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Loved from the Pit.

Love is the greatest thing in the world. Paul's hymn of love will long outlast the most brilliant "Hymn of Hate" for which ever a poet was decorated. Man's best love is but a reflection of the love of God. "To know the love of God" is set before us as an aim for life. Christians as we are, we are apt to think of that love with limitations, whereas it is so infinitely vast that, seek to appreciate it as we will, it lies before us as a boundless ocean. It "pass-eth knowledge." Man cannot know all of God's love till he is able to comprehend God; and how shall the finite comprehend the Infinite? In Charneck's great volumes on the Attributes there is no chapter on God's love. Was it an omission? Rather, surely, Charneck meant that love was not an attribute of God; love is of his essence. The Apostle John says not merely, God is loving, but "God is love." His judgments, his dispensations, are manifestations of his love. That "God is love" is a pure revelation to the soul of man. Happy is he who is able to say—

"God! Thou art love! I build my faith on that!"

There is an Old Testament text which tells us something of the divine love, its greatness and its results. Hezekiah had been sick. In his distress he thought of God, his ways and care. He was led to this confession:—

"Behold, it was for my peace that I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption" (Isaiah 38: 17).

The marginal reading seeks more literally to express the thought: "Thou hast loved my soul from the pit."

It was a great lesson for an afflicted man to learn. In times of difficulty and adversity, we may be tempted to think that God has forgotten us. Let us seek the faith which will recognise that the bitterest experiences are for our peace; that ever God loves our soul. As Christians we should be willing to make a generalisation—such as Hezekiah might have shrunk from. Jesus has taught us the universality of God's love. "God so loved the world that he gave his only begotten Son." It would perhaps have caused us little surprise that God should have loved some of the saints of earth, the "souls naturally Christian" of which some have spoken. But that the God of Holiness and Justice, before whom the seraphim veil their faces, sinless as they are, should love all mankind—that was a lesson so great that

the life and death of the Son of God have scarcely taught us yet. "Christ loved the church." So can we—with exceptions! Were we allowed to pick and choose, we could manage fairly well. But, "God loved the world"—the good and bad, the religious Pharisee and the outcast publican, the church member and the gaol-bird, our allies and our enemies; we have progressed far in the knowledge of him who loved us when in our hearts we realise this. Yet it is the elementary truth of Christianity. Jesus came to teach us the value of the human soul.

The greatness of the love.

"Thou hast loved my soul from the pit." The least that could mean would be that God's love reaches the lowest. Even a soul in the pit is loved. Man at his worst is not beyond divine care. The life of Christ is as the commentary on this Old Testament text. Jesus saw the good in the outcasts, and loved them all. The religious leaders in his day gathered their garments in, lest they should be contaminated by the touch of a "sinner." Christ loved sinners, and died for them. That which was the Pharisees' taunt has become our boast, as it was our hope of glory, "This man receiveth sinners." Yet what a contrast exists between the Master's love and the sympathy which the best of us manifest to the fallen!

"I walked to-day, along a city street
So squalid, so unclean, my whole soul shrank,
Revolted, from foul sights and odors rank,
Naught could I see in those I chanced to meet
Save hard or sullen faces, shuffling feet,
Eyes lighted with vice and liquor. My soul
drank

The leas of loathing. Then it was—I thank
Who willed it!—that a face, austere and sweet
And strong and pure, had stopped me, like a hand
Laid gently on me. O'er that thoroughfare
Of wretchedness and sin they looked, those
eyes

Of One who was too tender to despise
The least, or of the lowest to despair.
Rebuked, I passed. The Christ must understand."

The result of the love.

"Thou hast loved my soul from the pit"—loved it out! The word is expressive. Here is lifting, saving love. Once more the Lord Jesus Christ is the Commentator. His love sounded the depths and raised the outcasts. The woman who was a sinner and Zaccheus the publican are instances of love's operation. But in all the centuries of the Christian era Jesus has been loving souls

out of the pit. Men and women everywhere respond to the influence of love. They to whom the terrors of the law are as naught are constrained by this mightiest force in the world. Harold Begbie's "Broken Earthenware" gives us some instances. Judge Lindsay's method with the boys was the way of Him who saw the good in men, who never doubted that people could be loved out of sin. The Quakeress who subdued the prison termagant by her kiss and word, "Sister, I love you, and Jesus loves you," proved the value of the method.

