we had so many at Intini.

We must praise God most heartily for the success of the gospel. Thirty-one have decided for Christ at Bulawayo, thirteen at Intini, and three at Belingwe—47 in all.

We are increasingly careful about the instruction of converts, so that only half of them have as yet been baptised; but we trust that the bulk of those remaining will have completed their initial obedience by the end of the year.

We wish to thank you for the £100 sent to build a little house. As we see the walls rising, it is almost too much for us at times. We have lived now a long time in wretched accommodation, from a human standpoint, and though the money sent can only build a most moderate place, it will be palatial beside what we have been accustomed to.—New Zealand F.M. Notes.

The Two Camels.

Robert Browning in one of his poems tells the story of two camels. Both were of great value. Both loved their master, and gave themselves wholly to his service. Both had precious burdens to bear across the desert.

One, in his devotion, did all he could to save his master expense; he ate as little food as possible, and that of the very cheapest. All went well for a time; but at length his strength failed, and he fell dead on the desert. His pack was stolen by thieves, and his master lost both burden and camel.

The other camel ate the best food, and plenty of it—"no sprig of chevill must I leave unchewed." The result was that he passed safely through the desert with his burden.

Wrapped up in this story is a lesson for every worker for Christ.

For we have a Master to serve. He desires of us, and our consecration prompts us to give him, our very best.

But this requires that we shall ever be at our best. To weaken ourselves by mistaken economy, by lack of rest, by worry, or by any other unatural way of living, is against both our Master's interest in us and his desires for us.

Each one of us has certain powers and faculties. These we are bound to develop to the highest possible degree of efficiency. As resolutely as the Greek athlete trained for the race should we cultivate bodily strength and vigor. And our mental energies, too, should be cultivated and drilled until they carry out our purposes as well as disciplined soldiers carry out the commands of their leader.

We once heard an emaciated, frail-appearing minister testify at an opera-house meeting conducted by the late Dwight L. Moody in one of our large cities. The minister said that he had been up all the night before, praying for his people.

A few hours later Mr. Moody and this minister met, together with other guests, at the supper-table in the home of an eminent college president, whose institution was the pride of the city. The conversation was on the meeting of the day, and the hopes cherished for the one in the evening, as also for the whole series of special evangelistic services just begun.

Suddenly Mr. Moody turned to the minister who had given the testimony we have referred to at the afternoon meeting. Said he, "Brother B.—did I understand you to say that you were up all night praying for your people?"

"Yes," said the minister, "I felt a great burden for the souls of my people. They all seem so cold, and the revival spirit is so lacking."

"You were wrong," said Mr. Moody; "you were wrong. Never in my life have I weakened myself by such unnatural exercises and worry. I am a pretty robust man, but I could never have had strength

for my work had I done such unnatural things. You must trust God more, my brother."

We do not say that it may not be well sometimes to fast. It may promote health rather than undermine it. Neither do we say that it may not be well to spend often somewhat prolonged seasons in prayer, praying both for ourselves and others. But we are not to forget that it was the camel that lived naturally, that took sufficient food and sufficient rest, that thought enough of its master to take care to be always at its best, that in the end was most useful and carried out the master's designs.

Love your Master, my brother, my sister, well enough to take care of yourself. Do not enfeeble yourself by over-economy or over-exertion. Sometimes "the best way to get there quick is to go slow." Sometimes the best way to live long is to live well. It never can pay either you or your Master for you to weaken yourself by worry, or in any other way. Be always at your best. Do the things that will develop you physically, intellectually, spiritually. Avoid the things that weaken. Make your life tell for the very most for your Master.

Bear in mind the fate of the well-meaning but unwise camel, and the master's double loss—of both the camel and its precious burden. Bear in mind the happy issue of the conduct of the no less loving, but sensible, camel. He carried both himself and the intrusted burden through the desert. Not only so, but then he was still alive and well ready for many excursions of further profit to his owner.—Selected.

Deepening of the Spiritual Life.

A. P. Wilson.

An all day meeting for the deepening of spiritual life was held at Swanston-st. on June 7. The object was to gather the brethren together, in face of the present unrest and difficulty, for a time of quiet. The morning session was presided by a devotional service led by A. G. Bennett, who spoke upon Psalm 127: 8: "Prayer is the means by which the child of God gets into touch with headquarters."

The first session was led by J. C. F. Pittman, who introduced the topic, "The New Things of Jesus."

R. T. Pittman spoke upon "The Forgiveness He Bestows." The consciousness of sin is universal. The hopelessness of the position became more pronounced. God's revealed attitude is that of reconciliation which found its culmination in the sacrifice of Christ, prefigured in the sacrifices of the Old Testament. This forgiveness is the mark of an eternal reconciliation.

G. D. Verco, "The Peace He Imparts." The heart throbs of the Christian religion was peace. The Master emphasized it constantly during his mission. The emphasis of the gospel must be found in the disturbance of the false security of sin that in its place might come the true peace of Christ. This peace is based upon the assurance of an implicit communion with God, brought about by the sense of reconciliation through Christ. The result of this peace was an unparalleled devotion in service to Christ.

C. R. Hall, "The Love He Entails." The fulness of joy promised by Jesus Christ in spite of

persecution and hatred is based upon God's love to us, and our love to him, and consequently one another. Our first duty is the reproduction of the Christ in our every day lives. This can best be evidenced in the love to our neighbor. The path of love may lead through Golgothana, to the cross, but its ultimate end is God.

J. I. Mudford, "The Work He Commands." The world is to be won for Jesus Christ. God works through men—the Holy Spirit convicts, certainly—but man is God's agent in the world. The preaching, distinctive of Christianity, is an evidence of the universal work demanded. The power of this function is gaining more and more force. Institutional work must not override evangelism. That is the "power of God unto salvation."

Afternoon Session.

Devotional service led by J. Pittman, who spoke upon the Lord's Prayer. The essence of devotion is prayer—communion with God. Prayer is an open cheque upon the inexhaustible bank of God. The subject for prayer is everything. The time for prayer is always. The spirit of prayer is submission. The test of our real devotion is the prayer in secret, but God for it.

The chairman was W. H. W. the theme, "Peter's Five Precious Times." Peter has the greatest living monument of the moulding power of Christ.

R. Graham, "Precious Trial of Faith" (1 Peter 1: 7). "Precious," a favorite word of Peter. The subject is emphasized by the experience of the apostle. The trial is precious because of its results. The result in Peter's life was its purification, and complete change. The result in the history of the church has been its gradual purification.

L. C. McCallum, "Precious Blood of Christ" (1 Peter 1: 18, 19). Silver and gold was to redeem slaves; our freedom from slavery could not be purchased by anything less than the blood of Christ. The shedding of blood was the accomplishment of the Old Covenant; not less is it the sealing of the New Covenant. The preciousness consists in the One whose blood it is, and the object of its purchase, and in its sanctifying power. This preciousness is the key to our service.

A. T. Eaton, "Precious Christ." Unto you who believe he is precious. Promise is conditional upon a faith that issues in service. To the trusting Christian, Christ is inestimably precious. The wonderful understanding of our nature and his sympathy towards us is the key to his preciousness to many of us, due to the fact of his humanity.

F. J. Sayer, "Precious Promises" (2 Peter 1: 3). The source of the promises—"His exceeding glory and virtue." The influence of the Christ life is inestimable, and infinite. The promises include surety of an-awered prayer, power of overcoming, his constant presence, his return; but in Peter's mind the all-important promise is "partakers of the divine nature." The guarantee of the fulfillment is "his name's sake."

