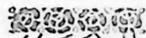




The Australian CHRISTIAN



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The Munitions of God's Warfare.

Jas. E. Thomas,

President, Federal Foreign Mission Committee.

According to the meagre reports we receive from the field, we learn that there is a considerable difficulty experienced by the authorities in securing the necessary munitions of warfare in the great conflict of the nations that is now raging.



J. E. Thomas.

Field Marshal French said that on some occasions the brave British soldiers could not follow up their valiant deeds and move to even greater victories because they had not sufficient ammunition. General Joffre says that he must be supplied with enough ammunition or he cannot carry out the stupendous task before him. This is leading to a revolution in temperance reform, and to the utmost effort to put aside every other interest that the great need of the troops may be supplied. Men are nobly signing the pledge and sacrificing that which they counted a privilege and a comfort for the sake of their king and the Empire. The Governor of Western Australia well says that though he is not an abstainer, what is good enough for his king is good enough for him, and he has pledged himself to abstinence. Such a spirit as this is commendable in our great Empire. There must be this spirit even more abundantly manifest in the Church of Christ before we can follow up the great victories already won for our King. We have a task greater than any ever undertaken in earthly warfare, and a cause even more worthy of our utmost sacrifice than the righteous cause of our Empire. We must be willing like those brave Belgians, and like the noble mothers of our Empire, to give up that which we love the most on earth, for the greater love of Christ our King. The call comes very clearly and personally to us to-day, and unless all are willing to do their part, the cause of Jesus Christ will suffer. The call is for men and money. We have some willing to go, but more are needed. The religions of the East are becoming dis-

integrated, and their insufficiency is becoming apparent to many who have long since been dissatisfied. Breaches have been made and great mountains have been crossed, but the fight is still fierce and the battle must be waged against the forces of darkness. Our great Captain calls for more men and for a full supply of the munitions of war. It is a sad thing, if, as Speaker Lowther said, there are those not doing their part for the Empire, but it would be even sadder if Christ's cause should lack assistance from any of those who have sworn allegiance to him. The fact is that the Foreign Mission treasury is empty. There are heavy expenses in this warfare. Last year we spent £11/5/- per day. We need more than that this year, for we have three extra workers, and there is much important work to be done in improving buildings, and in necessary additions to our plant. We only received £10/10/- per day last year, so that we drew on our previous balance over £200. We went behind 15/- per day for the last year. This really means that we must increase our income or else retrench. We surely would not learn to retreat in these days of coming victory. We must press right on with our divinely given task, and never look back until we have performed our part, and this world has been won for our Lord and Saviour. What a great work this is, and what a great investment it is when we put our money at the disposal of our great King. His business needs money, and we should not make apology for saying this lovingly and yet incessantly. No cause has more claim than that of the Christ who gave his own self for us. It has been a great joy to hear such splendid reports from India, Japan, China, and the encouraging fields in Pentecost, Maewo and Oba. We will not fail our Master nor those brave heroes who are out in the forefront of the battle fighting for him and seeking to win men and women from the bondage and darkness of heathenism into the eternal joy of the gospel of Christ. Let us not excuse ourselves over the many important and worthy calls that come. Let us hear his voice above

them all, saying, "Who-soever will come after me, let him deny himself and take up his cross and follow me," and if we have felt the strain of these days let us remember his sacrifice for us, and on July 4th may we all throughout our great Commonwealth bring of our best and lay it gladly at Jesus' feet

Eating Our Morsel Alone.

"If I have eaten my morsel alone"—
The patriarch spoke in scorn;
What would he think of the church, were he shown,
Heathendom, heke, forlorn,
Godless, Christless, with soul unfed,
While the church's altitud is fulness of bread,
Eating her morsel alone?
"I am dekar alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified,
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.
Ever of them who have largest dower,
Shall heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore,
And East and West in our ears have said:
"Give us, give us of your living Bread!"
Yet we eat our morsel alone.
"Freely as ye have received, so give,"
He lady who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed
And His body broken to give them bread,
If we eat our morsel alone?



Bungalow at Dabhoi, India.

Missions in the Philippines.

A. G. Saunders.

The missionary enterprise in the Philippines is a fight against Romanism. For three hundred years before America opened a way for the Christian missionary, Romanism had had possession of the land, establishing there a chronic medievalism. The priests possessed the wealth and controlled the politics. The people were their subjects and their victims. Kaiserism is not more ruthless or more absolute than was the rule of the priest in the Philippines. The enlightening gospel was barred that a degrading idolatry might grip in ignorance and poverty a helpless people—for the benefit of the priesthood. Not twenty years ago a Bible in your pocket on the streets of Manila made you liable to imprisonment. Jose Rizal, educated in Europe, his heart filled with pity for his people, returned to work for their freedom. His books voiced the agony of a crushed people. He wrote in Spanish a book called "Noli Me Tangere." It has been translated into English by Derbyshire, under the title of "The Social Cancer." Its theme is that in the Philippines the Roman Catholic priesthood is a social cancer destroying the homes and happiness of the people, and rendering progress impossible. There is a Romanist order of priests blasphemously called the Society of Jesus. Its great principle is the immoral proposition that the end sanctifies the means. In accord with this principle, this frightful organisation answered Rizal's book by firing eight bullets into his back. This was less than a score of years ago. To-day upon the spot where he fell there stands in his memory a noble shaft of granite. And from where Luzon's northernmost mountains tumble their mighty mass into the sea to where, in the south, beautiful Zamboanga proclaims America's colonising efficiency, all proclaim Rizal their national hero—the champion of their liberty.

Fifteen years ago Manila was a moated, swampy, medieval city, knowing many outrages like the murder of Rizal, and bearing disease and death upon its heavy breath. Now-a-days its medievalism is going; its gutters are ceasing to be open sewers; its swamps are being drained; its meads have ceased to breed malaria, and have become grassy parks and playgrounds; its miserable streets are being widened; modern shops and business methods are being introduced; the brutal, arrogant Spaniard—he is what his religion has made him—is passing. British and American Bible Societies are in the city, and carry on work throughout the country in conjunction with more than 150 Protestant missionaries. In Manila there is no more splendid group of buildings, and none better heated, than that of the Y.M.C.A. Advanced Government schools are there, co-ordinating with high schools and primary schools everywhere in the land.

Various missions are doing an aggressive evangelistic work, laboring amongst a population of more than 8,000,000, producing and distributing healthy literature in the various dialects, teaching the Word of God, ministering to the sick in their hospitals—during their three hundred years' complete possession the Roman Catholics built no hospitals, except one or two near Manila—and training hand and eye in industrial schools. So readily have the people recognised the superiority of Christianity over priestcraft and Romanism, that in these less than fifteen years of missionary labor more than 50,000 have become Protestants against Romanism and Christians in truth.

In this glorious achievement our people have had a hand. Our Foreign Christian Missionary Society was early on the ground, sending Bro. and Sister W. H. Hanna as pioneers. The total missionary force is now



From "The Bible in the World."

"Carraton" in the Philippines.

seventeen. Of these two are Australians—Bro. D. C. McCallum, the efficient president of the Bible College and Dormitory at Vigan, and the writer, who has been doing evangelistic work at Lasag. There are two Bible Colleges, two printing presses, three hospitals, many churches, and about 3000 members. We have more members in the Philippines than in any other place where we are doing foreign missionary work. Nearly a thousand are baptised each year. The possibilities are limited only by our ability to take advantage of them.

Why cannot we Australians co-operate with the Americans in this field? It is nearer Australia than America. There are need and wonderful opportunities of which we might take care. If it does no injury to work we have established elsewhere, it should be a happy arrangement and a noble fellowship with our American brethren. It should broaden our sympathies and enlarge our conceptions.

Naturally, all efforts to uplift the people are resisted by those who are to blame for their unhappy condition—the priests. The opposition is organised, unscrupulous, and

unrelenting. It is the more stubborn in that it is conducted by Anglo-Saxons. In Northern Luzon there is no greater foe of the gospel than a certain Irish-American Jesuit. It may be remembered that rather more than a year ago, a large number of Scripture portions were burned at Vigan—a tolerant and broad-minded proceeding! Many of the simple-minded folk began asking, "Why?" In the circumstances this was most inconvenient. It may be thought that this unhallowed deed was the work of some ignorant Filipino. Not so. The bishop is a German-American, and he, with the Irish-American mentioned above, is the person responsible.

This Jesuit has attempted to divert the gifts of the brethren from the Philippines' work. He has charged the missionaries with unbelief and other sins. He boldly asserted that missionaries are unnecessary, as these people have for three hundred years been absolutely Christian. How true this is may be gauged by an incident in the writer's experience. A young man desired to be my teacher in Ilocano. He had done part of his third year's work in the high school, and was a public school teacher. Therefore he was above the average. But he did not know what I meant by the strange terms "Old Testament" and "New Testament." When I asked him to translate John 3: 14, he asked if Moses was a man's name or an English word he had never heard before. Like all Filipinos, he knew nothing of God's Word. It became evident also that he had no convictions on the subject of religion. Yet he was absolutely Christian! He belongs to a people without conviction—the logical result of the religion of Rome. In going to the Filipinos with the gospel we do not have to change their convictions. They have none to change. No, we must give them convictions. We must provide them with a basis of conscience for the reception of the gospel and the beginning of righteousness in their lives. Rome never did this; never bothered about morality nor righteousness; only concerned itself with unmeaning forms and ceremonies. Ghoul-like, the priesthood has been satisfied to fatten itself, without satisfying its voracity, by trading in the joys and sorrows of the helpless people. If this be Christianity, these people are and have been Christians! If Christianity mean untruthfulness and dishonesty; ringing bells, counting beads, and worshipping images; a life without a spiritual idea or characteristic; impurity, ignorance, degradation; no Bible; a graceless, drunken, gambling, immoral and unspiritual priesthood—a priesthood whose concubinage and harlotry are well-nigh invariable—if Christianity mean all this, the Filipinos have indeed been absolutely Christian all these years. But, if Christianity means a knowledge of the Word of God; a free, enlightened people, righteous and spiritual and possessing a Christlike character—if Christianity means all this, the Filipinos never have been Christian. And they never will be unless we give them the gospel. The simple

truth concerning the Philippines is a terrible indictment of the Roman Catholic religion.

The Bible in England made the Reformation. More than any other single thing the Bible is responsible for England's modern strength and glory. Was the Reformation not worth while? Was it not necessary? *Our Protestant foreign missionary work in the Philippines is just as necessary as was*

the Reformation in England. What God's Word did for England it will do for these tropical islands. Our work there is holy. It is necessary—imperative. While that last command and cry of our Christ shall hold, we must do all we can to save our Filipino brother from the predatory and soul-destroying power of the priest of Rome.

Progress through Pain.

J. I. Mudford,

Secretary, Victorian F.M. Committee.

"No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown." There is affliction, and (which is better) there is truth as well, in the foregoing quotation. Bleeding is ever the condition of blessing. We need not look far for verification of this.

Only through pain are our bodily needs supplied. "Our daily bread"—what is it but the product of so many grains of wheat, which have lost their individual life to supply our need? What meaneth the bleating of the sheep and the lowing of the oxen that I hear, as these animals are driven towards the abattoirs of our city? They but give added emphasis to the same truth. The dainty shoes and the costly furs of the modern lady's winter outfit alike speak forth the same message.

Think again of that which blesses the mind. The looks that grip the soul and mould the life are those born out of suffering—those of Dante and of Milton, of Bunyan and of Paul. Books such as these are indeed "the life-blood of master spirits."

To pain and suffering we owe our civil liberties. In our free parliamentary institutions we have the heritage, gained in many cases "not without blood," of the lives of the barons of King John's day; and of such as Eliot, Pym, Hampden, and Cromwell.

Our religious freedom—came it not in just the same way? Men of God lived not their lives unto the death. Ridley and Latimer, dying in martyrs' fires, verily did "by God's grace light in England such a candle as has never yet been put out. Pray God a never shall be!

Our glorious national British freedom—the phrase has in it naught but words of truth and soberness—has been won by men, who, hating war, were yet prepared to die in Freedom's holy cause. At what cost is it being preserved—the sacrifice of the flower of Britain's manhood!

It is not otherwise with the church of God. Her path has never been strewn with roses; or if there have been such, they have grown up behind her footsteps, and have taken their hue from the blood of the martyrs. Little wonder then that this truth, observed everywhere in the life of a truly missionary church of God, has become concentrated in a proverb: "The blood of the martyrs is the seed of the church."

The coming Foreign Missionary offering

provides an occasion for real sacrifice. The progress of the work of our hands will be in proportion to our willingness to share in the fellowship of Christ's sufferings. On July 4 our gifts will be placed on the Lord's table, alongside the bread and the wine of the Lord's Supper. These will tell in simple eloquence of the great sacrifice. How will my gift appear beside them?

"Oh! awful, sweetest life of mine
Which God and man both serve in blood and tears!
If on myself I dare to spend
This sacred thing in pleasure, lapped and reared,
What am I but a hideous bird snared
With human blood?"

President Faunce, of Brown University, says that a church that stays at home soon loses the home in which it stays. A religion that loses its life shall find it.

"I have been awed, overwhelmed, inspired, discouraged, encouraged, driven to my knees, in turn by what China has presented. I can get no rest from the thought that unless we at once do much bigger things in China than we have dared to plan, an opportunity is passing which will never come again. May God help us to work quickly!"

Where the Real Problem Lies.

There are many people to-day who are trying to discover where the real problem of missions lies. There are those who say that in India it is the caste system, that it is the indifference of the people in China, that it is the independence of the Japanese, that it is the question of self-government in the Philippines, that it is the question of paganism in Africa. The real problem of missions to-day does not lie in China, Africa, India, or the islands of the sea. The greatest problem is not in any of these fields; the real problem is in the home land. In fact, the question of world-wide evangelisation is now up to the churches of Australia. If they shall sleep on for the next twenty-five years, the work will be handicapped for the next one hundred years. On the other hand, if the churches see the vision and the present world opportunities, we will be able to make the most wonderful advancement in the next fifteen years that we have ever made in the history of missions. Let the preacher to-day who is leading a church understand that the greatest task he can perform is the task at his own door, that of arousing his own people from their lethargy and indifference and selfishness to real liberality in advancing the kingdom of God. A sermon could well be preached upon this subject. Let the preacher point out clearly to his congregation that the solution of the problem lies here at home, and may there be thousands of our churches that will come to realise that they have never really done their duty before, and may this year be the year in which the churches find themselves, and come into possession of the real missionary spirit and seriously attempt to do their share in world-wide evangelisation!—Adapted.



Low caste Ropemakers at Work, India.

New South Wales' Share in a Big Task

F. T. Saunders,

Secretary, N.S.W. F.M. Committee.

The biggest job given into the hands of men is the winning of the world to Jesus Christ. "The kingdoms of this world are to become the kingdoms of our God and his Christ" through the efforts of his people on earth. Angels are not permitted to preach the gospel. They would if they could. Perhaps they would do it more effectually than do men, but that is not God's plan. His plan is to win men by men.

The task embraces two great divisions. The first is the Christianisation of the territory already won. Should it be possible at the end of the war that Belgium passed into German hands, many years would elapse before the country would be Germanised. That is seen to be true by the attitude of Alsace and Lorraine at the present time, after forty years of German rule. That Christ is an occupation of territory is no evidence that the people of that territory are all Christianised. Their adherence may be given nominally to Jesus, but Christianity is more than adherence. There must be more than isolated "living epistles"; the whole of the people have to live Christ. At home we have to accomplish the new birth in the lives of Christ's followers, that for them all things become new in him.

That is admittedly the hard part of the task of winning the world. But it does not all have to be done before the other part is commenced. That is the evangelisation of the other lands. Taking so-called Christian lands as the forces and energies available for the undertaking, and considering the non-Christian nations as the work to be

done, ten-twelfths of the task yet remained undone at the beginning of this year. There is little need to worry about problems of missionary comity in the face of a task like that. There is room for every one. It is still true that only one third of the world's population have heard the name of Jesus. Over 1,000,000,000 persons now living who have never even heard if there be a Christ! It has been calculated that half of these must die before the word can reach their lands at the present rate of progress. Think of 500,000,000 persons of this generation, men of like passions with ourselves, leaving the world without God and without hope! Does it mean aught to you?

This is the task that calls forth all the energies and soul of Christians at home—letting these know there is "halm in Gilead." The State Conference has endorsed the objective of £1000 this year for Foreign Missions. That endorsement is only of value when ratified at the referendum of the churches. It represents a fraction over 5/- per member in this State for the year. Is that too much? Does it represent bankruptcy? Can we feel that we are being crushed in this excessive calling for Foreign Missions? It is less than some are spending in pleasure every week! God is trusting us, but are we trustworthy?

There is no problem in missions like this of stirring the home churches. The call to fight an Empire's battles is a great one, but what grander conflict than this, where the victories are bloodless victories for the Prince of Peace? Now we have an abund-

ant opportunity! To-day, if we will, we may be saved! Will we seize the hand that beckons to us? Let there be a liberal offering to God on 4th July, 1915. Be sure and get an envelope.

A Greeting from New Zealand.

From across the sea we greet our co-workers of Australia in the great enterprise of Foreign Missions, with a message of love and God-speed.

The brotherhood of New Zealand look with gratification and deep thankfulness upon the splendid work for God, which at so many centres is being carried out by the brethren in Australia with conspicuous success. We rejoice together that we are all alike privileged to have cause for deep gratitude to God for the measure of divine blessing which he has bestowed upon our work. May the realisation of the gracious favor of our heavenly Father stir us up to greater enthusiasm, zeal and devotion.