Henry Drummond, in one of his talks to the students of Edinburgh, read a letter from a medical student who had fallen into deep sin. He then went on to tell of what Jesus had done for the fallen, and what he would do for the depraved to-day; after which he added: "As I walked through the city this morning, I noticed a cloud like a pure white bank resting over the slums. Whence came it? The great sun had sent down its beams into the city slums, and the beams had gone among the puddles, and drawn out of them what they sought, and had taken it aloft and purified it, and there it was, resting above the city, a cloud as white as snow; and God can make his saints out of material equally unfavorable. He can make a white cloud out of a puddle." A familiar hymn using different imagery seeks to enforce the same thought. The poet saw the saving power of love and grace, and put it:

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Tendered by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more."

"The sense of the infinite worth of the single soul and the recoverableness of man at his worst are the gifts of Christ." That souls need saving, that one soul is of value sufficient to repay all that the church may do in order to its reclamation, that men in all ages and lands who are in the pit may be "loved out," and that there are none beyond the scope of the Lord's purpose—these facts should impel us to greater efforts in evangelism. The supreme thing which differentiates Christianity from all other religions is that it gives to man a Saviour. Sinners may need a moral code, an example, a doctrine; but their supreme need is a Redeemer.

Editorial Notes

Bible School Evangelism.

W. F. Turner, in an interesting article in the "Christian Standard" on "Bible School Evangelism," emphasises the importance of the Sunday School. Even with all its defectiveness he says that from 75 to 85 per cent. of all increase in Protestant churches come from the school, and in view of this it is amazing that so little attention is given to the teaching service. "We call teams of evangelists to reap where we have spent little or nothing on sowing the gospel seed. We spend hundreds and thousands of dollars on evangelistic campaigns to reap from the sowing we have already made, but pennies or nickels to develop the source of supplies." Bro Turner concludes that "the day will never come when we will not need a special order of evangelists, nor the special meeting. But I do feel that in the future the emphasis is going to be changed from the emotional, sensational, spasmodical, spectacular evangelistic appeal, to the more natural, scriptural, and sensible method of evangelism by religious education. Children taught the Bible as they ought to be taught will at the right time as naturally confess Christ and take their place in the church as the rose will open its petals to the sun. As God was not, in olden time, in the earthquake, wind, or fire, so to-day he will be found, not so much in the stormy, windy, electrical revival and community earthquake as in the still, small influence of the teacher, whose words and life have entered into the hearts of those under his tuition."

Increase of Ministerial Students.

There is an impression that the number of ministerial students in colleges generally is on the decrease, but according to the "Christian Evangelist" this is not so in America. We are told that in the past nine years, theological schools in that country have grown from 156 to 179, and their students from 7,411 to 10,965. It is stated that the seminaries making most headway are those adopting such up-to-date methods as are set forth in the study of religious education and sociology, along with the older studies. Many of the colleges have dropped Hebrew from the requirements, and made sociology compulsory, and a few have even dropped the compulsory study of Greek, but demand educational psychology. The preacher of the future will be something more than a man of culture and oratory; he will be a man of action, a leader of men into all good things, and one who can also mould thought into ethical directions." We are told that a few years ago medical students were increasing twice as fast as ministerial students. To-day there are one-half fewer medical students than a decade ago, but almost one-half more ministerial students. We are often hearing of the decline of Chris-

tianity, but such facts do not seem to support the idea.

War and Religion.