The third session: A. P. Wilson, chairman; theme, "What is the Church?" The church is established here in the crown of Christ, different facets of which will glow with a glory all their own. It is an ideal. May we reach it!

J. W. Baker, "A Spiritual House." The elements making up such a house are: a Divine Person, a Divine Home, and a Life. The function of the house is a dwelling. Christ is the dweller in this spiritual home. The policy of such a spiritual house should be spiritual entirely. The platforms of our churches are for nothing else than the spiritual claims of the Christ.

M. Ludbrook, "A Holy Nation." The idea of nationhood has been nearly obliterated in this present crisis. Hun, Slav, Arab, Saxon, Celtic, are familiar words. Out of them all God is calling into being another nation—a holy nation. The call is insistent, and God waits for obedient hearts to fill the ranks of this holy race to be perfected by the divine touch of his presence.

G. B. Mossey, "Royal Service." A unique and remarkable statement. The priesthood is royal in that it belongs to the royal house-child, divine. Some are of greater, some of lesser importance, but all are called to service. That service is sacrifice, not for or of others, but of ourselves, on the altar of God.

Reports from the Field.

J. Tully, "The Body of Christ." The church is described as one body—controlled by its living Head, Jesus Christ. It has many members—the speaking of individual responsibility—and diverse duties. Many members are seen, and their functions apparent. But there are vital members hidden whose action is not seen, yet the body depends upon their function for its life. Thus it is with the church of God.

H. A. Procter, "The Temple of God." The focus of the Jewish ideal was the ancient temple, so the church should be to the world-to-day. God intends that his people shall be as the pillars of his temple. Let us pray and work for the real position of the church to be assumed. The figure suggests the awesomeness of the divine presence. There is a danger of over-familiarity with God. Suggested, too, is the idea of sacrifice. This must possess the church if she is to have her coveted position at the temple of God.

Evening Session.

Devotional service was led by T. R. Morris. The speaker read from Galatians Paul's idea of helping their fellows, "Bear ye one another's burdens." The greatest aspect of Christianity is social value to the individual. "What is needed is less worldliness and more other-worldliness."

At 7.30 H. E. Knott, President of the Conference, took the chair. The theme was "The Spiritual Life," a subject that we all need to pause and consider.

W. C. Beiler, "What is the Spiritual Life?" The new birth is an essential—a change, a new beginning, and subsequent growth. For this there must be first a knowledge of Christ, "that I may know him," there must be a desire for increased knowledge of Christ. The possession of the Holy Spirit naturally follows. Not the simple indwelling, but an increasing desire to be filled with the Spirit. The need of to-day in the church is more Godly Christians. Complete abandonment to the divine will impresses itself upon us in this connection. The spiritual life is the abiding life. "Your life is hid with Christ in God."

W. L. Ewers, "How Can the Spiritual Life be Sustained?" The spiritual life and its development is analogous to that of the physical life. 1st, All impediments of heart and life must be removed. Christ wants all or none. 2nd, Close communion and intercourse with Christ is necessary. That intercourse may be found in the association with other Christians, and by the study of the Word of God. 3rd, Exercise—activities are necessary. Jesus lived a life of two aspects—the life of communion and the life of service. Growth in the truest sense can only be attained by these two aspects. 4th, A constant vision of Christ in glory and majesty and a corresponding conception of Christ in the flesh will go far in the sustenance of the life which is spiritual.

G. Gordon, "The Fruits of the Spiritual Life." Fruit must be produced. It is the test of discipleship. "By their fruits ye shall know them." The fruit outlined by Paul must be found in our lives before we can rightly regard ourselves as disciples of Christ. 1. Love. Hate is absolutely foreign to the God into whom we have been baptised; how then can anything but love reign in our hearts? It is of primal import. Nothing subsequent is possible unless this fruit is shown. 2. Joy. This grows out of the last. Happiness and joy are found up in Christianity. Our faces should reveal the joy within. 3. Peace. The soul is at rest because it dwells in its natural atmosphere. It has its natural food. We are, or should be, peace-makers. Against these fruits of the Spirit there is no law.

The musical part of the programme was in the hands of J. Warren and W. H. Clay, whose leading and solo added much to the devotional part of the exercises. The audiences during all the sessions were excellent. The tone of all meetings was deeply spiritual, and many feelings were expressed that more of such gatherings should be held.

A retiring offering was taken to defray expenses.

Queensland.

MA MA CREEK.—On Sunday, May 30th, red and blue rallies started at both Bible Schools in order to maintain attendances. Gospel service at Flagstone Creek was a good meeting; four young people took their stand for Christ. A building is badly needed at this place. £15 wanted, and then we go ahead and build in a day. Any brother who feels disposed to help those who have helped themselves, is asked to communicate with W. H. Morton, Evangelist, Ma Ma Creek.

BRISBANE.—Last Lord's day W. H. Huntley, of Hawthorne, exhorted. Several visitors worshipped with us. In the evening J. Swan preached the gospel. A special church business meeting was held during the week, when plans for the future of a more progressive nature were discussed.—H.C.S.

BOONAH.—Last Lord's day was the concluding day of a three months' Bible School rally, when a record attendance was established of 80 scholars; the previous highest record was 74. The rally was won by the men, who gained over the girls by 13 attendances. The rally is to wind up by a grand picnic next Saturday afternoon. Bro. Nightingale has arranged for a series of lectures on "Psychology," the first of which was held last week. The chairman of the Shire Council presided, and the town band was present. There was a good attendance. A small charge is made, the proceeds going towards kindergarten work. Three of our young men from Boonah church are at the front—Bren, MacKay (2) and F. Stubbin. We pray God will guide them. We sincerely sympathize with the parent of our Bro. A. J. MacKay, who has already been wounded.—W.A.C.W., June 2.

Tasmania.

LAUNCESTON.—On the evening of Tuesday, May 18th, a meeting of the Home Missionary Committee was held at the residence of E. Nicholls for the purpose of meeting Bro. Byard, who was leaving the following day to take up the work of proclaiming the gospel. Supper was partaken of at the close. Bro. Byard has gone to Geveston, to assist Bro. Woolnough, who is at Dover. Our prayer is that he may have God's richest blessing. On May 30th, our meetings were fairly well attended.—D. Dowle, June 3.

GEVESTON.—Since last report the Home Missionary Committee has engaged P. J. Byard, of Northern Tasmania, to labor in this district. Bro. Byard arrived here on May 21. A welcome social was tendered to him the same evening. At the close of the gospel service on May 30 a baptismal service was held in the chapel, when two who had previously confessed Christ were baptised. This is the first time our baptismary has been used, although it has been installed for several years. We are looking forward to a good time.—F. Ashlin, May 31.

New Zealand.

AUCKLAND.—The first series of meetings under the Advisory Committee's auspices was held at Onuhunga on May 27th, when sixty teachers and friends assembled, and very much enjoyed a lecture by Mrs. C. Fleming McDonald. The address was appreciated, and our sister was much thanked at the conclusion. A specially nice tea was provided by the Onuhunga people. The president of the committee, Mr. W. D. Glaister, presided. The next meeting is to be held at Dominion Road when Miss Butler, M.A., is the speaker.—E.A.P.