The present terrible war in which our own nation is taking a part must teach many lessons to the churches of Christ in relation to their foreign mission work. One result should be a shattering of that old argument against advancement, "Cost." How we have weighed "cost" when it has affected us in relation to the deliverance of souls from the thrall of the powers of darkness! But when it is a matter that involves the honor of our Empire, "cost" becomes a negligible consideration—money flows like water, lives are sacrificed by the thousand, business considerations play second place, and "cost" becomes a mere group of letters in print! We have given our sons freely, to help in destroying that dread menace to happiness and honor—militarism.

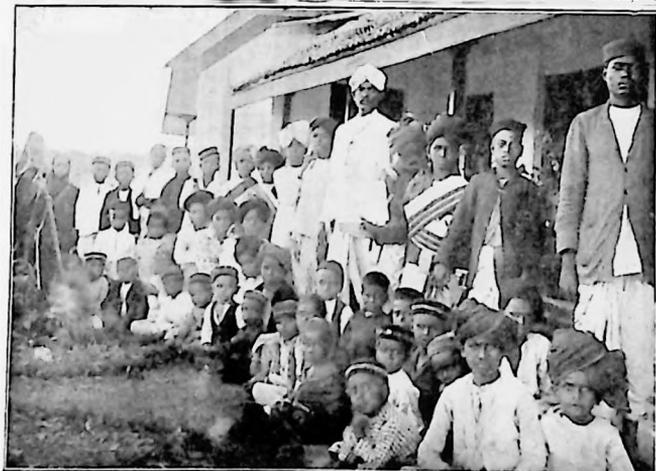
If so much are we stirred for our king and country, why is it that so little are we stirred for our King of kings in his warfare to deliver men and women from sin and sorrow, hopelessness and despair? Ah! there are lessons—war lessons, all round us, coming day by day, that should stir our very hearts to their inmost recesses.

God grant that we shall not be dullards, but quick to profit, quick to see, now that the scales have fallen from our eyes.

Brethren, we greet you! May this year be a great and glorious one in the service of God among the heathen peoples.

J. Inglis Wright,
General Secretary,
Foreign Mission Union of Associated
Churches of Christ in N.Z.

A missionary said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."



Scholars and Teachers, Diksal, India.

What Christmas Meant to Our Mission Schools this Year.

Mrs. E. E. Strutton.

Half way to Baramati from Dhond lies the village of Shirsuphal, and because of this it offers a good position to making of a middle station on the newly constructed railway line to Baramati. It is a good sized place, with an important temple.

Last year we were able to open a mission school in this place, and a good master was sent to work it up. No school was then in existence, though there had been up to a few years previously. There was the usual opposition at first, but eventually the authorities allowed the rest house of the village to be used for the purpose. For though there is a small piece of land purchased for the mission there, at present the building is not ready.

Now this building is a dual one: half is enclosed all round, and is occupied by the teacher and his family; the other half is open on one side, and in this the school is held.

It has this advantage in being open: the parents of the children can at any time visit and watch proceedings and see for themselves that the mission teaching is good, and not what they had been told to expect.

The Government inspector visited this school after a move had been made in the village to have a Government school and not the mission one, and he was so pleased with what he saw that he recommended that no other school be started, and that the Government give a grant to this school, and that it be registered. This means that yearly visits will be made by an examining inspector, and passes will be given in the various standards to those who answer well. This of course gives our school a status in the village, and it is good to know that the religious instruction is not opposed.

At almost the same time we were asked to register the Diksal school. Numbers had almost doubled in the year, and it has now grown from a little village school into one that needs three teachers; one of these is a Christian woman, holding a trained teacher's certificate, and who is working up a girls' school in connection with it.

Then we were also cheered by the reopening of Tandalwadi school. Many of you may remember how disappointed we were not to be able to get a school together there after building a small school house. Still, we had utilised this building, and had placed a Christian couple in it; for some time the man plied his shuttle and did weaving work, while living in the place, and giving, as opportunity offered, talks to the village folk on Christian truths.

Now the opposition seems to have dropped, and quite a good start has been made in the rest of this village.

Now, when the Christmas cheer money arrived, we planned to give all these chil-

dren a present, or, as they style it, back-sheesh. Knowing how they love their own things, and several little things, rather than an English toy, we hunted through the shops, in Baramati, buying pencils, lead and slate, pens, ink powder, ink bottles, marbles, penknives, soap, looking glasses (small oval ones), etc., then with the lists of the names before us, made up a little "bag of tricks" for each and all.

For one school I made over 40 little pink bags with a sliding cord, and boys received a slate and a lead pencil, a penknife, an ink pot, a packet of ink powder, a piece of soap and half a dozen marbles. Girls, instead of the marbles and knife, had a looking glass and some hair pins.

The other school had blue bags, and Tan-



Interesting Old Temple at Shirsuphal, India.

dalwadi other colors. All the children were delighted. To have a little bag of their own was good, they thought, but to be able to open it and fish out first one precious article and then another, was as it were the acme of joy.

As I distributed these to each as they came to me at Diksal school, I heard stage whispers passing among those who had begun to open up their treasures, and one could hear the joy in the voices as they said, I have this, etc., etc. I am sure they were all glad to be in our mission school. Many of the parents were watching with delighted faces. Yet all these things scarcely needed more than sixpence per head to buy.

Our home school of little kindergartners also received their share tied up in bright colored handkerchiefs, and the wee tots were delighted to take their presents to show mother when they were dismissed.

We feel indeed that God has blessed our efforts during the past year in connection with education. May his blessing rest on the Word taught in these schools, to the saving of souls, and the spreading of his own light in the darkness of heathenism.

Glorying in the Cross

Jonathan Edwards, in his diary of the life of Brainerd, the great American Apostle, who was the means of leading to Christ thousands of wild Indians, tells how that poor Brainerd thought the best way of making men sober and thoughtful would be to preach to them of God's justice—appeal to their consciences and keep the Cross in the background. Need I say that it proved a hopeless failure, and failed to produce a good man? Then said he, "I decided I would preach Jesus Christ, and him crucified, and many a hard face relaxed, many wept who had never wept before, and I found," said he, "that the only way to make men sober was to make them spiritual."

You can only successfully work for Christ just in so far as the Cross is a personal experience and a living power in your life. The preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God. If you cannot glory in the Cross you can never be greatly used by God. You may know Latin, Greek and Hebrew, but you are lacking in the great fundamental fact of the Christian religion unless you know also something of the Cross. All our strength for a holy life and faithful service must come from the cross, and the cross which may possibly be to some an offence and a stumbling block may become a living, vital power in your lives.

I heard a few months ago a charming little story, which possibly you too may have heard. A little girl was talking to her mother, and with that brutal frankness which is characteristic of almost all children, said as she looked lovingly at her mother: "Mother, I love your beautiful face, your lovely hair, your sweet eyes; but, mother, I hate your ugly hands." The mother did not then reply to her little girl, but that night when she was safely put to bed her mother told her the story of the ugly scars upon her hands. She told her little girl that a few years before, when her little girl was only a little baby in the cradle, that a fire broke out in the house where they lived, that when the flames were bursting out in every direction, and her friends tried to keep her back, she rushed into the house and the room where her darling was in danger, and brought her out in safety, and both were unharmed except for the ugly scars on her hands, and as the little girl heard the story she said in a broken voice: "Mother, I love your beautiful face, your lovely hair, and your sweet eyes, but I love your hands—the best of all." They had previously been an offence, but they were now her glory.

Is it not so with many of us this morning? The Cross was distasteful, an offence, a stumbling block, we did not wish to hear of it, but now we say from our hearts:

I love Thee because Thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow,
Henceforth I loved Thee, my Saviour, thy now.

We draw all our strength from the Cross. It helps us to be brave and strong for him.—R. Wilson Black, in "Joyful Tidings."

To the Isolated Members.

Ira A. Paternoster, Organising Secretary.

"The Australian Christian" reaches many homes of those who are not able to attend and have fellowship with their brethren on July 4th. But so splendid are our postal arrangements, that from any part of Australia, with but little inconvenience to ourselves, we may send money with perfect safety.



Ira A. Paternoster.

This convenience is a great help to our church finances, as quite frequently we are cheered to receive a

postal note, money order, or cheque from some isolated brother or sister.

While attending the Federal Conference in Sydney, I noticed a motto on the wall of the study of one of our city preachers there. It said, "The three sweetest words in the English language: 'Enclosed find cheque.'" While this may be questioned, we are prepared to say our hearts are gladdened as Foreign Mission workers to receive such a message.

This, we feel, is as it should be. The mere fact that we are not able to attend the church's doctrines of which we so lovingly cherish, is no excuse for our refraining from fellowship in this greatest of works.

We hope every isolated member reading this will at once endeavor to forward an offering for Foreign Missions. Your State treasurer or myself will be glad to receive your offering. Credit will be given to the State to which you belong, or the church of which you are a member, if you will mention these facts. Perhaps some of you who have been shut off from fellowship for many years have never contributed to missions. This is your splendid opportunity, for we shall be glad to welcome you again as a practical supporter of this great work, which each of us has been called to do. Let not the fact that your offering may be considered too small prevent you sending it. Remember the two mites! For an amount not over 5/-, postage stamps will do; above that amount please send postal note or money order. We shall be glad to acknowledge all amounts sent. It is our hope to reach every member and receive from them an offering. Will you be the first to send one along?

The Missionary Crisis.

A. E. Gourlay.

I suppose the majority of Christians believe in a literal second coming of the Lord Jesus Christ; but it is also true that in every great crisis we may see a second coming of the Son of man, when the Saviour seems to

offer himself again to the world, so that the world might once again accept or reject him. And this is very manifest in the great world crisis with which we are confronted to-day; how clearly Christ and the things that are Christ's are put over against Satan and the things that are satanic. "Choose ye this day whom ye will serve," and if we have already chosen, then let us see in this awful crisis, not a staggering blow which must cripple every line of Christian work, but rather a challenge to be up and doing, a challenge to live our faith more confidently and sincerely, a challenge to sow the good seed more faithfully and diligently than ever before.

Never has the world's need of Christ been more manifest than it is to-day, never have the truth and beauty of the teaching and principles of the Word of God shone out more clearly than they do to-day against the darkness which threatens to overwhelm the earth.

And if we apprehend these things, then, I believe, our Foreign Mission offering will be at least equal to that of last year, for although some may not be able to give as much as formerly, yet there must be others who could give more, and in these uncertain times we ought more than ever to appreciate the only investment which is absolutely safe and the interest on which we are certain to enjoy through all eternity.

The Living Link Idea.

A. E. Hingworth,
President, Federal Conference.

The interests of the Australasia people in the issue of the great war have materially increased since our men have gone to the front, and not a few have fallen upon the field of battle. The calls of King and Country have been answered by men who have courageously given their lives, and gone forth to face hardships and dangers, in order to maintain the cause of righteousness.

THE
ENVELOPE



Foreign Mission JULY 4th, 1915 Annual Offering

STATE TREASURERS

Robt. Lyall, Leveaux Street, Nth. Melbourne
F. T. Saunders, Bunney Street, Randwick
Ira A. Paternoster, Prospect
H. W. Herriman, Railways Parade, Nundah
C. A. G. Taylor, Gullford
H. C. Reed, 310 Murray Street, Hobart

SEND MONEY PROMPTLY TO
STATE TREASURER

"For Earth is the Lord's and the fulness thereof"

State Aim:

Vic.	£1,400
N.S.W.	£1,000
S.A.	£750
Q'd.	£260
W.A.	£250
Tas.	£70

We have a peculiar interest in these men because they are "our living links." We in the home land feel we must make some sacrifices commensurate with their self-surrender. If we were not thus directly represented we would not be likely to take the same keen interest in every movement.

In order that we may intelligently follow them we have our papers giving us maps, diagrams, sketches of the country; they tell us about the geographical features, the significance of the names of the places, the obstacles to be overcome, the strength of the opposing forces, and so on.

Thus all our interests are vitalised, and we feel the onus and the burden of our responsibility in the home land.

The churches of Christ need some such vitalising power to come over them with regard to the evangelisation of the world. The living link idea will help us to realise our responsibilities with regard to the regions beyond. Local congregations and church members need to know the men and women on the field; they need to know where they are, and what they are doing; they need to know their difficulties and their needs; and they need to take some intelligent interest in their work and self-sacrifice. The missionary we support will be our direct representative abroad, and we must keep in close touch with one another. They have gone forth bearing "his reproach," not counting their lives dear unto themselves in order that they may hasten the incoming of the kingdom of righteousness, peace and joy in the Holy Spirit—the kingdom of Christ. The local church is the base of supplies. They look to us for prayer, intercession, encouragement, sympathy, love, money, and all else that is necessary for success in their work under God.

Surely, our glorified Redeemer's business is of no less importance than our earthly king's demands? To take the kingdoms of this world from the enemies of our souls we must put forth herculean efforts to win souls from darkness to light. In answer to the Foreign Mission call for July offering, let us say—

"Myself, my all I lay

Here at Thy feet outpoured;
Behold Thy servant, and, I pray,
Help me to keep Thy Word."

Our Hope for the Future.

J. E. Thomas,

President, Foreign Missionary Executive Committee.

One of the hopeful signs to me for the future is the fine body of students in our College at Glen Iris who are faithfully using years of their lives in preparation for the service of their Lord and Master in the foreign field. Some of our students and numbers of our brave young men are now at the front in the great battle of our Empire, and we lovingly honor and remember them. That awful struggle will, we hope, through the providence of God, soon be over, and lasting peace come in. This will open up the high-ways and make paths unused before for the messengers of the King of kings.

These earnest and brave hearted young Christians are willing to go with the message of salvation wherever their Lord sends them. We have so often said that there are so few men going. Here are eight noble young men training at their own expense, many of them having given up good positions to do so. At least two of them desire to be trained as doctors, to go out and work among the suffering of these dark lands. Some generous hearted Christians at home will doubtless help them in such an expensive training. They are willing to give at least five years of their lives after the four at Glen Iris to this work of preparation. What patient, diligent and difficult toil this is for Him. We should support our College and help this splendid work of preparation. These fine men are, from Victoria: L. Anderson (Newmarket), Leslie McCallum (Kamiva), Fred. Killey (North Richmond); from South Australia: S. B. Hibbard (Grote-st.), H. Roy Coventry (Hindmarsh); from New South Wales: Henry A. G. Clark (Paddington), formerly of Stirling East, S.A.; G. H. Oldfield (Mo-sman); from New Zealand: W. R. Hibbard (Auckland).

In addition to these there are two splendid young women, willing and preparing to serve: Miss V. Blake, of South Yarra, Vic., and Miss L. Redman, of Blackburn, Vic.

It was my great privilege and joy to meet these consecrated young people during my visit to the College a few days ago, and I felt that it was a most encouraging and helpful meeting.

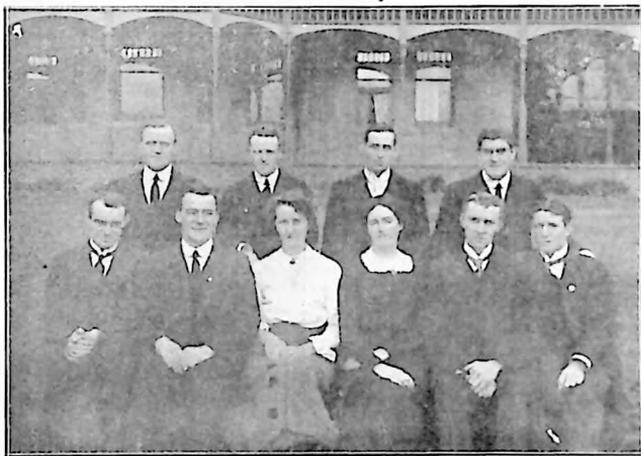
What a challenge it is, too, as we think of the future. We have more than four times as many workers in training for the home land with 5,000,000 population, as for the foreign field with its 1,000,000,000.

Surely it is not too much to hope and pray that God will so make us to prosper in His service and so abound in our giving for His sake, that as one by one these noble young men and women are ready for service, we will as a great brotherhood be ready to send them far into the fields that await them to tell dying millions of a Saviour who loved

them, and died for them. It is the supreme business for which we are saved, and if we are loyal and true to our Saviour's last command. He will surely with the men and women find the means and open up the way for the sending of these consecrated workers as workers well prepared into the great harvest field. Let us be thankful for such brave hearts and true, and may it be our privilege to pray daily for them, as we do for the workers on the field, and thus we will encourage them in their great life's purpose.

Missions Must Succeed.

Mr. H. C. Mabie, of Boston, Mass., one of the greatest living students and advocates of Foreign Missions, is devoting his time, after his recent world-tour, to lecturing in the interests of missions. Dr. Mabie's conclusion is that, whatever fails and comes to nought through the war the missionary movement cannot and will not fail. It has sent too many thousands of sacrificial souls into heathendom; it has translated the Bible into 450 languages; it has reduced hundreds of dialects to writing; and it has planted the dark places of the earth with churches, schools, colleges, and hospitals. It cannot fail, therefore, so long as the moral sense of a man remains and is ever renewed. The native Christians, even if now left unsupported, would perpetuate the work.



Recruits in Training for the King.