We are assured that France can no longer be described as an infidel nation. The immediate effect of the war seems to have been the abandonment of atheism, and a deeply religious tone is said to permeate the country. In Great Britain, too, we read of largely increased attendances at church services, and a general revival of the spirit of devotion. While in a few instances churches in Australia may be better attended, we fear that so far there has been no marked improvement. But man has been correctly described as "a religious animal," and we may reasonably expect that as we in this country realise more fully the immensity of the war and its terrible power for evil, together with our individual helplessness, we shall feel more fully our dependence on the Divine, and our minds will more readily turn to the only source of help and comfort. Were it not for faith in the overruling providence of God, and the conviction that out of all this evil good must eventually come, the outlook would indeed be dark. As the horrors of war are intensified, as the lists of our own dead and wounded increase, and as the injured return to our shores, we may anticipate that the spirit of levity will give way to greater seriousness, and that many hitherto careless will develop an interest in religion.

War and Unity.

The "Southern Cross" of Melbourne in last week's issue makes a good point on the abandonment of party government in Great Britain. Liberals, Conservatives, Unionists and Home Rulers remember only that the Empire is in danger, and that they are its citizens. The result is a National Cabinet, and the suspension of all party politics. "Germany is able to hold her own because she is a unit; and it is felt that we, too, must dismiss all party names, cease to talk about party interests, and make the Empire a unit if it is to survive. And the Christian church is visibly and plainly called upon to translate that impulse into spiritual terms. If the world sees, on one side, a nation that at the challenge of peril, and in order to meet the demands of duty, is a unit, and on the other side a Christian church — the purpose of whose existence is to build up the kingdom of God—all divided and broken, the contrast may well rob the church of influence, and be a blow to religion. The war puts the church, as well as all political and social institutions, on its trial; and at the present moment the Christian church comes worse out of the trial than does the non-Christian world." This testimony is true, but it is no new truth. Paul emphasised it in his day, and Jesus pointed out that "a kingdom divided against itself cannot stand." But Paul was not content merely to urge the Christians to endeavor to "keep the unity of the Spirit in the bond of peace." He proceeded to show them how it was to be effected, and stated distinctly the seven planks in its platform, "There is one body, and one Spirit,

even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." All that is needed is a return to the apostles' teaching, and union is at once effected. The mistake of many is that they are trying to construct a platform of union; forgetting that by Divine direction one was erected 1900 years ago, and that all we have to do is to occupy it. It is encouraging to find such papers as the "Southern Cross," which is but one among many, now drawing attention to the imperative need of unity, for which our people have so long contended. It now remains for them to join us in our plea for a return to the primitive platform in order that it may be practically demonstrated as it was originally.

The Realisation of War.

With the ever growing lists of casualties in the daily papers our minds are kept centred on the war, now being fought so close home. The fact that our Empire had declared war came upon us at first as a great shock, the memory of which will ever remain. But the seat of the war was in Europe, and Europe is so many thousands of miles away that we soon became familiarised with the existing conditions. There was also the general conviction that it would be of short duration. The enemy would soon be driven back, and the complete subjugation of Germany and Austria was only a question of a little time. Even when our earlier contingents left for the scene of action, the opinion was freely expressed that they would be too late to share in the glorious victory. But all this groundless optimism has now vanished, and in the light of grim facts we are beginning to realise that the end is not yet in sight. We shall soon be receiving back many hundreds, and probably thousands, of wounded, those presumably who are so maimed or otherwise injured as to be unfit for future service. Any who may be expected to fight again will doubtless be retained in Egypt or elsewhere. The Gallipoli invasion was evidently more deadly than was at first imagined in Australia. Of one whole battalion, the 10th, of S.A., for example, it is stated by survivors that only one officer and twenty-six men responded to the roll call two or three days after landing, and probably others were as unfortunate. It has been affirmed by those competent to express an opinion that English history contains no record of greater bravery in warfare. But this, while it softens, does not alter the fact of loss to Australian homes, and the horrors of war are being felt as never before. While we have sympathised with the bereaved of the homeland, we have not till now realised how bitter the flavor of the cup they had to drink. Now we are ourselves drinking it to the dregs. Nothing short of the invasion of our own shores, the bombardment of our cities, could be calculated to bring home to us so vividly the reality and cost of this diabolical business as the return of our maimed and helpless dear ones. And, unfortunately, there appears to be no immediate prospect of the termination of the colossal conflict.