PALMERSTON NORTH.—On May 9th the Sunday School anniversary services were held. Bro. Grinstead, from Petone, spoke to the children in the afternoon, and preached at night. The singing of the scholars under the leadership of Bro. Hearle was much appreciated. A tea meeting was

held on the following Wednesday. Later in the evening a public entertainment, when dialogues and recitations were given by the scholars. This year no prizes were given, the funds being given to the Belgian Relief work. Collections were taken up at two of the meetings for the same purpose. On the 16th R. A. Wright, M.P., of Wellington, conducted the services; and last Lord's day we farewell G. D. May and family, who leave Palmerston this week. We regret very much to lose our brother.—M.S.

WELLINGTON SOUTH.—Recently the Tararua-Society, Wesleyan C.E. Society favored our society with a visit. Our society provided refreshments. We are delighted with this society, on account of the good work which it has been doing in visiting the sick members of the church, giving encouragement and cheer. The Young Men's Club continues to grow in usefulness and popularity; it has secured the patronage of R. A. Wright, M.P. Mrs. Robinson and Sister Mrs. Alex. Clark have been in very poor health of late; we pray for their restoration. D. Campbell frequently calls on the sick ones, and breaks bread with them to their appreciation.—A.L., May 25.

West Australia.

NORTH PERTH.—May 9th, special services. Mother's Day, good meetings. Gospel service a crowded meeting. Since last report one was received in by faith and baptism. Bro. Banks' exhortations on Revelation, our New Testament readings, are very instructive and helpful. The Ladies' Class, having been in recess for the summer months, has resumed work again. Our sisters are doing a good work in distributing garments to distressed families in the district.—H.D.

FREMANTLE.—On Wednesday evening Jas. Leach gave us a fine address on Missions. At the close of his address Master Fred Jones was baptised. Last Saturday fifty-one members of our Junior C.E. attended the annual convention of the Fremantle C.E. Union, which was held in Wesley Church. Over five hundred Junior C.E. members were present. The writer delivered an address on "Three Brave Men." Fourteen girls from the Dull-Ganyah Aborigines Home took part in the service. Lord's day morning Bro. Vanstan presided over a fine congregation. P. Wedd gave us an earnest message. Mrs. Jones and her son were received into fellowship. Monday evening our Senior C.E. Society held a cottage meeting in the home of Sister Barlow.—G. Warren, May 25.

South Australia.

BERRI.—Since last report one has been received into fellowship by faith and obedience. This morning, in the absence of Bro. Raymond, who was at Renmark, Bro. Edwards exhorted. This evening we had a large attendance to hear Bro. Raymond's address on "Love" (1 Cor. 13). The mid-week prayer service is being well attended; also the Y.P.S.C.E.—E. N. Steward, May 30.

NORTH ADELAIDE.—At the morning service on Sunday, June 23rd, Bro. and Sister Alwin Fischer were received into fellowship, being transferred from the church at York. Last Lord's day, June 30, we were pleased to have with us Bro. H. Morrell, from Tunby Bay, who is leaving this week for the front.—R.H., May 31.

RENMARK.—At the meeting held at the home of Bro. Riches, Bren. R. Raymond and A. G. Jarvis were with us from Berri. Bro. Raymond presided and exhorted. There are but very few of us here as yet, but we believe that our numbers will soon be greater.—A. J. Easley, May 30.

MILE END.—At our mid-week meeting the ordinance of believer's baptism was attended to, the subject being a fine young man who has been attending our meetings for some time. This morning he received a welcome into the church. At the close of to-night's gospel meeting there were 200

confessions, a man and his wife, the parents of some of our Bible School scholars. We are pleased to report ever increasing attendances at all our meetings, and a good interest manifested. On next Lord's day we are holding our school anniversary, and intend making it a children's day throughout, having them present to witness our worship in the morning, special singing in the afternoon, and a children's service at night.—M., June 6.

UNLEY.—On Tuesday evening Mr. W. M. Green kindly gave an evening at the Literary Society, dealing with poetry on the "Skylark," with readings from several of the poets. The annual meeting of the Adult Bible Class was held this afternoon, when B. W. Huntsman was appointed president; O. V. Mann, vice-president; and Claude Charlifk, secretary and treasurer. There was a splendid attendance at the evening service, when Bro. Huntsman gave a fine address on "The Only Hope for the World"—P.S.M., June 6.

HINDMARSH.—The Endeavour Society held a very interesting meeting on Monday evening, the object being "Lessons from the Ant and Bee." During the week our aged Sister Spooner passed away, and the funeral was conducted by Bro. Cutters on Sunday afternoon in the Hindmarsh Cemetery. Sister Tomkin also lost her father by death during the week, the members express their deepest sympathy to all those bereaved by their loss. The Sunday services were good, each meeting being well attended.—J.L.R.

CROYDON.—Exceptionally good meetings today. Morning meeting, 121 broke bread. Bro. Bennett presided. The writer spoke on "Bible School work." Afternoon, 143 present; several parents visited the school. Evening, a fine meeting, splendid atmosphere. The choir preached on "Why we should confess Christ." A married man confessed that name which is above every name. Our meetings are improving splendidly. The choir rendered an anthem in exceptionally fine style. Bro. Brooker was with us this morning, after service.—E., June 6.

NARACORTE.—We have started on a gospel mission, and Bro. W. Taylor, from the Semaphore church, is conducting the meetings. We thank his members for letting him come. On Lord's day morning the attendance was fair, and the evening gospel service was good, and our brother preached to an attentive gathering. The meetings are to be continued for the next two weeks, and through Bro. Taylor's efforts we hope to win some for Christ.—H.H., June 6.

MALLALA.—Thursday evening, June 3, we held a social to welcome Bro. and Sister Goodwin home after an absence of six months. Several brethren spoke words of welcome; we also had tea and a recitation. Supper was provided by the sisters; a very pleasant evening was spent. We were very pleased to have Bro. Goodwin with us to-day, and we enjoyed three helpful addresses from him.

Victoria.

MIDDLE PARK.—A pleasant little service was held at Middle Park chapel on Saturday afternoon last, when Bro. Collins & Watt, J.P., laid the foundation stone of our church extension building. This work is being done by Bro. C. W. Timmins, and is in completion of the original design for extending our premises to the limits of our ground. The new work will provide a hall at the rear suitable for Bible School and other purposes, whilst including substantial increase in our seating accommodation in the church itself. Bro. Meekison, our architect, and our much-loved elder, arranged the service, and presented Bro. Watt with suitable appliances for the work in the shape of a handsomely engraved silver trowel, and our aged Bro. Watt undertook to supply the masonry-piece) this important piece of building construction. After the ceremony the company retired into the chapel, where afternoon tea was dispensed and we were favored with kindly greetings and helpful addresses from W. Allen Stevely, minister of the neighboring Presbyterian church; a letter of congratulation from A. R. Thompson, our Hay-

ist neighbor; A. R. Main, J. J. Franklyn, P. B. McMaster, and H. E. Knott, which were much enjoyed. It is just ten years ago since the cause was started in Middle Park, with a membership of 43. Four years later the present building was erected, when our membership was about 40, and to-day we have 100 members, and 18 members. Our present evangelist is H. E. Knott, and we have had excellent attendances at all meetings. We feel much blessed in our work, which is prospering.—J.S.M.