Back Row: L. C. McCallum, S. B. Hibbard, G. H. Oldfield, H. A. G. Clarke.
Front Row: F. Killey, H. R. Coventry, Miss V. R. Blake, Miss L. Redman, W. R. Hibbard, L. Anderson.

A Lesson from Africa.

"In an African mission one man was baptised, a cripple. He could not go to others, but they came to him at his invitation, and at the end of a year thirty-one savages, from seven warring villages, assembled about the table of the Lord. At that service one proposed that every member tithe his income. To this they heartily agreed. Again this whilem child of paganism and superstition arose and proposed that one out of every ten of their number give his entire time to heralding the good tidings, and that these be supported by the other nine members in each group. This was as joyously accepted as the first proposal. After nine years the one station had multiplied to four, and the membership had grown from thirty-one to two thousand."

The Harvest Field in China.

Here in many cases the fields are literally white for the harvest. We now have cities offering to build and equip hospitals if the church at home will only send physicians; offering to turn over their temples for worship if the church at home will only send the ministers; cities offering to hire halls and pay the rent and help support the preacher if we will only send them ministers. There are countless places where the people are willing to contribute at least part of the expense toward maintaining education if people can be sent to teach them Christianity and the Western science. We have one minister at home for every 544 of the population, and one ordained missionary in China for every 210,000 persons.—J. W. Bashford, in "God's Missionary Plan for the World."

Shrigonda Medical.

H. Watson.

The medical work here has been increasing steadily, and many people have been relieved of suffering and some saved from an early death. Amongst village people there is a variety of diseases, from the simple thorn in the flesh to the more serious troubles as leprosy, consumption, cholera, and plague, also a great variety of eye and ear troubles. I thank you good brethren for sending Miss Cameron to our aid; we believe she will do a good work among the women and children here.

We have some patients come as far as seventy miles by road and rail, and they go back after treatment to their villages to tell of the Saviour's love to others, and so the good news passes on.

Often when sufferers come to us they are in a bad state, the disease having a firm grip of them. These people do not see the importance of treating the complaint in its early stages; but they keep putting it off, hoping that it will cease, or be healed by some travelling herbalist. The blood of these people in many cases is very impure and even corrupt, and so they require careful treatment to make anything like a success of their cases.

Every village has its medicine men, who have two or three remedies guaranteed to cure all comers. Of course they make the people pay very dearly for some of the simplest medicines.

A few months ago a lad fell from a tree and fractured his leg. We were called in and found him suffering from a fracture of the tibia just below the knee. I set the bone and put the leg in splints, and enjoined upon the parents to let him rest, and on no account remove the bandages. The next morning, calling in to see him, I found a village herbalist sitting beside the lad. The splints had been removed and thrown into a corner of the room, and the man was attempting to massage the broken limb. The poor lad was in great agony now from compound fracture. The parents told me that this man offered to set the bone, and make the lad well in three days, for which he was to receive a handsome sum, out of which he already had a good advance in hand, so I had to return home with the agonising cries of the little lad ringing in my ears because the massage had begun again. Twelve days after I was again called to this case, and on examination found mortification had set in, and the little chap in a dying condition. The parents were grief stricken, and implored me to save the life of their only child. While they were thus speaking the little fellow passed away from the cruel mercies of the heathen world. I tried to comfort the parents by telling them of Jesus the Saviour, and believe the words had good effect, and will bear fruit.

Another case is that of a little-boy of two years who was suffering from ophthalmia. Some village man was called in to attend the

child. He ground some bottle glass to powder, and put this into the child's eye, with the result that acute inflammation set up, and despite all our efforts the poor little fellow lost the sight of both eyes. The parents were stricken with grief when they knew that their only son would never be able again to see the light of day. These people listened well to the gospel, and said on leaving that if India could only know of the wonderful Saviour it would change the whole country. They took portions of Scripture with them and returned home, having heard the wonderful story of Jesus' love.

English and Indian treatments for fever



A Brahmin Girl,

Daughter of the Head Mistress of the Baramati Girls' School, India.

differ considerably. We believe the patient should be in a well ventilated room; but they generally have the sufferer away in an inner room which is both dark and ill ventilated. We believe in applying cooling lotions to the hot aching head; but they put a hot fire close to the crown of the head, and believe that anything cold is detrimental to the patient's recovery. We seek to give a low, light diet, but they believe the patient will die if he does not eat well. If the patient be delirious, we try to keep the room as quiet as possible; but they send for some well-known character in their village to get his advice; meanwhile the sick room is full of chattering neighbors, and the air becomes almost stifling. The man of the village arrives, and after consultation with the elders of the house he advises that a fowl be sacrificed to

an idol because an evil spirit has possessed the patient, or in another case a Brahmin is called in to recite some verses of sacred lore for the recovery of the sick. Of course none of these things improves the patient, and if proper treatment be not forthcoming, the poor fellow sinks and dies; then the people say it was his fate, his time had come.

These people are fatalists in belief. This is the argument they use against inoculation against plague. Their thought is—"If a man is destined to leave this life to-morrow, can inoculation save him?" And further, if a man be destined to live for ten years, can plague kill him to-day? These people believe in fate, but they act often as if there was no such thing as fate in the world.

The Indians believe in massage for rheumatism. The patient lies full length on the ground, face downward, and the operator with bare feet pads up and down along the muscles from the upturned heels to the nape of the neck, and working his heels well into the muscles of the back.

Internal pains are often treated with hot needles—being thrust into the flesh, or cauterising with hot irons on the surface of the abdomen.

When patients come to us with toothache they often will not sit for extraction of the tooth until I guarantee to treat their eyes also. You may ask, Why have their eyes treated? The idea is that the nerves running from the teeth to the eyes keep the eyes in their places, and of course if the tooth is pulled, the eyes are likely to drop out when their only support is gone.

Some think that operations are nothing. One man called here at 10 a.m., and said he was on his way to the railway station to catch the mid-day train, and would I please remove a tumor from his side the result of ten years' growth in time for him to get his train at 12 noon. I gave him a note to the Poona Hospital surgeon, who removed the tumor, which weighed six pounds. That man had to stay in the institute for three weeks instead of only one hour as he thought.

Many brethren may ask what spiritual results follow these cases. One result is that they stay here and hear the gospel of Jesus daily, and some get to know quite a good deal about the true Saviour. Already in less than twelve months at Shrigonda opposition has been broken down, prejudices have been removed, friends have been made, and many have confessed that Jesus is true, while four have confessed Christ before their fellows. We find the medical work the key to the homes and hearts of these people. It is one of the greatest forces that I know with which we can further the kingdom of our Lord Jesus Christ in Shrigonda.

Let none hear you illy saying

"There is nothing I can do,"

While the sons of men are dying.

And the Master calls for you.

Take the task He gives you gladly,

Let His work give you pleasure here;

Answer quickly, when He calleth,

"Here am I, send me, send me."

—Daniel March.

The Supreme Motive.

L. Cole.

The love of Christ constraineth us. As we contemplate world wide missions, we feel that it should be altogether unnecessary to urge Christian people to have a part in this great work. It should be the natural outlet of their love toward him who himself came as the greatest of all missionaries, to win them back to God. The love that Christ had for men was manifested in relinquishing the glory that he had with the Father, in his life as the Son of man, by his death in our stead that the law might be fulfilled. Surely our vision must be poor indeed if we cannot discern him looking with yearning eyes out over the heathen lands, if we cannot hear his pleading voice. "Pray ye therefore the Lord of the harvest, that he send forth more laborers into the harvest." Things have not changed greatly since his day, the call for laborers is still insistent, and the fields are still wide and white for the reaping.

Are we not too prone to urge the cause of missions from the material instead of the spiritual standpoint, judging their worth by the visible results attained, losing sight meanwhile of the true motive that should be behind all our work for Christ? Brethren, let the pure missionary spirit that was in Christ Jesus be in us also, and constrain us to greater effort for the salvation of the pagan and idolatrous races of the world.

If a man have not the spirit of Christ—the spirit of Christ was missionary. How much of that spirit have we? Will we be constrained to go, or to help send the preacher? And how far will our offerings send him? These questions come to us all particularly as we approach the glorious Fourth of July. Our king and country have called, and the response has been great; shall the King of kings call in vain? Let our grateful offerings tell the story.

Foreign Missions from a Business Man's Standpoint.

W. A. Kemp.

Every business needs capital. The King's business requires something else besides waste, viz., hard cash. To the one who believes in missions (the King's business) and invests, the returns are sure. "It is acknowledged on best authority to be the most paying investment in the world. Up to ten thousand per cent (one hundred fold) is guaranteed and has been paid to investors again and again." God's value of one soul is above all the wealth of this world, and money spent in winning the heathen to Christ Jesus alters its face value accordingly. Foreign Missions need less criticism and more capital.

Foreign Missions also need the personal

influence of the man of business to "push the goods." If we believe in our business, if we are to make a success of it, we must pay close attention to its interests. We must be intensely interested in it, or we had better quit. "The business man who treats his business in the small minded fashion that the church has treated Foreign Missions, would deserve to go to the wall in six months." Jesus set us the example of intense interestness. "Wist ye not that I must be about my Father's business?"

Business to the worldly business man is his first consideration. To the Christian the "Father's business" should come first. Our Lord's commission was the Director's order, it is our permission to invest and claim the dividends. President Harrison (after a speech by Mrs. Singh, an Indian convert) said, "If I had had a million dollars, and had invested it all in missions, and this was the only result, I should not want my money back." Foreign Missions pay.

Christ's Sacrifice, and Ours.

H. J. Horsell,

President of the State F.M. Committee in South Australia.

Who can read the 27th chapter of Matthew without being profoundly moved? Who is this Jesus that stands before the Roman governor, condemned to be crucified? He is the pure, sinless Son of God, who came to do the Father's will, and is obedient unto death upon the cross. That Jesus laid down his life for the sins of the whole world proves the greatness of his love for every human being in the world. There is not a person on earth for whom Christ did not make this tremendous sacrifice. He commands those who learn of him to publish the good tidings to every creature; and if we are truly saved, we will truly serve. Some of us have known Jesus for many years. Have we done what we might have done? Ah, indeed, our best service has come very far short of Christ's requirements. We have been selfish. We have given in past years our offerings to help spread the gospel at home and abroad, but what a pittance we have given, in comparison to what Jesus has granted us. How many of earth's millions have never heard of Jesus! How glad they would be if they knew him. We can help them if we will. Will you please make a worthy offering this year? J. L. Ewen has said: "As long as there are millions of souls destitute of the Word of God, and knowledge of Jesus Christ, it will be impossible for me to devote my time and energy to those who have both." Now for a mighty effort, now for an offering in which we shall



From "The Bible in the World."

Blind Salome of the W.M.S. Girls' Home at Karur, in Madras, reads to wondering crowds from a Tamil Gospel in embossed type.

feel and realise that it has cost us some sacrifice maybe to give.

It is not that Christians need more money in their purses, but that we need more of the grace of God in our hearts. Lowell has beautifully put it:—

"Who gives himself with his gifts feeds, three, Himself, his hungering neighbor, and me."

Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Why Should I Give to Missions?

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

A Confucian Scholar.

Rosa L. Tonkin.

In the year 1909 there came to our mission a Chinese gentleman seeking an engagement as teacher of the Chinese language to Europeans. Just at the time Mr. Hunt was needing a personal teacher, so he engaged him, and thus it was that we came into contact with our (now) friend and brother, Mr. Woa Hing-Ching. After a few months my personal teacher left me, and I also engaged him to help me; we had many conversations with him regarding the gospel of Jesus Christ; but it was not until two years later that he gave himself to Christ.

After Mr. Ware's return to China (Mr. Hunt returned to his own field), he continued as our personal teacher as well as teacher of our boys' school at Yangtze-poo. One morning Mr. Ware said to him that he was expecting to immerse a number of enquirers, and asked him, what about himself? After a little conversation, he decided to confess Christ. At our morning prayers with the scholars, at the close of the lesson, Mr. Ware asked him to lead in prayer (this was only about two hours after he decided). I felt sore he would not; but after a short silence, turning his back on every one, he offered his first prayer. Let me assure you this was no little thing to do before all his pupils. The proud Confucianist was praying. This he was called upon to do nearly every day until he was immersed. Since then he has borne intense persecution from his own family, but he has grown in grace, and to-day is a deacon in the church, and a fine student of the Bible. His wife is also a Christian; she followed him very closely.

It is a joy to be associated with him in work for Christ, for his greatest desire is to win the boys for Christ. During the last two years, he has led to a definite decision eight of the boys from the school.

Spring Time in Japan.

P. A. Davey.

Our Japanese annual meeting has just closed. The writer preached the Conference sermon on the Sunday morning. Probably one hundred and fifty were present. Last Sunday two fine men were baptised, and another man was restored to fellowship. I begin as teacher of a Bible Class in the Y.M.C.A. next week. A glee club of English and American male residents of Tokyo has been organised. The writer is one of the first tenors. Last Sunday week our Sunday School at the chapel had 96 scholars in attendance. Another school in a rented building had 65 scholars. Another about 40 scholars. All these schools are quite near our home.

Spring has come, and the air is sweet with the songs of birds and the fragrance of the peach blossoms. The cherry trees will be

covered with clouds of beautiful flowers in a few days.

Last Sunday being Resurrection Day, one class of girls from the Sunday School sang a special song at the church service, and a choir of young ladies from the Girls' Higher Normal School, trained by Mrs. Davey, together with some male voices, rendered a cantata by Root, arranged in Japanese by one of the missionaries.

China for Christ.

E. G. Warren,

President, West Australian Conference.

It is not my purpose to enter into a defence of or to champion the cause of missions. This stands unmovable in the purpose of God. It is impossible to divorce the



From "The Bible in the World."

Bods from the Flowery Land.

church from missions; they are one. The home church to-day is not so much the source of encouragement to missions as missions are the fountain of inspiration to the home church. The question is no longer whether the heathen can be saved without the gospel, but whether the gospel can be saved for the home church if it is not given speedily to the heathen. The fires on mission altars are burning brightly; souls by tens of thousands are being born every year. The faith of the missionary was never stronger. Look at the China Inland Mission with one thousand and seventy-six missionaries and associates. Last year there were five thousand Chinese won for Christ through the instrumentality of the C.I.M. The Chinese Government requested that Sunday, April 27, 1915, should be set apart by Christian churches as a day of prayer for the nation. It is said that 60 members of the Parliament which assembled in April, 1913, were Christians. In China and Korea there are 75 foreign and 85 native born secretaries of the Y.M.C.A. This great nation of over 400,000,000 must be won for Christ. Every province in China is now open to receive the gospel. Christianity is to be a universal religion. The command of Christ is

"Go ye into all the world, and preach the gospel to every creature." Do we realise our responsibility? We must either go or send the gospel to these millions of heathen people.

"See o'er the world wide open doors inviting;
Soldiers of Christ, arise, and enter in!
Christians, awake! your forces all unling,
Send forth the gospel, break the chains of sin!"

"When Men Revile You."

Pandit Masih Prakash, a converted Brahmin, said while addressing a crowd in the open air in India, "You say, sometimes that only low-caste men become Christians, and that they do so for a piece of bread to fill their empty stomachs and a dhoti to cover their naked loins. That is a vile lie; it's a scandal. Lots of men of high caste and good families, both among Hindus and Mohammedans, are in our midst in the Christian Church. Look at me. Am I a low caste? I am a Brahmin?" "You, a Brah-

min!" says a Brahmin in the crowd, with a lofty look of scornful disdain. "Don't you know a Brahmin when you see him?" says Masih Prakash: "does a change of heart and a regenerate life, through faith in Jesus Christ—the Saviour of the world—so alter my rup (external configuration) that you fail to recognise my high Brahmin caste and priestly descent? Are you blind, my brother? What has happened to you?" "Of what Brahmin order are you?" "Of a high order—a Tewari," says Masih Prakash. "You a Tewari, and you turned a Christian!" It is too much for the Brahmin. He turns on his heels, and as a parting shot hurls this curse at him: "You are cursed! May you be born a dog in your next birth into this world, and eat the leavings of the lowest of the low caste!" Masih Prakash is equal to the occasion. With a smiling face and his dark eyes flashing, he replies: "He that believeth on me," says Christ, "shall not perish but have everlasting life; blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven!"—"Indian Methodist Times."

The Crisis and its Bearing on Foreign Missions.

L. W. Baker.

We are passing through one of the greatest crises in history. The issues before the world are far reaching. The fate not merely of nations, but of civilisation and of Christianity itself, is being determined. The world is rocked to its deepest foundations. The established system is sadly overthrown. Unspeakable terrors known only in past nightmares are being made real. No one can see far into the future. We can only cling to God in the darkness, and, like Jacob, say, "I will not let thee go, except thou bless me." We can only trust and hope and pray.

But this much is clear: that things can never again be as they have been. It is more possible to restore the wondrous Cathedral of Rheims than to restore the old order. The old order is passing away—is being destroyed—and a new order coming into being. With the new order there will be born new forces, new institutions, new ideals. Only those institutions and ideals that in this crisis prove themselves to be of supreme worth will find a central place in the reconstruction after the war. War is another name for the law of the survival of the fittest. Institutions that appear or cripple national efficiency in time of war are found wanting, and though they may re-appear still never again will they be able to take the centre of the stage. On the other hand, those institutions that prove themselves fittest to survive in the crisis, that best meet the need in the storm, will be enshrined in the heart of the new order. The liquor bar has not been able to stand the merciless test of war, and has been virtually given its death sentence. The church has already proved herself to be the one indispensable institution in this darkest hour. She has made a splendid response to the multitudinous needs of the time. Like all the institutions she has been weighed, but she has not been found wanting. Her calm faith has steadied the nerve of millions. Her steadfast hope has cheered and comforted the dead, the dying, and the bereaved. Her regal love has healed the hurt of war, and quietly shepherded the lost and homeless like sheep into the fold.