How War Wastage can be Made Good

Results of an Insurance Investigation into

"The wastage of efficient lives in this war is appalling. It will be a matter of European concern to consider how it is to be replaced in the least possible time. One answer has recently been supplied in the following assertion—

"It is not too much to say that the loss of 300,000 men as the result of the present warfare could be made good in less than ten years through complete abstinence from alcoholic beverages by all the inhabitants of Russia."

"That is not the dogmatic assertion of a temperance advocate with nothing but his own conviction to back it. It is the deliberate conclusion arrived at as the result of the most elaborate actuarial investigation ever made, conducted by men of unbiased judgment whose one aim was to get at the truth for purely business reasons.

Records of two million lives.

"At the instance of forty-three of the leading life insurance companies in the United States and Canada, the Actuarial Society of America and the Association of Life Insurance Medical Directors conjointly made this investigation in order to provide out of their collective experience thoroughly reliable data for premium calculations. The companies supplied records of 2,000,000 lives, covering a period of twenty-five years.

"Two addresses by the Chairman of the Central Bureau for handling and tabulating the mass of statistics sent in (Arthur Hunter, Actuary of the New York Life Insurance Co., brother of the writer) have been recently published, giving results already reached with regard to the bearing of certain factors upon the length of human life. One of these was delivered to the National Congress for Race Betterment, the other to the Association of Life Insurance Presidents of America. Coming from such a source, they have attracted widespread public attention in America, and occasioned an animated newspaper controversy.

The mortality was higher.

"A special inquiry was made into the effects of the use of alcohol in temperate zones. We need not deal with the results arrived at in regard to those engaged in the 'trade,' beyond quoting the conclusion reached.

"In all classes associated with it, the mortality was higher than among lives in non-hazardous occupations, with the single exception of the proprietors, managers, and superintendents of distilleries."

"The importance of these addresses lies in the revelations they make of the scientifically ascertained effects of alcohol upon those who indulge in it in any degree. The

the Ascertained Effects of Alcohol.

question of the national attitude to the drink problem will assuredly enter a new phase after the war under pressure of the experience gleaned and the experiments made by the nations engaged in the conflict.

Classes judged by glasses.

"To reduce possible error to a minimum and bar out possible objections taken on the ground of procedure, various classifications were adopted. For example, a class was made of those who had been guilty of occasional excesses within five years of the date of insurance; another of those who had been formerly intemperate and had reformed without treatment; another of those who had taken some cure for alcoholic habits and been total abstainers since. As to these, it will be sufficient to mention the interesting inference that the second class were better 'lives' than those of the last.

"But the part of the investigation of the highest importance was that which dealt with those designated as 'steady, free users' of alcohol. In regard to them, the standard of judgment was found to vary amongst the medical officers of the various companies. The class was accordingly divided into two groups—

"(a) Men who took two glasses of beer, or a glass of whisky, or their equivalent, a day;

"(b) Men who took more than that amount, but were not considered to drink to excess.

"The mortality in the second group was found to be fully 50 per cent. greater than in the first. More significant still, the mortality in the (a) group was 18 per cent. higher than that expected according to the standard tables, while that of the (b) group was no less than 87 per cent. higher. All in these groups had been considered as entitled to policies without extra premium. The marked difference between the two groups, it is added, is partly attributable, no doubt, to many of those who took more than a glass of whisky or its equivalent a day, increasing their consumption after insurance and eventually drinking to an immoderate extent—from which the warning is drawn that 'part of the hazard from alcoholic beverages lies in the user losing the power to limit himself to a moderate consumption.'

Total abstainers.

"The Committee entrusted with the investigation could not command the same wealth of data in regard to total abstainers, but the assertion is made that 'sufficient statistics have been published by individual companies to justify the statement that persons who have always been total abstainers have a mortality during the working years

of life of about one-half of that among those who use alcohol to the extent of at least two glasses of whisky a day.'