SOUTH MELBOURNE.—Good meetings on Lord's day, May 31st. T. Cosgriff presided, and Bro. Clay exhorted at the morning service. 200 were present at the gospel meeting. There were two confessions at the meeting of Bro. Clay's address. On Lord's day, June 2nd, good attendance all day. F. Copeland presided, and Bro. Mudge, from South Yarra, gave us a very stirring address. He also conducted the Bible Class in the afternoon. Our Bible School was well attended. We were pleased to welcome Mrs. Payne back again into the school. She has been aided by our teachers. Mrs. Murray, from Muntrose, has also come along to help us. Bro. Gillies, one of our teachers, was absent through illness. The gospel meeting was well attended. A young man made the good confession, and was baptized. He is the youngest son of our esteemed Bro. W. Paterson, one of our Bible School scholars who had previously confessed also obeyed her Lord. We regret to report the death during the week of the little daughter of Bro. Josephs. His wife is in the hospital, very ill, at present. Our prayers go out for them.—E.C., June 7.

ESSENDON.—We continue to have nice meetings on Lord's day mornings. The members are all working for a great work with good results. The officers are alive to the need, and have taken the initiative. Amongst our visitors we have had the Sisters' Board, from Unley, S.A., and Sister Cotton, Queenstown, S.A. Our cottage prayer meetings are well attended, the latest being held at the home of Mr. Val Scott. We were favored by train, including Bro. J. C. F. Pittman, from Ascot Vale. Our brother was with us again last Lord's day. He gave a very impressive message. Bible School and kindergarten still on the up-grade.—A.B.

BURNLEY.—All meetings well attended today. This morning Bro. Henderson presided, and also gave us a helpful and interesting address. The Bible class in the afternoon was well attended as well as usual. In the evening we had a splendid meeting. Bro. Henderson spoke on "Uniting Faith," his address being appreciated by all. We also enjoyed a solo by a visiting sister.—J.A.C.

CARNEGIE.—Both services well up to the mark. Our young Bro. F. Holden, who was immersed last Lord's day, was received into fellowship. C. R. Hall gave approved addresses on both occasions. On Saturday evening next, W. A. Kemp is to give a free lecture, under the auspices of the young men's "Octagon Club," entitled "A Tour Through the Holy Land."—D.G., June 7.

EMERALD (Township).—Our mission was brought to a close last night. Though weather conditions were rather unfavorable, we have had good meetings. Bro. Wakefield presented the gospel faithfully, and last night spoke on "Jesus, the Friend of Sinners," when at the close one man stepped out and confessed his faith in the Saviour. We are thankful to Bro. Wakefield for services rendered in preaching and visiting; also Bro. Mf. Hillbrick, who helped us much in leading the song service. Next Lord's day, Bro. Paterson, from the Coleraine, will be here to preach the word, and continue for some time.—William Boldman, June 7.

MONTROSE.—Excellent meeting, both morning and evening. In the morning we had a fine service. C. R. Hall was with us, and had with him a number of his young men. Bro. Kemp, with the aid of his young men, conducted the whole of the morning service, and we had a real good time. Bro. Kemp's exhortation on Galatians 6: 14 was a magnificent address, and was thoroughly enjoyed. A light was kindled in a life home, and was aided by Bro. Clark, and at the close we were all cheered by seeing three decide for Christ. We

were glad to have other visiting brethren with us. We believe that after much faithful sowing by Ren. Moyce and Clark the time of reaping has come.—Robt. Langley.

BOORT.—The meetings here to-day were well attended in spite of the threatening weather. At the close of the gospel meeting to-night one young lady made the good confession, Bro. Oldfield preaching.—A.T.L.

HAWTHORN.—Good meetings to-day. Bro. Abercrombie delivered a stirring address at 8 o'clock on the liquor problem. An offering was taken up in aid of the No-License committee. A successful social evening was held by the C.E. Society during the week. S. B. Hillbard, who is conducting the Bible Class, has started a series of talks on the manifold of Jesus. An increased attendance, the class is expected next Sunday. Since Maclellan Williams has resumed work in the Bible School after being away for several weeks.—P.R.

SHEPPARTON.—Meetings throughout the day were fairly well attended. At the gospel meeting Bro. Anderson is giving a series of talks on Revelation, the first of which commenced last evening. At our J.C.E. on Sunday morning 27 were present, including an interesting exhibit on our usual meetings. Great interest throughout all our meetings is being shown.—June 7.

ASCOT VALE.—On Lord's day, May 30, the Bible School celebrated its 24th anniversary. At our morning meeting Reg. Ennis delivered a splendid address on the importance of Bible School work. Afternoon service was held in the Temperance Hall, when our brother gave a special address to the scholars, which was listened to most attentively. Special hymns were sung by the choir and scholars. W. Brown, superintendent, presided. The attendance was about 500. Our gospel meeting, also held in the hall, was conducted by our teacher, who delivered an illustrated address on the magnet—Jesus Christ being the "Great Magnet." The attendance was 600, the building being crowded out, and many unable to gain admission. The discourse was most impressive. One made the good confession. The singing by the choir and scholars at this and the afternoon service were very highly appreciated. On the Monday evening following the public demonstration and distribution of prizes took place in the same building. Bro. Brown presided, the hall being comfortably filled. Action songs, recitations, solos, and special singing by the scholars were well rendered. The secretary, D. R. M-nr, in presenting his report referred to the progress made, fidelity of the teachers, and of the loss sustained in the teaching staff on account of some going to Essendon. The superintendent distributed the prizes. The celebrations were brought to a close by a very interesting and well-attended tea and bioscope entertainment. All pronounced this our most successful anniversary. Last Lord's day Bro. Ferguson (Essendon) gave us a fine exhortation, which was much appreciated, several visitors being present. At our gospel meeting two made the good confession.—J.Y.P., June 7.

GEELONG.—The young men's Triangle Club provided the programme for the Kentucky Club on June 1. The members subsequently entertained the visitors at supper. The interest of both clubs is still keeping up. Thursday, the midweek prayer meeting was again well attended; two were baptized. Lord's day, school meetings; Bro. Chamber exhortated at the Lord's service, the work immersed during the week received the rich reward of fellowship. One young woman stepped out for Christ at the morning meeting. At the gospel service Gilbert E. Chandler's theme was "Tarrying," and the address was powerful and earnest. Mr. Geo. Robertson's work was done by the men rendered. Three young women and one young man made the good confession.—W.H.L., June 7.

DRUMMOND.—The Bible School work here promises to be a success. Eight new members were present in the Bible Class yesterday, and good interest was shown in the first lesson from

The Family Altar.

Conducted by A. E. Illingworth

Our Sacred Trust.

The work of the evangelisation of the world was left as a great "trust" for the church of Christ to carry out, and if we be living members of that church, then we are in the position of trustees for all mankind. The word of command from the crucified, risen Lord is "Go... make disciples of all nations." Let us consider our position as that we are doing towards the carrying out of the "great and sacred trust" conferred upon us.

Surely our lives have been given to us in order that we may spend them for the Giver, and he has definitely marked out the work he expects from the church. Some are jealous, and J. Hudson Taylor, of being successors of the apostles. I would rather be a successor of the Samaritan woman who, while the disciples went for meat and forgot souls, forgot her waterpot in her zeal to spread the good tidings.

SUNDAY, JUNE 20

Seed Thought.—*Jesus in the Midst.* Where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18: 20.

Selected Gems.—The little mission hall at Risvaz was full, and the three meetings were times of blessing, being conducted by a Lutheran pastor, a Free Church pastor, a Methodist layman, and two Quakers (laymen). We prayed the Lord together, and there was a feeling of unity and brotherhood, which made the meetings into a veritable love-feast. "All one in Christ Jesus" was our motto, and the promise to be with us when gathered in his name was abundantly realised.—J. J. Armstrong, in "Ten Years Near the Arctic Circle."

Scripture Reading.—John 16: 16-24.