There is every indication that the church will receive a deeper recognition, a more imperial place in the civilisation of to-morrow. She is being measured, but instead of it being the sentence of death, it is the verdict of life. The church will enter into a vaster, more abundant life because she is being found worthy.

The immediate object before the church of Christ is that of Foreign Missions. The eyes of the non-Christian world are upon us now as never before. They are intently watching the struggle, analysing causes, studying motives. Europe is in the crucible. The severest known test is being applied—that of war—tests which all can understand.

The pagan world is in the gallery studying, estimating forces, weighing results, tabulating facts. On the surface, this war suggests the failure of Christianity. But they are looking deeper, and when they come to final conclusions it will be to a recognition of the fact that this war does not mean the failure of Christianity, but the overthrow of a system that stood in the path of Christianity, the failure of militarism with which Christianity could make no permanent alliance or lasting compromise.

Not so much as nations then, but rather as

retrenchment in everything but the work of God. In business our arm might weaken, but in the Lord's work, never! If on this day, with clouds and darkness round about us, we can so far forget ourselves as to think of the inner moral and spiritual darkness of other lands we do show forth the Christ who on the night of his betrayal—that night of bitterest agony—forgot self and ministered to our need in giving us the memorial feast. If out of our poverty we make the sacrifice and give as generously as in our prosperity, it will mean vastly more than at any other time, and will merit the praise bestowed upon the widow with her two mites.

It is ours to make this day the most eloquent testimony of the fact that we have been with the Lord Jesus, and know how to think of others in our agony and give in our own need. God help us to grasp this great opportunity.

The Plenteous Harvest.

In Africa, generally speaking, Mohammedanism is strong in the north, paganism all powerful in the middle, and the south is largely Christian. What a harvest our Master might reap here! But the pity of it is that Africa is becoming Mohammedan more rapidly than it is becoming Christian. Do not let us suppose that Mohammedanism is a religion only a little lower than Christianity. It contains such elements of baseness, has such conceptions of God, of heaven, and of woman, as to make it impossible for us to think of it even as a weak substitute for Christianity.

Let us glance for a moment at India. The vastness of that great country few of us appreciate. The people of India, it is said, are the most deeply religious people on the face of the globe. Yet there are districts in India containing from two to three millions of people without a single Christian worker.

Look at that part of the harvest-field which we call Japan. There are fifty-two millions of people, and among these are just over eighty thousand Protestant Christians. Japan, having so recently acquired the best of all material things, is still prospecting for the needed substantial moral basis. Many of them are saying that Christianity is the best. For the moment this is how it seems to stand. The three great competitors are Materialism, cold, hard, and comfortless; Agnosticism, negative, unsatisfying, cynical; and Christianity, the religion of light and warmth and love, the religion which guides the steps of poor way-faring men in life and gives them the re-ansuring vision of a blessed hope in death; the religion which reveals the true significance of this world by relating it to the eternal Source of Life; the religion which shows us the face of God, and by force of that blessed revelation compels us to say, "Our Father!"—"The Christian World Pulpit."



From "The Bible in the World."

Colporteur Hsieh of Yunnanfu, S.W. China.

an institution, a church, are we being tested. The non-Christian world is watching the behaviour of the church in this tragic moment. The church will stand, vindicated and approved in proportion as she continues to meet the great need. If she prove herself the bulwark of the nation, the Gibraltar of our civilisation, then she will find a ready welcome in heathen lands, and a great, effectual door will be opened to the gospel of Christ.

Thus Foreign Mission Day is a mighty challenge to the churches of Christ in Australia. You have just passed through the cruellest drought in history. You are now entering into fellowship with the suffering of the Empire. These are days, most anxious. These tragedies coupled furnish a combination of circumstances that call for

Workmen in Khaki.

The greatness of the struggle in which the Empire is engaged impresses itself upon us more and more. The lists of dead and wounded make terrible reading. Australia has had over 7000 casualties. For one week ending June 5 "The Times" says the list of British killed, wounded and missing made up a total of 900 officers and 20,000 men. "This," says Dr. Fitchett, "is a loss greater than at Waterloo"—whose centenary is due this week—"and there was no 'Waterloo' amongst the trenches" that week. All the allies have suffered heavily, while the losses of their enemies have been much more severe. Mr. Winston Churchill in a recent speech said that "the times are hard, the need is dire, and Europe's agony is infinite."

In such a conflict the Empire's members are engaged. No true citizen feels that he can stand aloof. The most pronounced pacifists have their hearts stirred to help relieve the suffering caused by the war. Others who hate war as truly as do these have rallied to the call of King and Empire. The churches have sent and are sending many of their best representatives to the front.

It is being increasingly emphasised that a speedily successful issue depends on the people who stay at home—as much as on the heroes in the firing line. The incessant call is for more men and more munitions of war. The latter are of greater urgency at present than the former. Hence we have had many appeals to employers and employees to unite in the most strenuous endeavor to increase the output. The Minister of Munitions is the head of one of our most important departments. His is as the task of recruiting sergeant on a gigantic scale; he rallies men to the support of the Empire and to fight for her as truly as if he were seeking to send them "somewhere in France" or to the Dardanelles. This partnership of the men at home is a striking thing. We must all help—a lesson such as that is itself worth many a sacrifice.

The adoption of a suggestion made by Lord Derby has attracted a good deal of attention. Some weeks ago the following appeared in the papers: "Lord Kitchener has given his sanction to a Dockers' Battalion of the Liverpool Regiment, to be formed to carry out Government work in the port, and Lord Derby will be the commanding officer of these civilian soldiers. The men are to be in all respects under military law, but will be employed for home service only, and they will receive both civil and Army pay, each man being guaranteed a minimum wage of £2/2 a week. Only members of the Dockers' Union will be eligible, and the force, which will be governed strictly by trade union rules, is in no circumstances to be used for strike-breaking."

"High hopes of the success of the scheme for raising a Dockers' Battalion of the Liverpool Regiment are held in responsible quarters," said the "Mail's" Liverpool correspondent. "The dockers, who will wear

a khaki dungaree uniform and service cap and be under military law, are to fight the enemy, not in Flanders, but on the dockside, by speeding the loading and unloading of Government and possibly other cargoes. In this crisis the call for men to work hard and steadily is very insistent, and the men of the Dockers' Battalion will, it is hoped, fulfil this ideal. The men in the trenches know nothing of overtime and 'off days,' and it is felt that when the dockers don khaki they will be imbued with the same spirit."

The intention is to make the men feel that they are partners in war work, and so lead them to work more enthusiastically. As the



Sonyia and Wife.

Sonyia was originally an orphan boy at Baranatti, and is now a weaver, earning good pay. His wife is a kindergarten teacher.

"Telegraph" says, this can be done "by a psychological instrument. Khaki is essentially the British war color. Why should not all men who are engaged on Government contracts receive not only a service badge, but overalls of khaki? We believe the psychological result of this measure would be most valuable." So the "Pall Mall" also argues: "It calls forth more energy in the majority of people when they are allowed to 'magnify their office,' and all who are furthering the country's business at this time are entitled to the satisfactions of self-respect and *esprit de corps*."

"Public Opinion" gives the view of one of the khaki dockers: "I gave my old mother a turn," said he. "I went to see her in my new uniform on Saturday. 'Jim! You ain't goin' to the front?' said she, rather scared—she's getting very old, you know. 'No, I'm too old for the front,' I says, 'but I'm doing my bit at the docks, and they've

given me a uniform so as everybody will know it.'"

In a circular to manufacturers Lord Kitchener recently emphasised this thought of partnership: "I should like all engaged by your company to know that it is fully recognised that they, in carrying out the great work of supplying munitions of war, are doing their duty for their King and Country equally with those who have joined the Army for active service in the field."

The transition is easy to a warfare which is not carnal, but spiritual. The present war simply teems with lessons of great importance to those who fight ostensibly under the banner of the King of kings. There is in this also the imperative call to close up the broken ranks, to lay aside all unhappy divisions, and stand shoulder to shoulder, facing the powerful foes of our common Christianity. Things of secondary importance must not be so obtruded as to hinder or delay the victory. In such a conflict all who do not help hinder. The present number of the "Christian" is taken up with an application of Derby's principle and an enforcement of the appeals of Kitchener and Lloyd George. We wish every citizen of the kingdom of God to have a part in the furtherance of the interests of that kingdom. The first article in this special issue is an appeal from the President of our Foreign Missionary Executive for more munitions. All through there is insistence on the need of united effort. We have heroes at the front. Our devoted missionaries need our prayers and our practical help. They have heard the call, and are now in the firing line. Should the call come in that way to us, we must obey it, as they have done. But, if we cannot serve in the distant lands, it is still our privilege to have a partnership in the work.

"Labor in khaki!" There is in the very phrase one of the great lessons which the churches need. It applies to the home field as well as to the work in foreign lands. Have we not been tempted to consider the preacher to be the man who by his profession—and possibly uniform—is the spiritual counterpart of the man in khaki? Officers, Bible School and Endeavor workers, all who take a public part in the conduct of our meetings—these may be included. The church of God can never make the advance it should until we have the consciousness, and act upon it, that all Christians are soldiers of the King, that all alike are bound to rally to the support of His cause. We emphasise this for our guidance on July 1, but it is a thought for a life, and not merely for a day. We must either "go or send," go or help go.

The Best Things are Shared.

I learned it in the meadow path,
I learned it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone!"

—Luey Larson

Editorial Notes

What Shall We Do?

Can we afford to continue our help to foreign missions? What with the war and the failure of last year's crops, many of our churches are finding it difficult to finance local requirements. Then, the home mission funds are all behind, having suffered, in some cases severely, from the depression. Must we sacrifice these to help the regions beyond? Besides the local and home mission needs there are the urgent appeals for Belgian, Serbian, Red Cross, and other funds, and the many calls upon our patriotism may not be ignored. Then, again, the hard times cause an unusual amount of destitution in our immediate neighborhoods, and we cannot heartlessly overlook those in need around us. In the face of all these appeals, the cost of living has largely increased, and is still increasing. What shall we do with the Foreign Mission offering in the light of these practical considerations? This is a pertinent question which must present itself to many brethren who are by no means unsympathetic, but who feel perplexed about the solution of the problem, and to these we commend the thoughts in the following paragraphs.

Why We Should Do It.

In considering the Foreign Mission appeal we should be guided by some first principles. Among these stands out prominently the great commission, "Go ye into all the world." "Make disciples of all nations." It is certain that those to whom this commission was originally given were poorer than the average Christian to-day. The most conspicuous among them said, "Silver and gold have I none." But this poverty did not nullify their responsibility. Such as they had they gave, and the gifts were blessed to the extension of Foreign Missions. Clearly, then, our comparative need does not relieve us of our duty in this direction. Nor can we plead the need of the gospel in our own church districts, or the larger claim of Home Missions, as a justifiable reason for withholding our offering on July 4. There was never a greater need for the gospel in Jerusalem and all Judea than when the commission was given to evangelise the whole world, and yet "the uttermost parts of the earth" were expressly included. The needs at home are great, but the needs abroad are even greater. Whatever may be our circumstances or environment, the marching orders of our Commander are still in force, and will remain so until "every knee shall bow and every tongue shall confess that he is Lord."

The One Supreme Purpose.

The first Christians learned well the lessons of their great Teacher. With restless

energy the missionaries carried the gospel from city to city and from country to country. Every newly formed Christian community became at once a centre of missionary activity, and "they that were scattered abroad, went everywhere preaching the Word." There can be no true primitive Christianity apart from missionary zeal and missionary sacrifice. A full return to New Testament principles and practice involves far more in this direction than some of us have yet even dimly perceived. The book of Acts is simply a missionary record, and in the light of the heroic examples therein contained, most of us must admit that our primitive Christianity is thin, and our practical expression of it but light weight. To lessen our present efforts for world-wide evangelism is to yield at the most vital point. The one supreme object of the Christ and the one supreme purpose of the church is the evangelisation of the world. Failure here is failure everywhere. Whatever else may suffer, loyalty to Christ and faithfulness to our plea demand that the work for which Christ died must not be allowed to languish. The munitions of war must be supplied at whatever cost if we are to advance along the wide-flung battle line at the front.

GOD LOVETH A CHEERFUL GIVER.

A Generous Offering is asked for on
Lord's Day, July 4.

Home and Foreign Missions.

But are not Home Missions as important as Foreign, and in the present depleted state of the funds have they not the greater claim on our means? There is no comparison to be made between Home and Foreign Missionary work, for in its true sense they are one. It is possible that, like the Moravians, we may cultivate our Foreign Mission work at the expense of the Home, but this would be, as their experience has proved, to cut off the branch on which we are sitting. Our Home work must not be allowed to suffer through the largeness of our sacrifices for the regions beyond, but there is no prospect of that at present. Indeed, up to a point considerably in advance of that which we have yet reached, help to the Foreign work will prove a healthy stimulant to that at home. We have no fear of the failure of mission work in Australasia as a result of a large offering on the first Lord's day in July. The two appeals act and react upon each other for good. Because of the success of our Foreign work we can the more confidently appeal later for the Home fields, for all Foreign extension must grow out of Home success. A large contribution now will be in a great measure the justification of our Home work. We are saved to serve, and we can scarcely justify our appeal for advance in the Home lands unless we can show a corresponding growth in the great harvest fields of the world.

Why Churches Exist.

After all, we do not exist as churches of Christ in Australasia merely for the sake of evangelising this part of the world. Our efforts here have, indeed, been largely blessed, but unless there is at the same time at least an equal development of work beyond our shores, we fail to that extent in faithfulness to our avowed adherence to New Testament teaching. Every new church planted, every new convert made, should be a fresh source of income for the Foreign Mission Committee. As our conferences report an ever increasing church membership, there should, of course, be an ever increasing cash supply for Foreign Missions. Moreover, as we learn more fully and realise more deeply the blessedness of sacrifice for others, there should be a constant growth in the liberality of the older churches and members. Is not the winning of the unsaved in all lands the great purpose in view in extending the work in our own country? Surely, then, Home Missions are not opposed to Foreign Missions, but are sources of supply. The many churches and missions in Australasia are streamlets which unite to form the river of life to the lost of India, China, Japan, Africa, and the New Hebrides. The Foreign Mission Committee is therefore justified in confidently anticipating that the churches will on the 4th of July feel the responsibility of the occasion.

The Pressing Need.

Of what we have written this is the sum. Of all claims upon our liberality, that of extending the gospel of the great commission is of paramount importance. Without depreciating the importance of war, patriotic, and benevolent appeals, we would submit that the sacred cause of evangelisation comes first in its call upon our practical sympathy. In these times of stress the cause of Christ must not be allowed to suffer. With increased liabilities and decreased funds the position of the Foreign Mission Committee is sufficiently grave to lead us to an extra effort at this time. Some pessimists are fearing a smaller offering this year. Should their forebodings be realised, the state will be critical. The present position is such as to demand an increase of expenditure in order to the proper conservation of what has been done, but if the revenue should be reduced, plans will have to be recast, and to some extent the labors of the past will be shorn of their proper results. Any reduction of the staff would be a calamity, but to keep up the present expenditure it is essential that the income shall not fall behind that of last year, while to advance it means that the offering must be increased. If the appeals for men and money for national needs just now are imperative, those from the King of kings are no less urgent. And if tens of thousands of parents and wives can so cheerfully sacrifice their dearest for the interests of the Empire, surely we will not hesitate to sacrifice our money for the interests of the kingdom of God.

Reports from the Field.

New Zealand.

NELSON.—The mid-week prayer meeting was well attended; Bro. Dickson continued his talks on Philipians. On Sunday morning there was a full attendance. In the evening the chapel was full when Bro. Dicks in preached an inspiring sermon. The Endeavor Society paid an enjoyable visit to the Baptist Society.

West Australia.

SUBIACO.—On Saturday, May 29, the young people held a social in honor of Bro. and Sister Connor, at the close of their first year of service here. The function was largely attended and a great success. On Sunday one was received into fellowship who had been baptized at Northam by Bro. Stirling, his brother-in-law. Meetings were good all day.—June 4.

Tasmania.

HOBART.—Last Lord's day R. Clark (Brighton) was with us. Had an excellent address by W. C. McCullum at night on "Broken Cisterns." At the mid-week meeting George Smith presided. Bro. Black, Bro. Nahren, was present, and gave an interesting talk on the work in his district. Bro. McCullum has been elected President of the C.E. Union, and Bro. Jarvis, President of the Council of Churches, and of the Tasmanian Temperance Alliance. We are glad to say that Sister Speakman, year, who has been seriously ill for some time, is now recovering.—J.A., June 11.

LANCESTON.—On Wednesday, June 2, also on Sunday afternoon, we had with us Mrs. Nalder, of Windsor, Nova Scotia, who has been travelling in the interests of the work of Pandita Kambal, on behalf of the child widows of India. Her addresses were of a most harrowing nature as to the treatment of these children. Mrs. Nalder is a very able speaker. A fair amount was collected in support of her mission. At our morning service Bro. Horn presided. There was a fair attendance at both meetings. At our C.E. consecration meeting on Monday there was a good attendance. Several members are laid aside with sickness; we wish them a speedy recovery.—D. Dodd, June 11.