"This is 'a long, long way' from the belief of an English insurance company which in 1840 charged an abstainer 10 per cent. more than the ordinary premium because it regarded him as 'thin and watery, and as mentally cranked in that he repudiated the good creatures of God as found in alcoholic drinks.'

"It is pointed out as partly accounting for the much lower mortality of abstainers that they are proportionately oftener found in non-hazardous occupations than in hazardous; e.g. there will be a large number of clergymen amongst them; also, that 'conditions which surround the home life may be better among the abstainers than among the non-abstainers, and there may not be the same temptation to the former to devote a large amount of time to club life.' These caveats provide only additional proof of the value of abstinence.

An expert's opinion.

"It is on the ground of these conclusions that the statement regarding Russia given above is made. The assertion of figures is supported by the evidence of the experience already gained through such prohibition as has been enforced in that Empire. A former member of the Duma states that already the peasants 'are beginning to look like a different race.' He affirms that in the factories the efficiency of the worker has greatly increased, that women and children who suffered from violence of the husband and father through his addiction to vodka 'suddenly found themselves in an undreamt-of paradise. There were no blows, no insults, and no rough treatment. There was bread on the table, milk for the babies, and a fire in the kitchen.'

"The concluding words of one of the addresses whose substance has been given are worth quoting. 'While not a total abstainer, I am convinced that it would be immeasurably better for this, or any other country, to have the production and sale of alcoholic liquors abolished if it were practicable. The advantages claimed for alcohol are a small offset, in my judgment, to the evils which proceed from its use and its abuse.'—A. Mitchell Hunter, in the "United Free Church Chronicle."

WAR.

But there are other wars that press,
Wars bred of fulness and excess,
Which—if we would our place maintain—
We hope to win!

There is the war with soldiers—
A slung fist that shakes distress;
With hearts that feel and lips that feign;
With vice and drink and greed of gain—
These are the wars in which, no less,
We hope to win!

Austin Dobson, in "The Spectator."

Things Worth While.

T. J. Gore.

This subject naturally suggests some things not worth while. I will pay special attention in the first place to things I consider to be "worth while"—that is of supreme worth and special value. I am looking at this subject from the standpoint of a student and a believer in the great things of a Divine Revelation.

I note in the first place the Creation as presented in the Book of Genesis. It has always seemed to me to possess the elements of truth and sublimity. "In the beginning God created the heavens and the earth." Every word in that opening verse is sublime. The beginning, God created, Heavens, Earth. Let each and all be forever photographed on the heart. There is no other account that can in any way compare with this. Some minds have drifted into the thought of matter eternal—existing forever, with no beginning. How lame and halting is this thought compared with "God created." This is a theme everlastingly "worth while." We cannot do without the opening chapter of the Bible. We cannot change it and improve its power and splendor. The longer it stands before the intellect of man the more it commends itself as one of the mountains of truth which can never be overthrown. "God created." How sublime. Man can never be a creator. He may be an inventor—a discoverer—a combiner of forces already in existence, but a creator, never. He may discover the power of hidden forces. He may bring to light the marvellous forces of electricity, but he cannot create it out of nothing. God created the heavens and the earth. The stars shine as brightly on the day of their creation as they do now in our bright and glowing heavens. God both creates and upholds all things by the word of his power. We had best let God create and let him tell us about it. So we say, let the old fountain of truth of God's creation stand forever without any dynamite charges inserted to blow it to pieces. It stands at the beginning, and will stand forever. It can suffer no improvement.

We come to the second great something "worth while," the creation of man. "And God said, Let us make man in our own image after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them." This is clear, and full of power, of grace and loving-kindness. The image of God. That is the great mental and moral image. No man has ever been so foolish as to imagine this was a physical one. Yet with this splendid revelation, some have suggested that man is a sort of improved animal that none of us would care to ask to spend a few days in our homes as a guest, to sit at our tables, and sleep in our beds. Yet some try to show us that far back in the ages our great-grandfather roamed a huge gorilla, or an intellectual chimpanzee. Why

should great minds seek by some foolish and impossible theory to degrade the human race? Man has fallen far enough below the great image in which he was made, without sending him to grin and chatter in the tree branches with the apes. The great truth—the truth worth while—destroys utterly that phase of evolution which says man has been evolved from the lower animal creation. Some like the theory because it destroys human responsibility. God will not allow the destruction of human responsibility.