MONDAY, JUNE 21

Seed Thought.—*Human Redemption.* In his pity he redeemed them.—Isaiah 63: 9.

Selected Gems.—Redemption is "God in action," and therefore, our attitude towards it must be one of simple, trustful, thankful dependence.

Yea, Thou wilt answer for me, gracious Lord; Thine all the merits, mine the great reward; Thine the sharp thorn and mine the golden crown; Mine the life won, and Thine the life laid down.

—J. G. Simpson, Canon St. Paul's.

Scripture Reading.—Isaiah 63: 1-9.

TUESDAY, JUNE 22

Seed Thought.—*The Call of Culla.* He saw a publican named Levi, sitting at the receipt of custom, and he said unto him, Follow me.—Luke 5: 27.

Selected Gems.—Oh! that men would learn to understand that the primary use of the counting-house or the workshop is to do all things to the glory of God.—J. J. Armstrong.

It has always been my aim, and it is my prayer, to have no plans as regards myself, well assured as I am, that the place where the Saviour sees most to place me, must ever be the best place for me.—McCheyne.

Scripture Reading.—Luke 15: 27-37.

WEDNESDAY, JUNE 23

Seed Thought.—*The Unricalled Attraction.* And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

Selected Gems.—The uplifted Christ is the divine response to the need of every human heart.—J. G. Simpson.

May Christ do for him what no mere man shall, And stand confessed as the God of salvation.—Browning's "Christmas Eve."

Scripture Reading.—John 12: 23-36.

THURSDAY, JUNE 24

Seed Thought.—*The Word Re-asserting.* The Eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.—Deut. 33: 27.

Selected Gems.—We are in earnest; a little company laboring in the great harvest field, and have given up life, talents, home, everything, to the Master, and he has abundantly blessed us in the work that he has given us to do. He has made our hearts to rejoice, and daily leadeth us with joy and gladness. But oh! how Satan has tried us.—J. J. Armstrong, in "Ten Years Near the Arctic Circle."

Scripture Reading.—Deut. 33: 26-29.

FRIDAY, JUNE 25

Seed Thought.—*Encouragement that Helps.* We give thanks to God... remembering without ceasing your work of faith, and labor of love, and patience of hope.—1 Thess. 1: 2, 3.

Selected Gems.—

How often the world's sorest need Is only the clasp of a hand, A word, and a kind, loving deed, Are wells in a dry, thirsty land.

God will not forget your labor of love, O remember what awaits you above; Souls are dying for the blessed cup That's given in His name.

—L. Wilson Smith.

Scripture Reading.—1 Thess. 1: 2-10.

SATURDAY, JUNE 26

Seed Thought.—*Hindrances, and How to Overcome Them.* If any of you lack wisdom, let him ask of God.—James 1: 5.

Selected Gems.—The greatest men have been those who have cut their way to success through difficulties.—F. W. Robertson.

Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can put a holy constraint on God, and detain an angel till he leaves a blessing; can open the treasures of rain, and soften the iron ridges of rocks until they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands.—Bishop Taylor.

Scripture Reading.—James 1: 1-12.

FOR THE WEEK END.

Strengthen me according to thy word.—The Psalmist.

Religion's all descending from the skies To wretched man, the goddess, in her left, Holds out this world, and in her right, the next Religion! the sole voucher man is man; Supporter sole of man above himself; Even in this night of frailty, change, and death, She gives the soul a soul that needs a god.

Religion! Providence! an after-state! Here is firm footing; here is solid rock! This can support us; all is sea besides; Sinks under us—bestows and then deavors, His hand the good man fastens on the skies, And bids earth roll, nor feels her idle whirl.

—Young.

WEEKLY Fellowship with Baptists.

Seeing that this subject is such a prominent one at the present time, perhaps a few more lines on the matter may not be out of place. In your comments on my remarks (May 13th) you quite miss the point I was trying to aim at. Here is the issue—Baptists deny that baptism is "for or unto remission of sins," whereas the "one baptism" of the New Testament positively affirms that it is "unto remission of sins." Such being the case, is Baptist baptism the "one baptism" of Jesus the Christ? The "one baptism" of Scripture implies three things that are elements, viz: Subject, action, and design. Which one of these three can we omit? The Baptists positively omit (or,

stronger still, deny) the design. The Grecian Church, the English and the Roman Catholic, and nearly all Protestant churches have consented to alter the subject. They say an infant will do as well as a believer. Is the Baptist baptism any better than the baptism of the Greek Church, for instance? If it is, then we decide that the subject is of more importance than the design. What right have we to do so? The divine founder of Christianity has spoken in reference to the "one baptism," had we not better hold to it (baptism) in that form than take the liberty of tinkering with it as many of our preachers are doing to-day? I am quite prepared to accept the statement, "He that believeth and is baptised shall be saved," and I am equally averse to "make it read" "He that believeth and is baptised, and understandeth that baptism is for or unto remission of sins shall be saved." But I am still unconvinced that a person baptised by those who deny that baptism is for or unto remission of sins is scripturally baptised at all. Many a person has been baptised without realising the nature of the action of the time; but they have learned it afterwards; but the Baptists take pains usually to show that this act is in no way connected with remission of sins, hence the difference. How many people realise at time of baptism the truth expressed in the confession, "Thou art the Christ, the Son of the living God"? We baptise in His name, but we do not do so if they denied that truth? I think not. Yet if we fellowship with the deniers of one truth, why not with those who deny other truths?

A. G. Chaffer.

[We quite agree with our correspondent that no one has the right to alter God's ordinance of baptism as to action, subject or design. We urge, however, that we must not include among the conditions either of baptism or church fellowship anything that God has not expressly made a condition. The penitent believer is a scriptural subject of baptism. The "design" of the ordinance cannot be shown to be frustrated by lack of knowledge as to what is done. At least, if one declares it is, he should get scriptural proof. It is, moreover, by no means the case that all of our Baptist brethren decline to recognise that baptism in the name of Jesus Christ is unto the remission of sins.—Ed.]

N.S.W. Bible School Notes.

W. Gale, Organising Secretary.

Thirty schools in the State send in regular monthly returns to the Organiser. These schools show an enrolment of 3517, an average attendance of 2580, or 73 per cent.

There can be no doubting the fact that practically all our schools are now accommodating more scholars than they can properly teach. No school, in fairness to itself, to the scholar, and to the teacher, should seek to enroll more scholars than it can handle with efficiency, else the result will be a discouraged staff, resultant upon the inevitable want of order, irregularity of attendance, and greatly diminished harvest of souls, and a lessening of Bible School zeal on the part of the whole brotherhood. It is established beyond question that with a little effort our schools can greatly add to their enrolment. In this direction, we must call a halt, though the hire of numbers is certainly enticing.

To an increased supply of efficient teachers, suitable accommodation, and teaching materials, the Bible School workers of this State must now give their earnest attention. That we are sadly deficient in these lines must be apparent to every preacher and church officer, to whom we now look for timely assistance.

The following comparisons are enlightening. In New South Wales the percentage enrolment to church members in almost 100 per cent, in Victoria (1914 figures), 95 per cent; in South Australia (1914 figures), 92 per cent; in West Australia, 102 per cent; whilst among our English brethren, 136 per cent. Those who know our English schools testify that in the employment of skilled teachers and scientific principles of teaching, they lead both the American and Australian schools. The percentage of teachers to scholars in New

South Wales is 12 per cent, in Victoria (1914 figures), 9 per cent; in West of Australia, 14 per cent; in South Australia (1914 figures), 12 per cent; in our English schools, 10 per cent; in New South Wales Methodist schools, 12 per cent.