DOVER.—The meetings continue to be good. There has been one restoration. The Sunday School and C.E. Society are growing. We have twenty kindergartens and have almost doubled our number in C.S.S. A social meeting was held to welcome Bro. Byard, who has come to help Bro. Woolnough. The C.S. Society social was held on May 29. On May 30, Bro. Woolnough preached on "What is Christ" to be a Christian." On June 6, Bro. Byard was with us for both meetings. In the afternoon Bro. Byard, accompanied by the writer, went to Hopton, to a branch Sunday School, which had been opened the Sunday before by Bro. Woolnough. Bro. Woolnough had fixed up an empty house with seats, and reported that he had sold five extra pines to the roll, making a total of twenty in the branch school. On Monday evening a social was held in the chapel by the C.S.S. One thing marred our pleasure, our leader, Sister Woolnough, was not able to attend through illness. We are pleased that she is now recovering.—A. Glass.

Queensland.

BRISBANE.—Very nice mid-week meetings are held. Yesterday W. Trudgian spoke helpfully to the church. The gospel was presented by H. Barker. The attendance included a few young men from the Enoggera Military Encampment. Among the number were Ben Cooper and Christmas, of Tasmania.—I.C.S.

ANNERLEY.—On May 30, S. Trudgian gave a helpful exhortation. Bro. Olsen preached at

night. On King's Birthday the Bible School celebrated its annual picnic in Yeronga. Bro. Olsen exhorted acceptably. We had a treat to have Mrs. Byrne fellowship with us again. Tho. Martin spoke at night.—A.R., June 8.

ROSIWOOD.—The work is normal; every department is healthy. Bro. Way concluded his fortnight's tent mission with us on June 19. J. D. Adermann, Sunday School supervisor, is doing a good work. He recently visited all the schools in the circuit. The Rosewood church expresses gratitude to Bro. Way for his assistance; also to Sister Cunningham, of Brisbane, and to all others who helped. The secretary for Marburg church now is G. H. Green, Kerchiehn, Q.—C.H.P.

South Australia.

NORWOOD.—On May 30, J. E. Thomas spoke in the morning. In the evening L. W. Baker preached to a fine congregation. On June 6 Bro. Baker spoke at both services. On Monday, the mid-week service (Bro. Clark) had a successful social. The mid-week service took the form of a discussion night; subject, "Has Christianity Failed?" Today we were pleased to have Bro. Baker at both meetings. The Brotherhood Class attended well to hear Bro. Huntsman of Unley Church, who delivered a powerful address on "A Strong Man," a hearty vote of thanks was accorded to the speaker.—G.H.J., June 13.

ALMA.—The church has sustained a great loss through the death of Bro. C. Howard, which took place at Blumberg on June 4th. Although he had not been able to meet with the church here for several years (distance preventing him), he always took an interest in church matters. Our sympathies go out to his sister wife and family. We have lately been favored with visits from a number of preaching brethren from the city, to whom we are very thankful. Two have been added by faith and baptism since last report.—A.H.

BLAKELAW.—On June 6 H. Curtis presided and Bro. Taylor exhorted. At the close of Bible School two girls made the good confession, making five a result of special services of Bible School Day. At our gospel service we held a baptismal service, when five were immersed. On June 13 Bro. Wark presided. Three were received into fellowship. Bro. Taylor gave a fine exhortation. At the gospel service we had a large meeting; Bro. Taylor delivered a stirring address. This afternoon we had the remains of our Sister Mrs. Whiting to rest in the local cemetery. The Bible Class, of which she was a regular attendant, and many of the Sunday School children headed the cortege. Bro. Taylor officiated. Our prayers and sympathies go out to the bereaved, especially the little daughter now bereft of both mother and father.—P.H.H.

MOXTA.—Splendid meetings to-day. About 45 met for worship. Bro. G. D. Wright presided, and Bro. Jas. Manning exhorted; we had an inspiring talk from each. At the gospel service about 200 were present; Bro. Allan gave a splendid address on "The Grateful Minority." Bro. Wright rendered a solo.—B. Marsh, June 6.

KADINA.—On Monday, May 31, Miss Tomkin, from China, had a nice meeting in the chapel. On June 6, Bro. Killmer, from Wallaroo, gave us a splendid exhortation on "The Love of Christ." In the evening the chapel was crowded. At the close of Bro. Wedd's address, one young lady made the confession. On Monday last the Junior C.E. held a picnic at Wallaroo; the Bible Class also held a picnic. Splendid meeting this morning, Ed. Bartle presiding. The young lady above referred to was received into fellowship. Bro. Wedd exhorted. Mrs. Fred Hancock, an old resident of this town, died yesterday. This evening we had a splendid attendance.—Jas. H. Thomas, June 13.

QUEENSTOWN.—Bro. Blitford presided and Bro. Cain spoke on Jeremiah 18: 1-12. We had a splendid evening attendance; Bro. Brooker preached on "He thine faithful unto death." Two young men from our football club, confessed Christ; also two sisters from the Sunday School. Since last report our elder, Bro. Marquardt, has passed away.—H. Watkins, June 6.

[Bro. Watkins, who has been our reporter for fifteen months, has gone into camp. It is connected with the Red Cross work. We wish him well as he obeys the call of Empire and duty.]

RYRE.—FENIXSSU.—Harold H. Bains, of the Endeavor church, left last Wednesday for the Military Camp, as he has enlisted. Sickness has been prevalent. Miss Mary Lawrie had a bad attack of pneumonia, but has recovered. The Butler school is preparing for its anniversary, when a service of song will be rendered. Ungarra has decided to arrange a patriotic concert for July 22. The Endeavor Society there is doing good work. Last Sunday there was a good meeting at Carrow, on the occasion of the evangelist's visit. In his absence from Tunby, J. Nankivell and G. Hammond conducted the service. Miss G. Brooks, of the York church, was here for some time.—A.J.F.

RYAP WEST.—I. Curtis presided to-day. Bro. Raymond gave a splendid exhortation. Bro. and Sister Wormald, of Maylands, fellowshiped with us. Our brother cheered members with the gift of a set of two dozen individual communion cups. We thank him for this practical co-operation. In the evening Bro. Raymond delivered a stirring address on "Love" to a large congregation.—C. June 6.

STRATHALBYN.—On May 30, Bro. Gordon, from Alms, gave a splendid exhortation. Bro. and Sister Gordon joined the church here 28 years ago. Our meetings are keeping up well. Prayer meetings are well attended. We are starting a catch-one campaign.—Arnold M. Whittetbury.

GOOLWA.—On Tuesday, June 2, we had a visit from A. G. Saunders, who remained with us until Sunday. On Tuesday Bro. Saunders gave a lantern lecture in the Institute Hall, on his work in the Philippines; there was a good attendance, and a collection was taken for the pair of Adelaide. On Wednesday, Thursday, Friday, and Saturday, meetings were held in the chapel. On Lord's day morning Bro. Saunders addressed the church. In the afternoon a special service was held for the children, when a collection was taken for Bro. Saunders' work in the Philippines. In addition to the Bible School scholars presented Bro. Saunders with £1, to be used for the same purpose. In the evening the chapel was crowded to hear Bro. Saunders' address on "Who we are and what we are." Miss Bice, from Hindmarsh, favored us with a solo.—A.M.L., June 13.

MILE END.—The seventh anniversary of the church and school was celebrated to-day, and was a great success. The evening's meeting was the first held in the chapel since the opening here. Bro. and Sister Kuhlmann, baptised on Wednesday last, were received into fellowship. H. J. Horsell spoke in the afternoon, and Bro. Wiltshire at night. Bro. Simons, who went in the Ambulance Corps with the First Expeditionary Force, has been wounded at the Dardanelles. Our sympathy goes out to his wife.—M. June 13.

CROWDON.—Good meetings on June 6. F. Plant presided; H. J. Horsell exhorted. One was received into fellowship. On June 13, J. D. Dodson presided, and H. J. Horsell exhorted. In the Bible School attendance, 183 scholars; 66 in Kindergarten. At the gospel service H. J. Horsell preached on "First Things First"; one married woman and one scholar from the Bible School were baptised.—June 13.

STIRLING EAST & ALDGATE VALLEY.—The response to the Endeavor "What's over Night" was good. The gifts were passed on to the sisters' "Willing Workers' Society" contribution. An effort to raise money to assist in equipping the hospital for our returning soldiers was made at Stirling last Friday night, £41/1/3 was realised. The Valley brethren and friends 25-

sited. The sisters of both churches assisted by field friends have up to the present made up and forwarded for Belgian relief 415 garments. They will now turn their attention to the need of our wounded soldiers.—T.F.

MAYLANDS.—The Bible School teachers' quarterly tea was held on Thursday evening. The discussion took place on the subject, "The Young Christian." About 30 workers were present. We were pleased to listen to W. L. Johnston, of Unley, yesterday morning. The school reached the record number of 262. Last night the writer preached to a good audience on "The Thorny Ground Hearers." The Young Men's Guild and other organisations have the erection of a substantial brick building for recreation purposes in view.

COTTONVILLE.—Our esteemed Bro. and Sister J. Michell, of Mitcham, have just received sad news from the front. Their son, who went with the Tasmanian forces, was killed in action on June 10. We offer our Christian love and sympathy to all the family, and pray that God will comfort them.—W. W. Manning.

LOCHIEL.—Since last report we have had splendid gatherings. Bible School at Mount Templeton is well attended. On June 6 Bro. Hollans exhorted, and at the gospel meeting he spoke to a fine audience. A fine work is being done in the C.E. Society.—W.G. McGregor, June 9.

MILANG.—Our usual correspondent, J. C. Whitefield, has had the misfortune to break his leg. The church extends its sympathy to him.—June 14.

YORK.—To-day our meetings were good. Bro. Harding presided, Bro. Massop exhorted. Bible School a record; 147 present. Sister Mrs. Williams was received from Grote st. On the 21st 20 sisters with 10 sewing machines had an all-day sewing meeting for the benefit of returning wounded soldiers. 43 garments were made. Thanks are due to Bro. Kenneth and Bro. Swain for help in this work. Our singing class is giving a concert on the 23rd for the same object.—E. J. Ostermer, June 13.

Owing to the fact that the letter was addressed to from Croydon, last week's report from York appeared under the name of Croydon.—E.J.

HINDMARSH.—Sunday afternoon, the fourth series of the Mayor's Patriotic Concert was held in the Hindmarsh Town Hall. The mayor presided. The Robert st. choir, under the leadership of R. G. Hindley, was responsible for the programme. G. P. Cuttriss spoke on "The Great War." An offering was taken, amounting to over £5. At the evening service Bro. Cuttriss took for his subject "The Church and Reform." The mayor, town clerk, and councillors were present. There was a large audience. A retiring collection was taken for the mayor's fund.—J.R.

OWEN.—Meetings continue to be fair; Bro. Harkness, Goodin, Howes, and Cameron, from Adelaide, have assisted at the gospel services since last report. May 30 was observed as Children's Day. Bro. Saunders, from Adelaide, gave three splendid addresses. We have sustained a loss through the removal of Bro. Stanley Richards to W.A. Two have lately been added to the church by letter from Balaklava—Bro. and Sister Williams.—W.J.M., June 14.

UNLEY.—A Junior Football Club has been formed of boys attending the Sunday School, with Alan Yelland as secretary. To-day was observed as Fathers' Day, and Bro. Huntsman gave splendid addresses both morning and evening. In the evening there was a men's choir, and a large congregation.—P.S.M., June 13.

New South Wales.

MOSMAN.—Good meetings both morning and evening. Amongst our visitors was Mr. Sheehan, of Victoria. Mr. Hoyle spoke in the morning, and also preached in the evening on "The Power of the Cross."—A.O.

LIDCOMBE.—On June 3, Bro. Clydesdale commenced his second year with us. Bro. Clydes-

dale spoke in the morning, and at night on "A Grand Review." Bible School rally is giving us an increase of scholars. Bro. Brough has just commenced his second year with the Bible Class. During the year the studies have been "The Fundamental Truths of Christianity."

ENSMORE.—Bro. Collins, from Paddington, exhorted on June 6. Captain Chaplain G. F. Walden visited the school and gave a talk. There was a crowded meeting in the evening to hear Bro. Walden's farewell sermon. He gave a fine discourse on Genesis 22: 9. A very successful sale of work was held yesterday by the sisters of the church, and kindergarten teachers, under Mrs. Fiddhall, in the interest of the Belgian Relief Funds and the orphans in England. Somewhere about £70 will be the amount received. To-day (June 13) we had the pleasure of listening to an address at our morning meeting by W. J. Eddy, General Secretary, Australian Auxiliary for the Lepers' Missions. The gospel service was well attended. Bro. Hingworth preached on "The World without Christ." Bro. Keene and Eric Saxby are the latest to offer themselves for the



Jewarao Sothe
(School Teacher at Shirsaphal, India) and Family.

war. Our prayer list read out last night had on it just fifty names of members and those who are related to members here now in the forces. Bro. Hingworth's anniversary is fixed for June 29 and Lord's day, July 4. He will then commence his fourth year's ministry with us.—June 14.

HORNSHY.—Alan Price presided; Bro. Bagley exhorted on "The exceeding great and precious promises." Another large meeting at night, when Bro. Linley Gordon preached on "The Price of Christ in Human Life and Thought." This was Bro. Gordon's best address so far.—Thos. E. Kefe.

SYDNEY.—Good meetings to-day. At morning service Bro. Saunders, of Lilyville, gave a fine exhortation on Foreign Missions. Evening, Bro. Harward gave the second address of his evangelistic series on "So Great Salvation."—J.C., June 13.

ERSKINEVILLE.—A. V. Heather addressed the church yesterday morning. We are losing several other members by removal from the district. The accessions to the church, however, more than counterbalance these losses. We have a number to baptise next Lord's day.—P. J. Pond, June 14.

PETERSHAM.—On June 6, Bro. Stowe exhorted, and in the absence of Bro. Poole, preached at night, giving a fine address. On June 13

Bro. Garden exhorted. W. J. Eddy, Australian Secretary of Missions to Lepers, took the gospel meeting. The address was instructive as to the work amongst the lepers. We hope to have the electric light installed into our building.—T.L.

LILYVILLE.—Meetings are fair. At the anniversary social, at which Bro. H. G. Harward and J. S. Garden spoke, we had a splendid meeting. Bro. E. Holyoak will shortly be leaving for the front. We pray for his safe return. Our Bible Schools are doing excellent work, the two schools now having an enrollment of 186, with an average attendance of 133.—A.A.S.

BALMAIN.—On June 13 Bro. Taylor and Warner presided. Bro. Bennett received the hand of fellowship. We had a splendid Bible School, which we are pleased to say is making good progress. Two young men confessed Christ in our gospel meeting. We express our thanks to Bro. Carter, of St. Peters; Bro. Lewis, Lilyville; and also to the members of the City Temple for their co-operation. Balmain was practically lost to the churches of Christ in New South Wales. A great work in this suburb is before us; we ask city churches to send along helpers.—W. Roffey.

Victoria.

EMERALD (Township).—On Saturday evening Mr. Merion was baptised by H. Peters on in the chapel at Emerald East, and given the right hand of fellowship on Lord's day morning. Bro. Peters exhorted and preached to a nice meeting at night.—William Bolham, June 14.

DERBY.—Dr. Cook conducted the morning meeting yesterday. 20 were present out of a total membership of 27; the absent one was far away in the northern district. At night Bro. J. Cook preached to a large audience. The interest in the locality is very enjoyable and betokens a fine future.—C. J., June 13.

CARNEGIE.—Nice meeting in the morning, when we had a stirring exhortation from Geo. Moore. Another good attendance at the gospel service, C. R. Hall preaching. The churches and temperance organisations in this district are getting busy.—D.G., June 13.

BRIGHTON.—We had a good morning meeting, and an address from W. McArthur. This evening Bro. Moore spoke on temperance, and emphasised the importance of preparing for local option in 1917. At the close 53 signed the "Kitchener Pledge." £1/13/4 was collected for the Australian military hospital.—R.W.C.

BONCASTER.—At the close of Bro. Verco's address to-night a married lady made the good confession.—Mrs. Perry, June 14.

MORELAND.—Bro. Ewers spoke on missionary work this morning. The Bible Class had a good attendance, commencing studies in the Book of Acts. In the evening Bro. Ewers spoke on "The Good Confession."—V.C.K., June 13.

BENDIGO.—With regret we announce the death of Mrs. Minzel, nee, one of our dear aged saints. The school anniversary occupied the 29th, 30th, and 31st day, and proved very successful. C. R. Mitchell presided and gave a sermon at all the meetings. The children sang splendidly, under the guidance of A. E. Streater, and were assisted by a fine orchestra of about twenty instruments. Instead of the usual concert, an indoor picnic was held at the Masonic Hall. The second Sunday afternoon was given over to the primary school primary department, who, with the cradle roll members, provided the programme. Dr. Cook distributed the prizes, and the long attendance certificates and medals. Last week a special meeting of our church membership affirmed the desirability of union with the Baptist Churches of Bendigo as a Christian Union Church. The final consideration of a proposal of union recommended by a joint committee was left to a future meeting.—C.

WILLIAMSTOWN.—Last Sunday morning we received into fellowship one previously baptised. To-night we had a good meeting. We are extremely sorry to learn that one of our young men,
Continued on page 422.

The Stranger within Our Gates.