We come to the third great "worth while," the Revelation of God to man and of man to man.

Granted the existence of God, it unreasonable to suppose he would create a being in his own image and leave him without a revelation of himself. God has revealed himself all along the ages. He has come into touch with the spirit by impressions, by visions, and by dreams. The last and best way has been by language—by word. The power of speech belongs to man exclusively. Hence we find God has spoken to him. Before Christ came into the world we have concerning him these words, "In the beginning was the Word, and the Word was with God, and the Word was God," John 1: 1. The great letter to the Hebrews opens thus: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." We believe God has placed his word where it is easily accessible, in a book which we call the Book, or the Bible. We know of no other book which lays claim to be the word of God which can in any sense compare with the Bible. We believe the word of God is to be found within the lids of the Bible and there alone.

We come to the fourth great "worth while" with which we shall deal in this paper. This will be the "Inspiration of the Scriptures." Paul says to Timothy (2 Tim. 3: 15), "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God" and is profitable. The Revised Version reads, "Every Scripture inspired of God is also profitable," etc. This does not help any one to determine what Scriptures are inspired. However, Paul in the context leaves no doubt on that point, whichever version we use. Paul says to Timothy, "And that from a child thou hast known the holy Scriptures," etc. (2 Tim. 3: 15). So he was referring to the Old Testament. So Paul was speaking of the holy Scriptures which Timothy had read and studied so much. We must ever hear in mind that the word *inspired*, inspired, is a strong word, and has had it in. It simply means, "God-breathed."

We come to the fifth "worth while." This

has to do with miracle. Some have much difficulty in believing any miracle. It seems however that, notwithstanding this, man is compelled to believe in miracle. To take a simple illustration. An oak tree or the acorn must have come into existence first. Which ever was first, it must have been by the creative act of God, and that is miracle. Perhaps some wise man would say he could make an acorn. We know he could as well try to make the full-grown tree. There is no difficulty as to the law which God has made. He is more powerful than his creature—his law. Hence there ought to be no stumbling at the miracles of the Bible. In fact the Bible without miracle would not be the word of God. What grand manifestations of power and love would disappear from the sacred pages. Feeding the hungry multitudes, calling the loving brother from the grave, opening the way of escape through the sea of God's people, healing the sick, would all disappear from our sight and from our hearts. Would Christ be the Son of God without miracle? Some make a great stumbling block of the miracle of Jonah and the great fish. Why is this? Forsooth, because God did not consult some wise man before the miracle came into existence it cannot commend itself to man's reason. It ought to be sufficient for any believer that the Lord Jesus endorses and vouches for this miracle. He says in Matt. 12: 40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

We come now to the sixth "worth while." We come to the birth of Christ. "The virgin birth." Some stumble at this great truth. This is revealed as plain as it is possible to reveal anything in words. Isaiah 7: 14, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." In Matt. 1: 23, the passage is quoted, and the Emmanuel is interpreted as meaning, "God with us." Luke enlarges more than Matthew (see Luke 1: 30-35). All thoughts of Unitarianism must vanish before this revelation to Mary. When the angel made his announcement, Mary said, "How shall this be, seeing I know not a man?" The angel said, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." To be the Saviour of the world, to consummate his great mission, he must be in his nature both divine and human, both God and man. Thus the Scriptures clearly and fully reveal him.

We may notice that the great preachers of our own day held without the shade of the shadow of a doubt the great "worth while" of which we have been speaking, and they were gloriously successful in the winning of souls, and in the building up of the church of God. Take such men as Luther, Calvin, Spurgeon, Moody, Torrey, Dr. Chapman, A. Campbell, Dr. Parker, and Wm. A. Sunday with all his peculiarities.

It is most evident that the power of God has not been and never will be manifest through the medium of doubts, and rejection of any part of the Word of God. A mutilated Bible will be a Bible shorn of its power.