The annual examination will be held on September 6, the lessons set being those taught in the schools during July and August. It is hoped that every teacher will urge the scholars to study and sit for this examination. We appeal to parents to encourage their children to enter. The study to which all entering for the examination are bound to apply themselves is the best, and we regret to say in some cases the only piece of real study done in the whole school year. There are already evidences of a much greater interest manifest this year than for some time past. The Schools' Banner Prize is being warmly contested. Horshly and North Sydney have announced that they are out for the Banner.

Preliminary to the establishment of a scheme to assist teachers to become more proficient in teaching, the department has organized a "team" to visit the various suburban schools, holding conferences with the local workers, visiting the school buildings, and in a general way helping the teachers to overcome their local difficulties. Bro. Chas. Rush is the superintendent of this "team."

Bros. P. J. Bend, and H. G. Payne, the sub-committee on "Junior" work, are preparing a report on the "Junior Department: Its Necessity, Plans, and Methods."

A committee on Teacher Training is to report on the best means of providing facilities whereby our teachers and senior scholars can make a systematic study of the facts and principles necessary to equip themselves for the great work of teaching. This work is in the hands of Bros. E. Parker, Reg. Arnott, Linley Gordon, and C. Rush. Bro. Gale's recommendations are to form the basis of discussion.

The Bible Schools' Committee are in need of funds, and appeal to the brethren to assist. The Treasurer and Organiser will be glad to receive amounts both small and large.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts have been thankfully received during the month of May, viz.:-

Churches, per Collectors: Kaniva, £2/15/-; Preston, £1/10/-; Prahran, £1/1/8; North Melbourne, £1/0/-; Dandenong, 10/0; Cheltenham, £1/7/10; Montrose, £1/10/-; Malvern, 10/0.

Individual Gifts: W. Holland, Mildura, £1; D. M. McCracken, North Melbourne, 2/-; C. Anton, Essendon, £2; H. L. Pang and wife, Chinese Church, £10; J. Healy, Dunolly, 1/2; J. B. Swanson, St. 167; Mrs. Payne, North Fitzroy, £1; T. E. Barry, Warburton, Bet Bet Church, £1; Sisters' Conference, Hire of Tables, £1; G. B. Moysey, Surrey Hills, £2; W. H. Moysey, Jumbuck, 10/-; A. J. Wilson and wife, Rochester, 10/-.

Conference Fees: Surrey Hills, 10/-; St. Kilda, 10/-; Essendon, 10/-; Boort, 10/-; Drummond, 10/-; Ararat, 10/-; Blackburn, 10/-; South Melbourne, £1; Cheltenham, £1; North Richmond, £1; Brighton, £1; Bet Bet, £1; Berra, 10/-.

Assessed Churches towards Preachers' Support: Barby, £1/6/8; Kaniva, £1/10/-; Lillimur, £1/10/-; Boort, £1/6/8; Wonga Park, 15/-; Meredith, £2/8/6; Ultima, £1; St. Arnaud, £1/0/8; Swan Hill, £1/0/8; Beluca, £3/5/-; Shepparton,

£1/17/6; Kameira, £1/1/8; Drummond, £2/14/2; Dimolly, £2/14/2; South Melbourne, 6/2/-; Colac, £1/7/6; Northcote, £1; Hursliam, 4/5/8; Polkenmet, £1/10/8; Bet Bet, £10/10/-; Nairylborough, £1/15/1; Gordon, £1/6/-; Kyneton, £1/6/8; Shepparton, £1/12/6; Lake Boga, £1/12/6; Taradale, £5/9/4.

Churches, for Student Helpers: Prahran, £1/1/8; Collingwood, £1/1/8.

Miscellaneous Receipts: Aged Evangelist's Trust, £4/0/8; Year Book, 2/3; Refunds for Conference Expenses: Temperance Committee, 15/-; Temperance Committee, 10/10; Foreign Missionary Committee, 6/4/9; from Churches, for Advertisement: Surrey Hills, 3/-; St. Kilda, 3/-; Northcote, 3/-; Total, £22/7/10.

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Church of Christ Sunday School Supplies. Tarbell, 4/-; Peloubet, 5/6. The Sunday Duty Stamp Album, 3/6 per doz. "The Golden Milestone," F. W. Boreham's new book, 3/6.

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From the Field—Continued.

"First Principles." Bro. Rasmussen will now conduct the Bible School every week, the Class meeting for fortnightly arrangements can be made to conduct it weekly. The church is interesting herself in the work, and if the present enthusiasm be sustained a good and needed work ought to be done among the young people in this district.—D. Wakeley, June 7.

HERWICK.—On Sunday week last, we were pleased to have a visit from Bro. Pattee of the College of the Bible. He conducted both morning and evening services, and his messages were much appreciated. At the close of Bro. Ingham's address on Sunday night, one young man made the good confession.—H.H. June 7.

New South Wales.

NARRADRILL.—Lord's day, May 23, a young man confessed his faith in Christ at the close of the evening service. On Lord's day, May 30th, there were two more confessions, both being members of the writer's family, and several scholars. May 30th, we united with other local religious bodies in a Bible School demonstration, the proceeds of some being sent to the British and Foreign Bible Society to purchase Testaments for the Australian tropics.—W. Waters, June 1.

LISMORE.—Bro. Stevens, the evangelist of the church, has tendered his resignation. He has accepted a call to Musman, and expects to leave in a few weeks. Bro. John Parker, of the City Temple, who has enlisted to serve his country at the front, recently came to Lismore to bid farewell to his parents here. On May 23, Bro. Stevens held a "pops at the front" service. Bro. Parker presided at the organ, and during the week our brother was farewelled by a social. Bro. W. Stratford and Jim Furlonger have also enlisted, and leave very shortly. The work here is going along nicely, particularly the Bible School, C.E. morning and evening gospel services.—June 1.

HOKINSBY (Albert st.).—L. J. Thompson presided, and Elder Croshawite exhorted on Col. 3: 16. A large and interested congregation listened to Bro. Lindley Gordon at the gospel service, on "Why the Church is Needed"—Thos. E. Rofe.

NORTH SYDNEY.—On May 30 we had good meetings. Bro. Symington presided at the breaking of bread. Bro. Payne's address was much enjoyed. Good attendance at the Bible School. The gospel service was very well attended, a very large number of strangers being present. Bro. Payne gave a splendid address entitled "The Arrest of the Apostle Paul." Great enthusiasm is prevalent in connection with the coming sale of work. This morning Bro. Payne presided, and Bro. James, of Peterborough, gave a most helpful address. To-night's gospel service was well attended. Bro. Payne's address was very encouraging. Sister Mrs. Gale and Bro. Tingate both gave excellent solos.—Cyril T. Garrett, June 6.

ERSKINEVILLE.—Yesterday was the preacher's first birthday in the work here. Good meeting in the morning. Thirty non-members, including representatives of municipal council, present. One confession. Bro. T. Morton (Belmore) and W. Hudson (Burwood) presided at the breaking of bread. Bro. Gale addressed the Adult Bible Class in the afternoon at the Council Chambers. Fine address, and good attendance. At night the building was crowded. In response to the gospel invitation, one man in the prime of manhood led the way, and twenty-six young people followed, making twenty-eight confessions for the day.—P. J. Pond, June 7.