J. Pittman.

I was present at a meeting in connection with the Chinese Mission in Melbourne when a good Chinese brother spoke a few pleading words from the Scripture, "The stranger within thy gates." The text fastened itself on my mind, and I determined to examine the teaching of the Bible on the matter, and here is the result:

There are 48 passages in the books of Moses bearing on the treatment of strangers. All the Scriptures referred to apply to people of other nations. Quite a number are very beautiful in their teaching, reflecting the loving-kindness of God to the nations afar off, as well as to those that were nigh.

Space will only permit of a few examples out of many. "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt." "Also thou shalt not oppress a stranger, for ye know the heart of strangers, seeing ye were strangers in the land of Egypt." "On the seventh day thou shalt rest, . . . and the stranger, . . . and he refresheth." "Thou shalt not glean thy vineyards; thou shalt leave them for the poor and the stranger." "If a stranger sojourn with thee in thy land, thou shalt not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. For ye were strangers in the land of Egypt."

These are sufficient to show how God regarded the "strangers"; and how he desired his chosen people to treat them. They were not to despise, vex, or oppress them in any way, but to love them and do them good. The reasons given were because the Israelites had experienced such hard treatment in the land of Egypt. They were able to sympathise with the stranger; and instead of returning measure for measure as the ungodly nations did, they should return acts of kindness.

We have the "stranger within our gates"



From "The Bible in the World."

Bible Woman in India.

—the Chinese. How shall we treat him? Drive him out? Treat him as unworthy of notice? Oppress and persecute him? We have not so learned Christ. The unregenerate do these things; but if we have the mind of Christ we shall show a different spirit. If the Jews under the law showed kindness to the stranger, how much more should we under the grace of Christ?

This is my plea for our missions to the Chinese in Australia.

Pass It Along.

I am going to suppose a case. Such an actual case never happened. It would have made a stir over all Christendom if it had.

It was at the Lord's Supper; there was a good churchful of disciples, and the deacons came along with the cup. The rule was for the man at the end of the pew to partake himself, and then pass it along to the next, and he to the next, and so on, till the last one was reached. One man, right in the middle of the pew, got hold of it and partook, and then held on to the cup.

"Pass it on," said the man next to him who had it, but he would not do it.

"Pass it on," said the man beyond, who wanted it; but he would not do it.

"Pass it on," said the deacon, in a low but earnest voice; but he would not do it.

The pastor saw there was some trouble in that pew. He slipped down on tip-toe, and, seeing how it stood, he said, "Pass it on; the cup is intended for all—drink ye all of it. It is not intended for you alone. It has come all the way down from the table till it reached you. Don't stop it; pass it along." But the man clutched all the harder, and would not pass it on. He wanted to keep it all for himself.

There is the cup of salvation. Christ filled it with his own hands. He gave it to his disciples to drink. Drink, and pass it along. "Freely ye have received, freely give." "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." "Go ye, therefore."

So the apostles partook and then passed it on. They of Jerusalem passed it on to Antioch; and they of Antioch passed it on to Ephesus and Corinth and Philippi; and they of Ephesus, Corinth and Philippi passed it on to Rome; and they of Rome passed it on to Britain; and they of Britain passed it on to us in America; and we of America are to pass it on to Japan and China and India, and to the isles of the sea which have it not.

But now some there are who have got the cup and hold on to it, and will not pass it on. "It is good," they say, "blessed—oh, most blessed!"—but they will not pass it on. The heathen are perishing for want of that cup, but they will not pass it on. There is more

salvation in that cup than they can ever use themselves, but they will not pass any of it along. When the brethren in other places conclude they must do something to hold forth the Word and spread the blessing and come and ask them to join, saying, "We have found it so good ourselves, let us pass it over to those millions of poor Chinamen"; they say, "No; we do not believe in passing the cup along." So they never give anything to save other people. Is that all right?—Selected.

Could You Have Done It?

In one of the schools in India a little girl of about eight years old had her love for Jesus tested in the following manner:

It was a feast day, and her father told her not to go to school that day, as he wished to take her to a temple to worship their god.

"But," said the child, "I cannot go to the temple to worship Buddha, because I love Jesus, and I only worship him now."

"You must," replied her father; "I will make you."

Later in the day, in spite of the little daughter's entreaties, she was taken to the temple.

"Now," said her father, "prostrate yourself before Buddha."

"Father," she said, "I love Jesus and may not worship Buddha."

"Then I will make you!"

So, seizing the little one, he threw her on her face, dragged her along the ground on her face, and after beating her let her go.

The poor little girl was so badly cut that she was unable to return to the mission school for a very long time, and when at last she was recovered enough to come, her face still showed the scars of the wounds which she had borne for Christ's sake.

When the teacher asked her how it was her face was so cut, she hung her head and said nothing. But one of the other children told the story. Then the little one looked up with a radiant smile, saying:

"Teacher, I could not help it; I love Jesus too much to worship Buddha. Jesus loves me and I love him!"—Exchange.

"I am debtor both to the Greeks and the barbarians," Huber, the naturalist, learned that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions. Commenting on this, Spurgeon said, "Shall we who have found honey in the Rock Christ Jesus not feel the same obligation to tell our fellow men?"

"America has had the gospel for two hundred years, and is not converted yet. England has had it more than a thousand years, and is as far from conversion as America. How long will it be at this rate before our home lands will be saved? Must countless millions die without Christ while we are trying to win white men, most of whom have heard of him hundreds of times?"

The Marching Orders.

Let me begin with a fact which is also an apology. When Hudson Taylor was on board a junk at Sang-Kiang-Fu, a passenger, a Chinaman, with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying, shrubless shore offered no landmark to show where the man had entered the water. Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked round in agony, and saw a boat furnished with a drag-net, just such as he wanted. "Come," he called to the men in the boat, "and drag over this spot: a man is drowning." "It is not convenient," was the reply. "Don't talk of convenience," he shouted, "a man is drowning, I tell you." "We are busy fishing," they responded. "Never mind your fishing, I will give you more money than many a day's fishing will bring—only come at once." "How much will you give us?" "Oh, don't stay to discuss that now. I will give you five dollars." "We won't do it for that, give us twenty dollars and we will drag." "I do not possess so much, but come quickly, and I will give you all I have." "How much may that be?" "I don't know exactly, about fourteen dollars."

At last, slowly enough, the boat was pulled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone.

Can men be so callous? While a fellow-creature is perishing, can they stop and haggle about a price? Yes, men can be so callous; Christian men can be so callous. Though we hold the doctrine that the soul is of more value than the body; though we believe that life eternal is to know the only true God and Jesus Christ, whom he has sent, we permit ourselves on slight arguments or on none, to stand by while the ignorant heathen go down to death, and hardly put out a hand to save.

Now the argument is this: Christianity is an Evangel, it is the announcement of certain tidings, and the message is essentially directed to all the world: "the grace of God appeared, bringing salvation to all men." The church exists simply and solely to deliver the message, to deliver it to all men. The expansive movement, therefore, is not accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always move on, until the message is delivered to all nations, and the Evangel is the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray; it becomes disorganised; it is found to be ineffectual for the camp, as it was unequal to the march. When Christ-

tianity ceases to be a message, a world-wide message, and becomes a system, a polity, it rapidly declines, it loses its tone; the shout of the King is no longer in the midst. The demoralisation of the arrested banners in the van rapidly spreads to the rearward.

From this it follows, so runs the argument, that the failure and ineffectiveness of the church in her efforts to evangelise Europe or England, are to be sought in her forgetfulness of her main function, which is to evangelise the world. The tone and spirit engendered by the great renunciation of the primary object of the church degenerate into an inability to do what seems to be her humblest work. For every great society is determined by what Plato would call its idea; the city on earth is built according to the pattern of a city in the heavens.—R. F. Horton.



Miss Thompson and Some of India's Women.

The Women of India.

Mary Thompson.

India has been called "The land of contrasts." The women of Harda and the villages around have often wondered as they listened to Sarabai speaking words of wisdom so different to the silly or vile stories many of them are accustomed to.

Esther, Sarabai's daughter, is a marvel to many of the school children and their parents, on account of her pure life.

Unless one had visited the homes of some of the wealthier Indian women, you could not understand the great difference between Mrs. Shah and these women. The love of Christ constrained her to try and uplift them.

Numbers of women give their babies opium, to make them sleep while they are doing their work, and are surprised when Rukmani and Shardabai tell them that they never give their children opium.

The gospel of Christ has brought joy, peace, and a desire to help others to India's women as it has done to us.

Training Work at Banmatnat.

F. G. Filmer.

Studies and manual labor have gone on as usual this half year, and the progress in lessons has been good. One student has been sent home as unsuitable; three have gone to Maewo as teachers, one of whom has since died there. Several new boys have entered for training; thus we now have 21 in residence.

Health has been good, with the exception of a little fever, a few loils, and several sores. Conduct has also been good. I had occasion to put a couple of the bigger boys across my knee, as they were suffering from swelled head; the medicine administered with open hand effected an immediate cure.

We have labored in afternoons as usual, and so have improved the mission premises to the extent of probably £50. We have built two concrete tank stands; put concrete floor in launch house; almost completed a

fine living house for students that will hold about twenty boys. The walls, floor and beds are of concrete, thus the place will be easily kept clean and will be most durable, we hope.

We have also cleared the bushes growing around the cocoanuts and have planted more nuts on land cleared by other natives who have worked for clothes sent down in mission boxes.

All may have a Share in that Glorious Reaping.

"To the missionary," writes Dr. Elliott I. Osgood, in "Breaking Down Chinese Walls," "there is no greater work than treading in the footsteps of Christ and his disciples in fields where the need is great and the laborers few. To be planted in the midst of a people whose bodies, minds and souls are crying out for the 'Glad Tidings' you have to offer, and to be the only ones in that field who can give it to them—that is opportunity and that is joy."

From the Field—Continued.

G. R. Hughes, has died of wounds received in action at the Dardanelles. Another young man, E. Clark, a companion of the above, met a member with us, has been wounded.—E.M.H., June 13.

WARRAGUL.—Good meetings continue. Sunday School is healthy, and increasing. Our Sunday evening services are beginning to very well; two married men made the good confession on Sunday evening. We are painting the building. Alas, other things are very hopeful.—R.W.J.

FRAMHRAN.—Our meetings continue to be very successful. On June 6th Mrs. Hunter was received into membership, and at the gospel meeting one successful social given by the Victoria Club was held. We are grateful to those who assisted on the programme. We had 75 present at our prayer meeting on Wednesday night last, when two were baptised. Our meetings last Lord's day were all well attended. Bro. Gordon preached on "The Atonement of Jesus." A young lady confessed Christ at the close. Sister Gordon intends leaving for Adelaide this week, where she is to spend three months.—A.E.M., June 14.

PRESTON.—It has been decided at a conference representing the church officers and the Sisters' Sewing Class to have no sale of work this year, but that each family in the church aim at giving £1 to the building fund on the first Sunday in December. Today was Bible School anniversary day. Bro. Sidwell spoke in the morning on "The Church" over seventy present. In the afternoon Bro. Hibbert, of Fairfield, gave an interesting address on "Light-bearing." At night the chapel was packed. Bro. Sidwell addressed the meeting and the scholars, as in the afternoon, sang splendidly. Their singing reflected great credit on the conductor, D. Lang.—W.A.S., June 13.

CASTLEMAINE.—The services of the past few Lord's days have been especially well attended. Today 62 met for the breaking of bread. This evening a special temperance service was conducted. Bro. Clifton gave a really splendid message. 38 Kitchener pledges were signed at the close. We have lost one of our young men—Gordon Andrews, our assistant secretary, of the Bible School, who has united with the Northcote church. The church holds a business social on Wednesday, 16th inst.—D.S., June 13.

BALLARAT.—We are glad to report splendid meetings at the opening services of our mission. A number of visitors were present at the worship meeting, when Bro. Saunders gave a splendid exhortation. There were ninety-two at the Bible Class this afternoon. Bro. Willis' efforts in this work are greatly appreciated. Evening prayer in the building was occupied at the gospel service, when Bro. Saunders spoke on "Who we are, and what we are." There is to be a great temperance demonstration on Monday next in the city, at which Bro. Saunders will be one of the speakers.—A.E.B.

CARLTON (Lygon-st.).—The meetings on Lord's day were saddened by the news of the death of one of our young men, Doug Gardner, who had fallen at the Dardanelles. In the morning J. C. McCollum gave a fine address. At night an impressive discourse was delivered by S. G. Griffith on "True Repentance." Sister Mehan, a very old and respected member, has been called home at the age of 80 years. She has been a faithful follower of her Saviour. Although weak in body, she made a great effort to be present to remember the Lord's death on the Sunday previous to her death. At our week night meeting on Thursday, special prayers are being offered on behalf of our rulers, our Empire, and the soldiers.—J.M.C.

HAWTHORN.—Amongst the visitors this morning was Bro. Aldock, from Robert R. Bardwell, who left the church. We regret to announce that according to reports received from the front, Victor Sawyer has been killed in the hospital, and Albert King is wounded. We sympathise with their loved ones.—P.R.

GEELONG.—About 100 members of the Tri-arcade and Kentucky Clubs visited the Hitchcock Memorial Art Gallery on Tuesday, June 8th, at the invitation of the mayor of the city, Mr. Brownell. An enjoyable time was spent. After the mid-week prayer meeting on Thursday, three were baptised. Good meetings on Lord's day. G. Chandler exhorted; four received the right hand of fellowship. The Bible School on last Lord's day was the largest held for twelve months, 160 being present. At the gospel meeting our evangelist preached to a packed congregation. Two made the good confession, and one was restored.—W.L.L., June 13.

COLLAC.—Sunday week our Junior C.E. Society celebrated their anniversary, rendering several appropriate numbers at the evening service. Their rendering of the special service, "Building the Cross," on the Thursday evening, was most creditable. Tuesday evening last we held a social evening to say farewell to Mrs. and the Misses Hazer, who are removing to Cobram. Our sister has rendered splendid service as president of the Ladies' Aid. During the week, Miss Gray, nee of Hugh Gray, of Mildura, who is visiting us from Queensland, was baptised. Robt. Connor, of Northcote, addressed the church and Bible School last Lord's day.—E. H. Lewis, June 14.

CHILTERNHAM.—Work is continuing satisfactorily. To-day A. P. Wilson delivered two very fine addresses. Our mid-week meetings have been of interest, as Bro. Wilson has arranged a "fourth study of the Book of Revelation," which will occupy these evening meetings for about three months. It is proposed shortly to have a series of addresses on "The Restoration Plea of the Churches of Christ." The booklet by Fred. D. Kershner will be largely distributed during the study of that plea. Next Lord's day evening the service will be used to make a stirring appeal for the support of the Kitchener fund. It will be placed before the audience, and opportunity given for the signing of same.—E.W.M., June 13.

SWAN HILL.—Bren, McDonald and B. Mott conducted a large gospel service on the 6th. The evangelist was present all day yesterday. The attendance at the worship meeting was a record. After the meeting a young man from Lake Boga was baptised. The congregation at the gospel service was one of the largest we have known in Swan Hill. A pleasing feature is the large number of men present. Bro. R. Willshire has been released from the hospital, and is with us again.—D.A.C., June 14.

LAKE BOGA.—We welcomed yesterday a fine young man into fellowship—E. Stafford, of Mystic Park. Bro. Stafford is the first fruits of our work in this country town.—D.A.C.

BRUNSWICK.—Last Lord's day we commenced the use of individual cups. Bro. More exhorted at night a splendid audience gathered. Bro. More devoted himself to answering a question handed him, dealing with the unparadise in sin. Last Monday the Christian Endeavor Society was visited by Mr. Ivory, Field Secretary of Victorian Christian Endeavor Union. This morning W. D. More exhorted. Good audience at the gospel meeting, when W. More spoke on "Conversion." Our church is one of the largest we have known in school to-day. Bro. More commenced a series of short addresses on Bunyan's "Pilgrim's Progress."—W.T., June 13.

STAWELL.—Last Lord's day Bren, D. Perry, W. J. Williams, and W. B. Payne, journeyed to Ararat. Bro. Perry led the meeting, Bro. Payne preaching. At Stawell the meetings were well attended. A young man who was baptised the previous Lord's day was received into fellowship; also Sister Hiron, from St. Arnaud. We recently lost two members by letter. At our evening meeting Sister Mill present, from Warracknabeal. Our sister has had to part with her brother, who fell at the front. Several of our members have very near relatives wounded. Our sympathy goes out to them all. Splendid meeting to-night; one young married man who this week received word of his brother's death at the front, decided for Christ to-night. During this week we had the

joy of hearing a man in the local hospital confess his faith in Christ.—H. B. Robbins, June 13.

TARADALE.—Bro. Drummond, our delegate, and the Bible School's visitor, paid a visit to our school on Sunday, June 6. He taught our Bible Class. Contributions have been sent from the school to the Children's Hospital, and the Austin Home for Incurables. The Improvement Class held its usual service last Saturday night at the home of Mrs. Miller.—E. Clarke, June 14.

KYNATON.—We held a temperance meeting to-night, about 100 present. Members of the I.O.R. were present in regular. A collection was taken for temperance work. Later, a united temperance meeting was held in the Mechanics' Institute; Dr. Harvey Sutton was the speaker. Church work in the circuit is going along nicely. The church of Christ preacher now gives instruction in the State school every Thursday morning.—J. E. Shipway.