I will give in this portion of my essay a quotation from another. He says, "Much is heard in these days of a reconstruction of Christian doctrine. Is the reconstruction to leave out miracle? Is it to leave out a real incarnation, giving us as Redeemer only an ideal man? Is it to leave out the virgin birth, and the bodily resurrection? Is it to leave out a "fall," and substitute for it the evolutionary doctrine of man as a creature who is rising? Is it to leave out atonement? the dying for sins, the Just for the unjust? (1 Peter 3: 18). If this is so it is a reconstruction with which genuine Christianity can have nothing to do." In conclusion of this part of my essay, I may say that it is a wonder that the men of certain schools of thought do not call a meeting and get up an expurgated edition of the Bible. They are afraid to do it. They prefer to deal in insinuations that certain portions of the Bible are not true. If they are not true, why not cut them out?

We may now turn our attention for a short time to the position we hold as a people. We may note some things we think worth while. 1. Our position as to sacerdotalism. We say opposition to this is worth while. We hold that all Christians are priests. Peter says, "You are a chosen generation, a royal priesthood" (1 Peter 2: 9). There can be no doubt that a false conception of the priesthood has been a great curse to the church of God. The church needs simplicity of worship. To call some part of the church the priesthood, and another the laity, is not of God. The people are the priests, and the priests are the people. I think it is needful to watch ourselves that we keep close to the revealed will of God in faith and practice. We are fairly well agreed that nowhere in the holy Scriptures is the word reverend applied to God's preachers. Why, then, should it be now so applied? It is still a remnant of sacerdotalism. Our Bible Colleges, and rightly, from the beginning of the movement with which we are identified, have not favored the conferring of religious titles, but literary only. Take B.A., for instance, it looks innocent and modest enough, but it has great power of development, and soon changes into D.D., which signifies Doctor of Divinity. This indicates a superior and exalted position, a development of sacerdotalism of the pride-producing kind. In the worship, too, we are somewhat liable to change the simplicity, and narrow the wide extent of worship. I can discern a tendency among us to narrow the speaking on Lord's day morning to the circle of those who may be evangelists of the churches. We see a growing tendency among our churches to make the address on Lord's day morning the point of attraction and power.

This seems to be a mistake, and among

the things not worth while. I understand the Lord's Supper to be the centre and power, and we gather about this to remember Christ in his death. We have Christ crucified before us, and are attracted by him. They came together to break bread (Acts 20: 7). For many years in my ministry in the larger churches this was the practice, and we had no anxiety about the audience on Lord's day morning. The mem-

bers of the church were not asking who is going to speak next Lord's day morning. Many among the churches of Christ advertise the Lord's day services. The distinction between the morning and evening meeting is often not marked, specially among the larger churches. We are moving. We should be careful to move in the right direction.

How to Bring About Christian Unity.

Thos. Hagger.

One hundred years ago our brethren were as "the voice of one crying in the wilderness" on the matter of Christian unity, and were often persecuted because of their witness for this and related truths. But what a change has come over the Christian world! Severe indictments of division and strong words of condemnation for the sectarian spirit are pouring forth from pulpit and press. On every hand men are talking of and praying for unity. Increasingly, united efforts are being made in the interests of the kingdom of God. It seems that our sowing of the seeds of unity is about to bear an abundant harvest. And soon, perhaps sooner than we expect, we shall see the healing of the wounds of division in the body of Christ.

But how is this to be brought about? On what basis are believers in the Christ to unite? Men are meeting in conferences to discuss this matter, and suggested platforms are being published to the world. Just lately the writer has been privileged to read several of these, and he has found plenty of such expressions as "We believe," "We think," "We suggest," "We recommend," but there has been an awful lack of appeal to the New Testament. Men, with the best of intentions, thus suggest that they have been left by God without a guide-book, and that they must in consequence work out for themselves the way to bring about the union of God's people. If they would only go to the New Testament, they would find the basis that is God-given, that is Spirit-inspired.