CHATSWOOD.—Bright, helpful meetings. Last Lord's day, W. Fox addressed the church, and Bro. Goddard presided. Good interest at the evening service. We deeply regret to report the loss of Sister Mrs. Holderness, who passed away on May 22, after a brief illness. Her presence and service in the church will be greatly missed. Bro. Holderness and Miss Stella have since removed from the district. We regret also the loss of Bro. and Sister H. A. Schaebe, who have recently removed to Orange. These are all good, faithful

members, and their absence will be felt by the church. Our Bible School recently repeated their anniversary service, which proved very successful.—T. Bagley.

Apologist for Islam.

Marburg Professor on the Turks.

An interesting and instructive sidelight has been thrown upon the German mind in connection with her alliance with Turkey. Scarcely had Germany asked Turkey to engage with her in a "holy war" when a number of German professors, mostly theologians, vied with each other in heroic efforts to assure their presumably uneasy "German fellow Christians" that their country's new alliance has nothing whatever in common with the reprehensible action of Great Britain and France in allowing Indians, Africans, and Japanese to fight by their side. One of the first in this new field of apologetics was Professor Friedrich Delitzsch, of "Halle and Berlin" notoriety, who explained to a representative Berlin audience, the following is the leading idea of his message, and that Islam, so far from being a barren and retrogressive faith, leaves the door wide open in religious, moral and social progress, and that therefore no German Christian need be ashamed of an Alliance which, begun in time of war, will be cemented and bear fruit in times of peace. He has been followed by a succession of other notable exponents of the unsuspected affinities of Islam with Christianity, the latest of whom is Professor Wilhelm Herrmann, of Marburg, perhaps of all German theologians the best-known and most highly valued by English students. In a lecture on "The Turks, the English and German Christians," published in the "Christliche Welt" of March, his Professor Herrmann is at great pains to show that it is precisely as Christians that the German people have every reason to look upon the German-Turkish alliance with complete satisfaction. "We must," he says, "be convinced that this (the Turks) understand us and we them. Were this not the case, the alliance would be a false and unbrotherly one.... As Christians we can understand and reverence their religious convictions, and our future lies along the same road as theirs."

Professor Herrmann proceeds to explain that: mutual prejudice and hatred have stood in the way of Muslim and Christian doing justice to each other. He freely admits the spiritual poverty and manifold crudeness of the Koran, and, still more regrettable, the utter blindness of Islam to the central idea of Christianity—the redemptive self-sacrifice of God. Nor does he attempt to minimise the extraordinary intellectual barrenness of Islam; but he is confident that these admissions do not in any way weaken his main thesis. On the contrary, not satisfied with setting it down that the alliance with Turkey ought to bring special satisfaction to the Christian heart of Germany, he goes on to insist that Christianity is by no means superior to Islam in all points. With a respect for numbers and mass movements which savors more of Romanism than Protestantism, he records his admiration of the "stupendous achievement" of the spreading of Islam over an area extending to India on the east and to Granada on the west, and all within a few decades of the Prophet's death. That millions of Christians were among the converts fills him with special admiration, which he expresses in a characteristic passage:—

"They (the Christian converts to Islam) were not made Mohammedans by force, nor were they deterred from embracing Islam by the wealth of Christian ideas which had been their spiritual pabulum up to that time. It would therefore appear that in embracing Islam they obeyed the voice of truth—a truth which, though of extreme simplicity, nevertheless was and is as effective as only that truth can permanently be which is not based on knowledge but personal experience. One often hears it said from the Christian side that the religion of Mohammed puts the peoples that accept it into unbreakable fetters. But it appears that what unites these nations is rather the freedom of conviction with which they adhere to their religion. Of us Germans it cannot be said that we also are indissolubly welded together by a prevailing

common religious understanding. Religion divides us as much as it unites us.

He thereafter proceeds to analyse the "tremendous success" of Mohammedanism, and finds its explanation not in the commanding personality of its founder, nor in its monotheistic doctrine, which is distinguished neither for purity nor for completeness, but in the "genuine monotheistic piety" which it presents and exemplifies in contrast to "the coarse travesty of religion which it found spread throughout the world and also among many Christians." In the characteristic Mohammedan submission to the will of Allah—the literal meaning of the word Islam—he sees the "translation" of the Scriptural term *faith*, and reminds his hearers how, when this was made clear to Goethe, the poet exclaimed, "Then we are all adherents of Islam."

In face of such an utterance by such a man the average British Christian stands bewildered and helpless. Yet it might be argued that Professor Herrmann's attitude is the only logical outcome of his characteristic theology; and if it be objected that Prussianism rather than theology is the determining factor, he might be maintained that a certain type of German theology lends itself naturally to Prussianism. Ritschlianism, in rejecting some vital elements of Christianity, has—as the writings of its exponents abundantly prove—put itself out of sympathy with the great philosophical and mystical currents which are the nerve of Christianity, and rendered itself incurably incapable of understanding them.—E.H., in "Christian World."

Obituary.

HOLDERNESS.—The church at Chatswood has suffered a great loss by the death of our Sister Mrs. Holderness. Together with some of the members of the family she was spending a few weeks by the seaside at Thirroul, and while there she took ill suddenly, and in the course of a few days passed away on May 22. Her sudden death was a great shock to the family and to her wide circle of friends. Bro. and Sister Holderness and their family were well known at the Enmore church, where they spent so many happy years. They removed to Queensland, where they spent about eight years, and only a few months ago they returned to New South Wales, and settled in a nice home in Chatswood. During their stay here they have endeared themselves much to the congregation. Sister Holderness was a spiritually-minded woman. She loved her Bible, and was a deep student of its sacred pages. She was one of our church visitors, and in this capacity rendered most valuable service. She was always regular in attendance at all the meetings, and found her joy and comfort among the Lord's people. She left Miss Stella a most dear aged father have gone to reside with one of the married sons of Kensington. Their home at Chatswood has been broken up. Their fellowship and splendid service will be a great loss to the church here. They leave the loving sympathy of us all.—T. Bagley, Chatswood, N.S.W.

In Time of War.

(From the Latin attributed to St. Ambrose of Milan.)

The nations in their sorrow bend,
Rescued Christ to Thy hand,
Their plights, their groans, their grief attend;
Succour their misery.
'Tis in Thy hand, Thy mighty hand
Of boundless sovereignty,
That all our health and glory stand;
We die, we live in Thee,
All our joy, Thy mercy far exceeds
All our sin and sorrow.
A contrite soul, a heart that bleeds,
Thy grace will not despise.
Save them Thy ransomed, bought so dear;
Thy covenant maintain;
Sliver the tyrant's sword and spear,
And cleave his shield in twain.

—David Smith.

Here and There

Forenoon Mission offering, July 4.
Five more confessed Christ at Geelong last Lord's day.
W. Wakefield closed a brief mission with the church at Emerald, Vic, last Lord's day; one confessed Christ.
W. C. Craigie acknowledges with thanks the sum of £1 from Constance Grundy for the W. W. Davey fund.

Several of our usual items of news failed to arrive in time for this issue. The holiday on Monday no doubt hindered the mails.
It was good to be present at the all-day meeting in Swanston-st. chapel last Monday. It was one of the mountain-top spiritual experiences.

The Federal Treasurer acknowledges for G. T. Walden Equipment Fund: City Temple, £2/10; Herby Church, £8/3; David Anderson, Mystic Park, Victoria, £1/0/6.

For the month of June Bro. Gale is conducting the work at Auburn, New South Wales, pending further assistance by the Home Missionary Committee, if funds permit.