COLLINGWOOD.—The annual business meeting was held on May 8th. The following were elected for the ensuing year: Elders, J. Coward and W. J. Brooker; deacons, Bren, Begbie, A. Brownrigg, Bruce, Jacobs, Lightowler, Phillips, Towers; deaconesses, Mrs. Burn and Mrs. Donnelly; choir master, Bro. Duncan; organist, Mrs. Brooker. At the ensuing deacons' meeting, Bro. Lightowler was appointed secretary, and W. J. Brooker, St. Arnaud, was appointed secretary with H. Norman as assistant secretary. Church attendances have been fair. Last Sunday week there was one confession, Bro. Coward preaching. Quite a number have been added to the church by letter lately.—W.B.

MARVBOROUGH.—Since last report two have been immersed. All the recent converts are helping in the Bible School, or are scholars, and are evidencing good progress. The outlook is encouraging. Our organist has resigned, owing to removal to Sydney. Bro. Coventry, student preacher in this circuit, effectively preached on May 30.—P.A.B., June 8.

ST. ARNAUD.—The meetings on Lord's days, 6th and 13th, were good. The Bible School last Lord's day had 57 present. We have a fine class of infants; 16 present yesterday. We have a cradle roll with 5 names upon it. It was with deep regret that we learned of the death of a dear brother, of Swan Mills. The church expresses deep sympathy with his wife and her. Since last report a brother has very kindly given a handsome donation to the church, which has cleared us £50 off the building debt, and also provided £30 for other expenses.—A.E.H., June 14.

SWAN HILL CIRCUIT.—A meeting of the circuit committee was held in Bro. Goddard's home at Ultima. The churches were represented by Bren, McDonald (President), Walker, and G. A. Mott, B. Mott, G. Curtis, J. Freeman, and G. Cuckroff (Secretary). It was decided that the circuit conference be held at Swan Hill on the 22nd and 23rd of August, and that Brethren Ennis and Hagger be invited to assist us. The secretary was able to report £271/10/- for the "Second Evangelist Fund." Since the meeting, the amount has reached £75. We hope to secure another £500 progressing throughout the present year. Should any church member have friends who are not members of the Church of Christ, residing in Swan Hill, Ultima, Kanera, Lake Boga, Sea Lake, Nyah, or Chillingollah districts, please let me know their names and addresses. The cost of sending the information will be repaid.—D. A. Cuckroff.

MILDURA.—On June 6th Reg. Ennis was with us all day. The church at Merbein closed their services for the day, and many journeyed to Mildura to participate in our services. Almost every member of the church was present. Bro. Ennis' talks were much enjoyed. The Bible School sang during the afternoon, and Bro. Ennis spoke. We had a fine meeting at night, good singing, and a fine address. On Tuesday the conference and tea passed off very nicely. We have been much helped by Bro. Ennis' spirit and counsel.—Hugh Gray, June 11.

Here and There

Foreign Mission Day, July 4th.

An offering is hoped for from every member of the churches of Christ in Australia.

Gifford Gordon's address for the time being is Church of Christ, High-st., Prahran.

Three confessions at Ascot Vale (Vic.) last Sunday evening. J. C. F. Pittman preaching.

At the Moreland (Vic.) Adult Bible Class, 73 were present last Sunday. The aim is a century.

At Queenstown, S.A., there have been over 30 additions during the last four weeks. W. C. Brooker is the preacher.

O. A. Carr Green, of 350 Burnley-st., Burnley, is now secretary of the church in Balmain-st., South Richmond.

On Sunday, July 11, and Tuesday, July 13, the anniversary services of the Erskineville church will be held in the chapel, John-st. Brethren in Sydney and suburbs will be welcome.

"He that sows sparingly shall reap also sparingly and he that sows bountifully shall reap also bountifully. Let each man do as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver."

Brethren who are struggling to build up the cause in some up-country town are often pained when members of some of our strong churches go into their neighborhoods, and they pass by the humble meeting of disciples for some large denominational church. Such people are surely not true to the plea.

Members of the churches of Christ should have such strong convictions concerning the correctness of the position we occupy that no matter where they go, and no matter how weak and despised the cause may be, they will at once identify themselves with it, and help to bear the burden. To do this is both heroic and Christian.

Many orders are being received for "The Restoration Plea of the Churches of Christ." The first edition has been sold out. A large second edition is in course of preparation, and should be ready in a few days. Only a slight delay will take place in filling orders on hand. The cost is one penny per copy; 6/4 per 100; postage extra. Our Victorian Home Mission Committee strongly recommends this pamphlet.

Some of the books used in this issue of the "Christian" were kindly lent by Mr. J. Sexton, secretary of the British and Foreign Bible Society, Adelaide, and editor of "The Bible in the World." We are very thankful for this favor. We would also acknowledge our indebtedness to the Bible Society, which has been called "The hand-maid of missions." Our own workers have been helped by the Society in their distribution of Scriptures.

Some time ago a Sunday School was started in the Warburton district by two isolated members, and they expect at the forthcoming Bible School's examination to be heard from. Bro. T. E. Batty now writes that four disciples are regularly breaking bread on the Lord's day in the home of Bro. and Sister Kerr. This is the spirit that should animate all our isolated brethren. It is this spirit that gave the Restoration movement such power in its early days, and it is the true spirit of New Testament Christianity.

The School of Methods in Teaching, which has been organized by the Sandby School Union of Churches of Christ in South Australia, had its first session on Tuesday, June 1st, and will be continued every Tuesday evening in the Grote-st. chapel. There was an attendance of over 50; and the officers of the Union, together with the teachers—Bro. Thomas, Hainsman and Baker—are looking forward to a time of pleasant work. It is not too late for any one who desires to benefit by this opportunity to join even now, and we advise such an one to apply at once for enrolment.

C. Schwab, preacher of Harecourt church, is now on a visit to his home in South Australia. Bro. Schwab is doing a good work at Harecourt and Sutton Grange.

Do you like this number of the "Christian"? If so, and if you are not yet a subscriber, we would ask that you request the agent to put your name on his list.

The Federal Treasurer acknowledges for G. T. Wilden's Fund and Federal Evangelistic work, 1/6 each from a "Gordon" family. Brethren, please keep the Treasurer busy.—F. E. Rofe.

Owing to the number of churches requesting this week, we were compelled to abbreviate more than usual, especially some long reports. We hope secretaries will understand. We are glad to have regular news briefly put.

Extra copies of this issue of the "Christian" are being sent out to all our agents in Australia. We hope that, in the interests of the work, these will all be wisely distributed. Please endeavor to see that as many families as possible receive copies.

We are indebted to W. C. Craigie for the photograph of the students of the College of the Bible preparing for work in the foreign field. At personal inconvenience he gladly complied with the request of the President of our Foreign Missionary Executive Committee, and made a special journey to Glen Iris so that the book might appear in this issue.



Teachers in the Mission School (Boys) at Dudhki, India.

A very successful conference of Sunday School workers was held at the chapel in Grote-st., Adelaide, on June 7. The session had been arranged for, and the attendance at both was very good. At the afternoon session A. G. Saunders gave an address on "Bible School Work in the Philippines," and G. P. Cuttriss on "The Social Side of Bible School Work." The addresses were very interesting and instructive, and were followed by questions and helpful discussions. A kindergarten demonstration by the Norwegian school, which was very well conducted, a solo by Mrs. Edquist, and a recitation by Miss Whitfield, completed a helpful afternoon's engagement, after which tea was served by the sisters of Grote-st., which was followed by a physical demonstration under the leadership of Mr. Goaden, the instructor of the boy's club connected with the church. The evening session, which was even better attended, provided two further addresses; the first being by L. W. Baker, on "The Religion of a Boy," and the second by Dr. Elliot, the Principal of the Chapman-Alexander Bible Institute, whose subject was "Teachers and Teaching." Both the addresses were good, and we are especially thankful to Dr. Elliot for this giving to our teachers the benefit of his ripe experience, and his excellent advice on the important subject of teaching. Again, as in the afternoon, the meeting was made still more enjoyable by the rendering of a solo by Miss Dwyer, to part money by the Morewood Lyric Club, and a chorus by the Mile End school. All these were well rendered and appreciated. The committee responsible for this meeting deserves the best thanks of all that were present.—A. Fischer.

The Swanston-st. church is planning a big and interesting programme to celebrate fittingly its jubilee, commencing on November 7. The secretary will be pleased to receive the names and addresses of all old members of the church, and scholars of the Bible School, now meeting with other churches. Address, R. Lyall, Church of Christ, Swanston-st., Melbourne.

WANTED.

Wanted, Clerk with knowledge of Glass and Grain Trade, quick at figures, and typographical. Apply Manager Austral Publishing Co., Melbourne.

MARRIAGE.

KINGSHOTT—MARTIN.—On May 29, 1915, at Brunswick, by J. C. Primm, minister, Church of Christ, Harry Julian, son of John and Elizabeth Kingshott, of Brunswick, to Elsie May, daughter of the late James and Sarah Martin, of Brunswick.

DEATH.

MUNZEL.—On the 25th May, at her residence, 46 Arnold-st., suddenly, Mary, beloved wife of Edward Munzel, in her 58th year.
—God's finger touched her, and she slept.
—Inserted by her daughter, M. C. Sims, Bendigo.

IN MEMORIAM.

STREADER.—In loving memory of my dear husband, and our fond father, Alfred John, who was suddenly called to higher service on June 21, 1912.

Just three years ago to-day,
We laid him down to rest;
But he will never be forgotten
By those who loved him best.
We love to hold your memory dear,
Although you are no longer here;
And when this life for us is over,
We hope to meet you part no more.
—Inserted by his loving wife and family, Bendigo, Vic.

COMING EVENTS.

JUNE 20 & 22.—North Melbourne Sandby School's 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, 1/6; 8 p.m., entertainment and distribution of prizes. Collection. All old members and friends heartily invited.



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How Can We Help?

Ethelbert Davis.

The war in which the Empire is engaged is unparalleled in human history. Every feature of it is gigantic. Never before have such immense armies been hurled against each other; never before has the death-roll been so appalling; never before has the battle-front covered such an extended area; never before have such deadly death-leaving inventions been used; yet even more extraordinary than these is the unity of the Empire, and the heroic response to the appeals for help.

When the Empire called "Help!" the response came, "How can we help?" The reply was, "We want men, we want money."

"Go or give." Then men said, "I go," and they voluntarily joined the colors. Others said, "I cannot go, but I give," and young and old, rich and poor, gave. But what sacrifice it meant. The man who said, "I go," tore himself from home and loved ones, surrendered comforts, and sacrificed interests for the privations and dangers of the battlefield. The one who said, "I give," often gave at great personal sacrifice. The child of seven years sold her pet lamb, that she proceed might go to help; the school-boy gave his pocket money; some gave their treasured trinkets, and others gave till they felt they could give no more.

But above the call of Empire comes the appeal of the Imperial Majesty, before whom all earthly monarchs must bow. His army is engaged in a titanic struggle against the satanic forces of heathendom, and now he appeals to his people in the home land for reinforcements, and for money to enable him to hold the territory that has been taken, and so push the enemy across the frontier.

Now is the time for the Lord's people to display their loyalty to his cause. The church talks of world conquest; this present appeal, coming when other interests are so pressing, will show whether we place first "the kingdom of God and his righteousness."

Queensland's contribution to the nation was a worthy one. What of Queensland's contribution to the work of Christ in the foreign lands? My God! do I hear aright? I do. It is the Church of Christ in this northern State, as united as the Empire, and as anxious to make an heroic response to the call for help, asking from every part of the State, "How can we help?"

The Commander-in-Chief says: First, pray. But remember, prayer is costly. If you pray much for missions, you may have to go on Foreign Mission service. If a church prays for Foreign Missions, it will mean doubling the Foreign Mission offering.

Second, Go. But remember, that costs something, too. The man who says, "I go" and goes, must surrender much, and brave the dangers in a far-off land.

Third, Give. If you cannot go, then give, that there may be no shortage in the Lord's "war fund."

Fourth, Study missionary operations. Seek to know what is being done on the firing line. News of the victories won will arouse enthusiasm; news of defeat will inspire determination. Logically, knowledge comes first, and will lead to praying and giving.

Go, we all cannot; know and pray and give, we all can.

Pray and give now, so that when the last shot is fired, and the last fort taken, the victory will mean more to you because you put something into it.

The Spirit of the Commission.

Sermon Outline.

J. W. Lowber.

No person who understands the spirit of the commission will object to Foreign Missions. While the church to which I minister, in its efforts to meet current expenses and build a house of worship, needs a mission hand extended to it, still it cannot escape the responsibility of doing its part towards the evangelisation of the world.

1. The spirit of the commission extends the great salvation to all nations. Before the Great Commission, the spirit of religion was tribal and national; but the Author of Christianity possessed a fulness of life that extended beyond national bounds. The universal character of the commission derives

its spirit from its Great Author. The missionary spirit of Christianity is one strong evidence of its divinity. It breathes the spirit of universal brotherhood. So make disciples of all the nations.

2. The spirit of the commission is the gospel for every creature. The church of the first century very largely evangelised the then known world. The apostles and early preachers literally went into all the world. They had the spirit of the commission, and fully understood that it meant the gospel to every human being. If the church of the twentieth century can have fully restored to it the unity and spirit of the church of the first century, the whole world will be evangelised the first quarter of the twentieth century. I rejoice at the tendency of increased activity and liberality on the part of the churches, and hope that all will be brought up to the full measure of their responsibility. Even if churches are not self-supporting and have a great burden resting upon them, still each member can contribute something to missions.

3. The spirit of the commission is either go or send. A brother said to me, a few days ago, that charity begins at home. It certainly should not end there. Mr. Spurgeon was once told to preach for souls and not for money. The great preacher said that he could not live on souls, and if he could, the party mentioned would not make half a breakfast. Some say that we have the heathen at home. That may be our disgrace. It is like the man who killed his father and then pleaded for executive clemency on the grounds that he was an orphan. Let us have the spirit of Paul when the Macedonian called for help. From the fact that the church here is scarcely able to meet its home obligations, and has determined to add to this the great responsibility of building a new house of worship, I think it best to take up all our missionary collections. It will help us become self-supporting.

Rise Up, O Men of God!

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom carries long;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait;
Her strength shall make your spirit strong,
Her service make you great.

Lift high the Cross of Christ!
Tread where His feet have trod.
As brothers of the Son of Man
Rise up, O men of God!



From "The Bible in the World,"
Enjoying a Joke!

You can help your fellow men. You must help your fellow men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

Absalom's Failure.

Bible School Lesson for July 4, 2 Samuel 18: 1-18.

W. C. McCallum.

Our lesson assignment gives us only the closing chapter of Absalom's career. The others must be read in order to get the full force and meaning of his final failure.

From the time of David's sin and murder of Uriah his reign was chequered and unhappy. In several of his sons the coarse traits that had led him astray appeared in pronounced form. In the story of their excesses and private vengeance and jealousies we get a little of the inside history of the household of an Oriental king. These domestic troubles in his numerous family add an increasing weight of care and grief to the now ageing king. Besides the trouble coming from the ambitions of the various members of his harem for their sons, David's old age was saddened by the increasing power and unscrupulousness of certain of his servants. He was king at the last in little more than name, while the strong hand of Joab directed affairs, supporting or crossing the king's will as it seemed best to him.

Absalom first appears prominently in the exacting of vengeance on his sister, Tamar's behalf, upon Amnon, the eldest son of David. We cannot blame him for his desire to avenge his sister, but the manner of doing it was far from manly. Under the guise of hospitality Absalom invites all the sons of David, especially mentioning Amnon, the eldest and the prospective heir to the throne, to his sheep-shearing festival in the country. During the feast Amnon is killed by the servants upon a signal prearranged by Absalom. The sequel to this is that, fearing David's indignation, Absalom fled to his grandfather, on his mother's side, Talmai, king of Geshur. Here he remained in exile three years.

In spite of the fact that Absalom had shown himself a dangerous person, David longed for this, his hand-omest and most fascinating son. Through the efforts of Joab, who perceived David's desire, the king is led to relax the rigor of his attitude toward Absalom, an attitude assumed undoubtedly out of a desire to be just as the king toward the offending son. Absalom is sent for, but David commands that he shall abide in his own house and not see the face of his father. Absalom remained thus for two years, and then grew impatient. He went for Joab twice, but in vain, and then made sure of a visit by setting fire to Joab's barley field. Upon Joab's coming, he persuaded him to go to David with a request for reconciliation. David granted the plea, and Absalom once more saw the face of his father.

Absalom now began a campaign with the end in view of becoming king without any

delay. Unfaithful to his recent reconciliation to his father he proceeded boldly in his untimely scheme. He assumed royal state in the matter of his retinue. David could not have been ignorant of this, but his indulgent attitude toward his handsome son would lead him to attribute it to a natural love of display. But Absalom's ambitions went much further than making an imposing appearance, although he retained the latter, and it was by playing upon this that Hushai led him to abandon the idea of an immediate pursuit of David after the rebellion, and so wrought Absalom's undoing.

Absalom spread discontent among the people who came to see David with various suits. By hints and veiled insinuations he gave them to believe that David was not paying due regard to the needs of his people, and left with each man the impression that were Absalom king, his suit would be successful. By this and by playing the half-fellow-well-met, which in all times and even now serves to catch the crowd in business, politics, and also in the church, Absalom "stole the hearts of the men of Israel."