Bro. T. Jones has accepted an engagement under the Richmond-Tweed District Committee, New South Wales. This circuit is now subsidised by the Home Missionary Committee.

Our usual article on the Bible School lesson is omitted this week, as a review lesson is planned for June 27. Instead, we print "The Sunday School Product," which should interest many.

There were fine meetings last Lord's day at Northcote, Vic. It was the day of the Bible School anniversary. The speakers were A. P. Wilson and Thos. Hagger. At night there were two conferences.

The Victorian Women's Temperance Committee will hold a meeting in the chapel, Coppist-st., Nth. Richmond, on June 17, at 8 p.m. The superintendent is Miss Darnley, 378 Church-st. Hill, Richmond.

The sisters of the Victorian General Dorcas Committee will hold their usual monthly meeting on Wednesday, June 10th, in the Swanston-st. lecture hall, from 10.30 a.m. to 4 p.m. All sisters are welcome—L. R. Martin, Sup.

W. Waters notifies us that he closes an engagement of three years and two months with the church at Narrabri, N.S.W., on June 20, and is open to engagement with a church in any State. Address, Denison-st., Narrabri, N.S.W.

I. E. Thomas, President of the newly appointed Federal Foreign Missionary Executive Committee, was in Melbourne last week on Foreign Mission business. Amongst other duties, he interviewed students at Glen Iris who are preparing for service in the regions beyond.

The monthly council meeting of the Victorian Churches of Christ Endeavour Department will be held in the Swanston-st. lecture hall on Monday, June 14, at 8 p.m. J. H. McKean will address the meeting on the subject, "Junior Endeavor." The attendance of every delegate is required.

The New South Wales Bible Schools' Committee announces that the annual examination will be held on the 17th and 18th of August. September 6 is the date of the examination. Parents are urged to see that their children enter upon this very helpful course of study and sit for the examination.

A. E. Marler was baptised on Sunday night last at Moreland, Vic, by W. L. Ewers. Our brother has been an officer in the Salvation Army for some years, and has been led by the teaching of the New Testament to obey Christ in baptism and seek association with those who are striving to restore to the world the Christianity of the New Testament.

Mrs. H. H. Strutton, from India, was in Melbourne last week. She addressed the Sisters' Executive gathering on Friday. All were glad to renew acquaintance, and to find our sister in good health.

The Victorian Churches of Christ Year Book for 1915 is now ready. As the book this year contains a list of our Australasian churches and evangelists, it should be useful to brethren in other States and the Dominion of New Zealand. The price is 9d. per copy. It can be obtained from Thos. Hagger, 15 Walsh-st., Coburg, Vic., or from the Austral Co.

W. H. Hall, Treasurer of the Aged and Infirm Evangelists' Trust, acknowledges with thanks the receipt of the following contributions:—N.S.W., Killbuck Church, 12/-; Sisters' Conference Committee, 16/6; Victoria, Cheltenham Church, £2; South Melbourne, 13/-; Doncaster, £1. Contributions to the Endowment Scheme, Victorian Evangelist, 10/-; South Australian, £2, £3, £5.

The jubilee of the church at Dawson-st., Ballarat, will be celebrated by a special mission, commencing on June 13. A. G. Saunders and W. H. Gray are the missionaries. The prayers of the brotherhood are asked for on behalf of this effort. There is to be a reunion of members on June 28, and former members are requested to communicate with A. E. Bailey, 7 Little Raglan-st., Ballarat.

A considerable number of the older brethren will remember J. J. Haley, who for six years was evangelist of the church at Lygon-st., Bro. Haley was a great source of strength to the cause while he was here. News has just come to hand that he hopes to be able to be present at the jubilee celebrations of the Lygon-st. church, to be held in October next. His presence should materially add to the interest and success of these.

We are glad to receive messages of appreciation of the good work of our contributors. Frequent mention has been made in recent correspondence of help received from "The Family Altar," and the treatment of the Bible School lessons. It is but fair to Bren. Illingsworth and McCallum to mention this. We should be glad if those who appreciate the "Christian" would recommend it to others. They would thus help the cause we have.

Next issue will be the annual special Foreign Missionary Number of the "Christian." It will contain many helpful articles by representative brethren, and will be well illustrated. It will be much larger than an ordinary number. To all the agents in Australia, extra copies will be sent for free distribution. We would be glad if, in the interests of the great cause, this special number were placed in every home in the brotherhood. Articles and photos, have been selected by the Federal Foreign Missionary Executive Committee, through its secretary, Bro. I. A. Paternoster.

The following resolutions were passed by the Council of Churches, Melbourne, at their last meeting:—"That this Council express its profound disappointment that the Cabinet did not decide to recommend to Parliament that all liquor be sold at 6 p.m., as we believe this is the strong desire of the majority of the people of this State, who see no reason why the liquor traffic should have conceded to it advantages denied to other trades." "That we urge the Government to grant the people the right to deal with the whole question of early closing by granting a referendum to be taken at the next election."

The secretary of the Brisbane church calls attention to an important matter in the following note: "Lately we have been visited by a few brethren who have enlisted for the front. These young men mostly report membership in Victoria, and presumably have been isolated in our State so far as we know. Any young man who has such a matter on his mind is likely to settle near Brisbane, kindly communicate with H. C. Stitt, Sandgate-road, secretary, Brisbane church." It would be well if all secretaries made an effort to discover the nearest church to the district whither members migrate, and notified either the secretary of that church or the secretary of the Home Missionary Committee, or both.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or claimed in cathedrals.—Dr. Dewey.

The suggestion has been made that we publish from time to time a "roll of honor," containing the names of those members of churches of Christ in Australasia who have been killed or wounded at the front. We shall be glad to do this, and ask that church secretaries or reporters be so kind as to furnish names and particulars. Please give surnames and initials, at least of Christian name, together with the name of church in which membership was held, and state whether killed in action, died of wounds, wounded, or missing. We can publish only names which have appeared in the official casualty lists; so do not want private information sent. We do not wish to overlook any, so request that church secretaries see that the names are forwarded.

COMING EVENTS.

JUNE 20 & 22.—North Melbourne Sunday School anniversary will be held on June 20, 11 a.m., Bro. Emms, 3 p.m., Bro. Emms, Collection, 7 p.m., D. M. McCracken. Tuesday, 6.30, tea meeting. Tickets 1/-, 8 a.m., entertainment and distribution of prizes. Collection. All old members and friends heartily invited.

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 Pattern of a good sleep farmer. John 10: 1-14.
 Isaiah's parable of the vineyard. Isaiah 5: 1-12.
 Righteousness on the farm. Proverbs 3: 1-10.
 Does daily toil lead me to God? Col. 3: 17.
 Is the Kingdom of God more than meat and drink? Rom. 14: 17.
 Is my service as unto the Lord? Col. 3: 24.

A Living Question.

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 A blight so dark and deadly, nor a foe so fell,
 A plague so devastating, with its countless slain,
 A thing so revolting with the fetid breath of hell,
 As that foul traffic which, unwhipped of justice,
 plies,

Its blasting, desolating work of death and shame,
 Unheeding man's despair, or childhood's piteous cries,
 Nor sparing youth nor age, nor fairest, loveliest name."

These undisputed and indisputable facts should have great weight with us: *Economically*, the saloon is a great burden; *socially*, the worst foe; *politically*, a burden of corruption; *morally*, the lowest and vilest force; *religiously*, the strongest enemy; and that living in the midst of these terrible propensities of the saloon there are those who say: "I cannot see any harm in liquor."

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