When the time seemed ripe for revolt Absalom asked permission of David to go to Hebron to pay a vow which he had made in exile. The vow most likely had been made: many a rash young fellow makes such vows when in trouble, but it is doubtful whether Absalom would have bothered about his vow "to serve the Lord" if it had not served to cover up his ambitious projects. To pay this vow he went to Hebron, the site of an old sanctuary, still held in higher honor than Jerusalem, in spite of the presence of the ark at the latter place. At Hebron Absalom was proclaimed king, and the message ran at once throughout Israel, "Absalom reigneth in Hebron."

When David heard the news he at once decided upon flight as the only safe course. In this he was wise, for for the moment he was practically deserted by Israel. True, there were a few faithful ones, but the defence of David in this hour of need rested mainly with his faithful foreign mercenaries, the "Cherethites and Pelethites," or Gizzans and Philistines, as their name implies. The spirit of humility in which the old king left his capital stands out in contrast with the unscrupulousness of the son who enters. David goes trusting that if the Lord delight in him he will bring him back to his city, but if he has no delight in him, then, "Let the Lord do as seemeth good unto him."

Absalom entered the city and at once, upon the counsel of Ahithophel, conducted himself in such a way with the portion of David's household left behind as to make all

Israel know that there was no possibility of a reconciliation between him and David. By the faithful work of Hushai, Absalom was turned aside from an immediate pursuit of David, and through the sons of the priests, Zadok and Abiathar, David was warned of the deadly mood of Absalom and his following, and passed over the Jordan before morning light.

At Mahanaim David had time to rally his loyal people to him. It was from here that Ishbosheth, son of Saul, had so long withstood David. It was sufficiently removed from Jerusalem to prevent the capture of David by a bold dash of Absalom's force, and yet convenient enough as a rallying point for those yet loyal to David.

Our lesson assignment tells the rest of the story. David was full of tenderness for his son to the last, and charged all the captains to spare him, but Joab was determined to put an end to all trouble from that quarter, and killed Absalom as he hung helplessly, caught by his head in the branches of an oak.

Here we have the end of a man still young, possessed of an engaging personality, splendidly handsome, and endowed with no mean gifts, which if properly used might have ensured a splendid and useful career. What was the secret of such a failure? The real trouble with Absalom was that he was possessed of an ambition that was purely selfish. Youth and ambition go hand in hand, and ought to do so, but when the ambition is one that begins and ends in self, then the way is open for disaster.

Absalom was determined to be king. He did not want to wait till the decease of his father. There were younger half-brothers who might possibly come between him and his ambition; he determined to act at once. But to do this, he had to break faith with his father. He had been received back in trust, and he at once betrayed that trust. His ambition could not be pursued openly, therefore he must adopt intrigue. He knew perfectly well that his father would not lightly do injustice to anyone, yet he made Israel to believe that this was so. He did not care for these countrymen except in as far as they could serve his ambition, yet he made them believe that he had a great love for them. He knew the indulgent attitude of his father toward him, and presumed upon this to carry an appearance which was unbecoming even to one of the elder sons of the king. He knew that the thing David would most delight to hear from him would be a profession of religious zeal, so he made this the cloak with which to cover over his final preparation for revolt. He did not scruple to outrage common decencies in order to emphasize the cleavage between him and David, and calmly considered counsel as to the most certain way to compass the death of his father.

The final failure in the wood of Ephraim was only the end of a man who was already a moral and spiritual wreck, because he had given his life up to a purely selfish and worldly ambition.

The Family Altar.

Conducted by A. E. Illingworth

THE INSTANT WAY.

Here is a quaint little bit of every-day philosophy from my letter box. A friend in Siam writes: "Your interesting letter came to-day, and there's no use leaving it stand over for some future date to answer it; I'll do so now. The Chinaman's idea is 'never do to-day what can be left till to-morrow.' He says every day is the same. So is it to the coolie. However, we are not coolies, so we grasp opportunities for doing things or making them."

The motto "Do it now" may be applied to all our small daily duties. Our neglect in answering letters is only comparable with our too frequent carelessness in myriad of trivial matters. We lose time, cause annoyance, waste life's by-products, and so on, by our heedlessness. The spirit of procrastination is an evil little spirit which is ever hovering over us, seeking to destroy the symmetry of our characters. To counteract this evil influence we should get into the habit of taking the "instant way." In Cowley's translation of Horace on the dangers of procrastination we have these lines:—

"Begin, be bold, and venture to be wise;
He who defers this work from day to day,
Dives on a raven's bank, expecting rain,
Till the whole stream, which stopped him, should be gone,
That runs, and as it runs, for ever will run on."

SUNDAY, JUNE 27.

Seed Thought.—*The Beauty of Love.* Love never faileth.—1 Cor. 13: 8.

Selected Gems.—Christianity alone gives us a perfect ideal of love in the love of God for us; which is portrayed so vividly in the life and teaching of His Son, Jesus Christ.—C. H. Beets.
Nothing is sweeter than love.—Nothing better in heaven on earth, because love is born of God.—Thomas a Kempis.

For love I sigh, for love I pine;
This only portion, Lord, be mine.

Be mine this better part.—C. Wesley.

Scripture Reading.—1 Cor. 13: 4-8; 5: 13.

MONDAY, JUNE 28.

Seed Thought.—*The Love of Pleasure.* Reject evermore.—1 Thess. 5: 16.

Selected Gems.—All men are pleasure-seekers.—C. H. Beets.

Pure pleasure is from the divine; an influence of divinity. These pleasures are the greatest, and the most enduring, that link humanity and divinity together.—C. H. Beets.

The love of pleasure is man's eldest born,
Born in his cradle, living to his tomb;
Wisdom, her youngest sister, though more grave,
Was meant to minister, not to mar
Impure pleasure, queen of human hearts.

—Young, "Night Thoughts."

Scripture Reading.—1 Thess. 5: 14-23.

TUESDAY, JUNE 29.

Seed Thought.—*The Basis of Happiness.* Be loved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

Selected Gems.—Health is the vital principle of life.—H. Martineau.

Health is the greatest of all possessions; and 'tis a maxim with me, that a hale colder is better than a sick king.—Bickerstaff.

Safeguard the health of body and soul.—Cicero.

The Lord be the house of a brute to the soul of a man;

And the man said, "Am I your debtor?"
And the Lord, "Not yet; but make it as clean as your own."

And then I will let you a letter.—Tennyson.

Scripture Reading.—3 John 1, 8; 1 Cor. 3: 16-17.

WEDNESDAY, JUNE 30.

Seed Thought.—*Home Pleasures.* Hear, O my son, and receive my sayings, and the years of thy life shall be many.—Prov. 4: 10.

Selected Gems.—The sweetest type of heaven is home.—Timothy Titcomb.

He is happiest, be he king or peasant, who finds peace in his home.—Goethe.

Enjoy your present pleasures so as not to injure those that are to follow.—Seneca.

To make a happy fire-side claim

For weans and wife,

That's the true pathos and sublime

Of human life.

—Burton's Epistle to Dr. Blacklock

Scripture Reading.—Prov. 4: 1-13.

THURSDAY, JULY 1.

Seed Thought.—*The Sweetest of Labor.* The sleep of a laboring man is sweet whether he eat little or much.—Ecc. 5: 12.

Selected Gems.—Work, even the hardest, is full of pleasure and materials for self-improvement.—Hugh Miller.

Life is but a short day; but it is a working-day.—Hamilton More.

Who does the best his circumstance allows
Does well, acts nobly; angels could no more.

—Young.

Scripture Reading.—Ecc. 5: 18-20.

FRIDAY, JULY 2.

Seed Thought.—*The Society of the Muses.* Sing ye to the Lord, for he hath triumphed gloriously.—Exod. 15: 21.

Selected Gems.—The Muses lived upon Mount Olympus.—Homer.

Music, poetry, history, astronomy are amongst the most elevating and interesting of the liberal arts and sciences.—C. H. Beets.

Music is the art of the angels; the only art that can calm the agitation of the soul; it is one of the most magnificent and delightful presents God has given us.—Luther.

Music hath charms to soothe a savage breast,
To soothe the racks, or bend a knotted oak.

—Congreve.

Scripture Reading.—Exod. 15: 1-3, 20-21.

SATURDAY, JULY 3.

Seed Thought.—*The Delights of Nature Study.* O Lord, our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens.—Psalm 8: 1.

Selected Gems.—Nature never deceives us; the rocks, the mountains, the streams, always speak the same language.—Herbert's lines are all balmy and sweet.—Sir Humphrey Davy.

Pleasant it was, when woods were green,
And winds were soft and low,
To lie amid some Sylvan scene,
Where the long dripping boughs between,
Shadows dark and sunlight-been
Alternate come and go.

—Longfellow, "Voices of the Night"

Scripture Reading.—Psalm 8.

THE WEEK END.

A MESSAGE FOR A BIRTHDAY.

We measure life by years, but not so God;
A thousand ages are as one short day with him.
His counts by deeds, not fleeting hours,
And he who speaks a gentle word, or gives
A cup of water to a fainting one,
Will count more birthdays in heaven's register
Than if he lived a million centuries.
Can't himself alone.—Philip James Bailey.

REMEMBER THE FOREIGN MISSION OF
FERRING ON JULY 4 IN YOUR DAILY
PRAYERS.

Sisters' Department.

VICTORIA.

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

"Saved to Serve."

The usual monthly meeting of the Victorian Women's Executive was held in the hall, Swanston-st., on June 4, the president in the chair. Devotional exercises were led by Mrs. O. A. Walker, who took for her Bible lesson Psalm 103, giving some very comforting thoughts therefrom. Mrs. Lindbrook's address was "Women's Work: A Wider Vision"; was very interesting and helpful.

Correspondence included letters from Mrs. J. R. Conbridge, Mrs. Taylor, Mrs. Gracie; apologies from Mrs. A. P. Wilson and Mrs. W. Lawson.

Women's Mission Bands have been organised at Lygon-st., Gore-st., Ascot Vale, North Richmond, Brighton, Burnley, South Melbourne, North Fitzroy.

We were pleased to welcome the Misses Bloor, of South Australia, and Mrs. Stratton, who spoke of the work in India.

Mrs. T. B. Fischer sent Christian love and greeting through Mrs. R. Thompson.
Additions from Bible School: Pre-20, 1; Carnegie, 1; Brunswick, 1; North Richmond, 3; North Melbourne, 1; Cheltenham, 1.

Home Missions.—Up to the present time there have been 9 additions for the month. In conjunction with the Baptists and Congregationalists we are supporting a chaplain at the military camp. Efforts are being made to spread more of our distinctive literature, and to bring the churches of Christ and their great influence before the people. Prospects in most of the fields occupied are very good, and the men are looking for an ingathering of souls. Let us remember them in our prayers. The committee visited North Melbourne; Mrs. T. Hagger presided. Mrs. J. Pittman gave a very interesting talk on "The Earthly Ministry of Jesus"; Mrs. Griffith a paper on "The Value of Spiritual Agency." All of the efforts were taken for Home Missions.—Mrs. T. Hagger, Supt.

Prayer Meeting. Committee visited Footscray. There was a good attendance. Papers were given by Sisters Trinnick, Baker, and Kelly, and a reading by Mrs. Wilson. This was a very pleasant and profitable meeting.—M. Trinnick, Supt.

Hospital Visitation.—Mrs. Meyer: Visits to Eye and Ear, Melbourne, Homoeopathic, St. Vincent's, Children's, Private Hospitals, 19 in all; 86 books and 21 papers distributed. Mrs. Price: to Homoeopathic Hospital, 5 visits; 128 books and magazines and Gospels distributed. Miss Jerrems: 1 visit to Children's Hospital; 50 books and a number of cards given away. Miss Petherley: 4 visits to Alfred Hospital; 50 books and magazines given away. Mrs. Morris: to Queen Victoria, Melbourne, Austin, and Bethesda Hospitals, 4 visits; 50 magazines and books distributed. Mrs. Thurgood: Melbourne, 4 visits; 111 books and 140 papers and magazines given away, also copies of the Gospels. Members of following churches visited: Cheltenham, Brunswick, Bendigo, Berwick, North Fitzroy, North Melbourne, Stawell, Swan Hill, Swanston-st., Lygon-st., Prahran, St. Ann and thanks to the following for books, magazines and clothing: Sisters, Clouston, 1; Collins, Watts, Smith, Jessie and Olive Flood; the General Dorcas for 2 parcels of clothing for needy cases.—E. C. Thurgood, Supt.

General Dorcas.—The usual monthly meeting was held on Wednesday, May 10. There was a good attendance, and a busy day was spent. 18 parcels of nice warm cloths, containing 16 garments, were sent to needy cases; also 9 parcels of groceries and apples. Thanks are due to the following sisters and brethren for donations, etc.:—Doncaster Benevolent Class, for groceries, one case fruit, and a number of parcels of nice warm clothing; also, clothing from Cheltenham Dorcas Class, Newmarket Dorcas Class, a friend, and Mrs. Macey; donations of 10/- from Mrs. Clouston, 2/6, Mrs. Armstrong, 4/- from Trustees of Margaret Goudie Fund. There is always a demand for boys' clothing, and if sisters or friends have any they can spare, the Dorcas Committee will be

pleased to accept same. Next meeting will be held on Wednesday, June 16, in Swanston-st. Lecture hall, from 10.30 a.m. to 1 p.m. Sisters are requested to attend for this needy work.—L. R. Martin, Supt.

Revelent Asylum—Northcote and Preston were the visitors to the Asylum this month. Bro. Sidwell led the song service, and Bro. Hagger spoke on "The Home Beyond." There was a fine gathering of old folk. The wards were visited, and papers were distributed to the bed-ridden. Duets rendered by Bro. Sidwell and Miss Lowe were much appreciated. The meeting was one of the finest yet held.—E. A. Wilson, Supt.

The Temperance Committee paid a visit to Preston on May 10. There was a good attendance. The superintendent presided. Recitations were given by Miss Myrtle Brown. Mr. J. J. Franklyn gave a splendid address on the recent successful poll taken in Adelaide, and urged all who were anxious for similar results in Victoria to keep on working, educating and agitating the people on the lines of No-Licence.—L. Darnley, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., on July 2, at 2.30. Mrs. Huntzmann will lead devotional exercises. Miss Herbert will give a paper on "Service with Enthusiasm." All sisters cordially welcome.—L.R.

SOUTH AUSTRALIA.

The Executive met on June 3. The meeting was arranged by the Foreign Mission Committee. Mrs. E. J. Paternoster, Superintendent of Foreign Mission Committee, presided. This meeting was a special Foreign and Agitating meeting to meet Miss R. Tonkin, and hear about her work in China. There was a large attendance of sisters from the various churches. Our President, Mrs. Ira Paternoster, welcomed Miss Tonkin to our meeting, and expressed the hope that her visit to Australia would be enjoyed, and that she would go back to her field of labor with renewed energy.

Miss Tonkin gave a very interesting address about her work among the girls in China. Mrs. Ira Paternoster also spoke on Foreign Missions. A number of queries from India and China were answered. Some of their uses were explained by Mr. Paternoster. Songs were rendered by Misses Gie and Bice, and a recitation by Mrs. Bartlett. The collection amounted to £172.75, which was handed over to the Foreign Mission Committee. Special appeals had been sent to the country churches, and the following responded: Strathalbyn, 5/-; Wallaroo Sisters, 7/6; Luchiel, 8/-.

The meeting closed with hymn and prayer.—A. E. Cherry, 33 Roebuck-st., West Adelaide.

ACKNOWLEDGMENTS.

VICTORIAN FOREIGN MISSION FUND.
 Churches: Bayswater, per Mrs. Clements, 6/2; North Richmond, per Bro. Clarke, 4/10/4; South Yarra, per Mrs. Lewis, 1/10/6; Montrose, per Mrs. Darling, 1/4.

Other Contributions: School, Cheltenham (per Mrs. Smith), 4/17/2; J. Park, 4/-; Girls' Mission Hall, Ballarat (support native worker), 4/5; Girls' Mission Club, Brighton (support Chandrabhagar), 4/10/6; Moreland Juniors, 4/-; Vic. Juniors (per R. Conning), 4/8/8; "In Memory" (for New Hebrides work), 4/1/1; A Brother in

Camberwell, 15/5/4; Mrs. Richardson, Fleming ton, 4/-; "In-a-much", 4/-
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June 20 to 26—THE GODHEAD.

God the Holy Ghost "Empowered for Service." Acts 1: 3-9.

The source of power. Zech. 4: 6-7; 1 Cor. 2: 4, 5, 9-16.

Effective in the preacher. 1 Thess. 1: 5-10; Eph. 6: 18-20.

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Saving One's Self by Service.

A man was travelling over an Alpine pass. He went over the glaciers, sinking in the snow, step by step, upward, until he was weary. High on the summit of the pass a desire to sleep overcame him. He could hardly put one foot before another.

Just as he was almost sinking down into the sleep which would have proved the sleep of death to him, he struck his foot against an obstacle which proved to be the body of a traveller who had preceded him. He bent down, found that the heart had not ceased to beat, and began at once to rub the frozen limbs and to do his best to reanimate the body. In his effort he was, after a great struggle, successful. He was successful in a double sense, in that in saving another life, he saved his own. Such is the beautiful law of our human nature, physical and spiritual. He saved the man's life, and in the effort he harnessed his own desire to sleep, and so saved his own life in saving another.

It is thus in the spiritual life. To missionaries, to endeavor to save others, to employ our talents in the rescue of humanity, is to cultivate our own inner nature, and link our steps more firmly and unflinchingly with the steps of Jesus.

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