Divisions are largely caused by men clinging to things as part of Christianity which are not authorised by the Book, and it can only be as these are abandoned, and a return made to the Christianity of the New Testament, that we may hope to see unity realised. Unity through the restoration of Apostolic Christianity has been the plea of those churches known as churches of Christ for more than a century past. Success seems to be within almost measurable distance, and so there is need to proclaim from the house-tops, not so much the need for unity, as the true scriptural basis for such.

Just here lies our danger. Some good brethren, in their desire to see the prayer of Jesus (John 17: 20, 21) answered, may think to take a short cut, and approve of unity upon some man-devised basis. But such will likely end in heartaches, and fur-

ther divisions. Brethren, be cautious! "Content earnestly for the faith!" Seek in the right way to unite the scattered hosts of God!

Going to the New Testament for the basis of Christian unity will involve going to that book for the names to be worn by the united people of God, and when we do so, we will find that they are churches of God, churches of Christ, Christians, disciples (see Acts 11: 26; Rom. 10: 16; 1 Cor. 1: 21). No other names than those given in the New Testament will do, and these will have to be adopted without any man-suggested qualifying word.

It will involve going there also for the creed for the united church, and that will be found to contain just one article, "Thou art the Christ, the Son of the living God" (Matt. 16: 16).

It will further involve going there for the conditions of membership, and these will be found to be faith in Christ, repentance toward God, confession of Christ, baptism (immersion, see Rom. 6: 4) into Christ, and living for Christ (Matt. 28: 18-20; Acts 2: 37-42; Rom. 10: 9, 10; 1 Cor. 12: 13; 2 Thess. 3: 6).

We shall also go to that book for the correct expression of worship, and we will find that the Lord's Supper was the central part of such upon each first day of the week (Acts 2: 42; Acts 20: 7).

To the same place shall we also go to see what priesthood shall be recognised by the united church, and it will be found to be a priesthood of all believers, and consequently all clerical distinctions and titles will be swept away (1 Peter 2: 5-9; Matt. 23: 8).

Seeking unity in this way will surely be in God's way, and will likely be permanent and successful, and when it comes it will be no mere affiliation, or co-operation, but real vital union in the truth of Christ. If the New Testament does not supply us with the basis, or if we think that we can improve upon the basis therein supplied, then divisions must still go on, for we can never all agree upon matters about which we are so uncertain. But unity must come, and it will come in a scriptural way, and then will the hosts of sin tremble in the presence of the united host of God, and the banner of his love being lifted high by that host, and without denominational weights, it will surely mean the speedy evangelisation of the whole world (John 17: 20, 21).

Solomon Anointed King.

Bible School Lesson for July 11, 1 Kings 1: 1-2: 12.

W. C. McCallum.

It became very apparent that David's days were short. In spite of all efforts to rally him, it became plain that the old king was passing, and the all-important question of a successor loomed large in the thoughts of the people. They had no constitutional machinery to fall back upon in such a crisis, but the old lines of hereditary succession had been clearly defined in tribal practice, and it was natural to expect that they would have some influence upon the succession in the monarchy. According to all tradition in such matters, and general practice among other kingdoms, Adonijah, the eldest living son of David, was the true heir. That this was generally acknowledged is shown by the fact that he had in his following Joab, the commander-in-chief of the host, Abiathar the priest, and all the king's sons with the exception of Solomon, the "white-haired boy" of David's old age. And Adonijah was not unworthy of loyalty, for "he also was a very goodly man." The hard-headed and determined Joab would scarcely have been for him if he had not shown some kingly qualities.

Adonijah's plans were dashed by a harem intrigue on the part of Bath-sheba and Nathan the prophet. The favoritism for Solomon was evidently guessed, or he would have been invited by Adonijah to his feast, at En-rogel, with the rest of the king's sons. This favoritism had been seized upon by Bath-sheba, and the dotting father had been caused to make her a solemn promise that Solomon should occupy the throne after him. It was through an appeal to this promise that the tables were turned against Adonijah.

Joab was with Adonijah, and Joab was captain of the host, but the host in this time of peace was scattered over all the tribes of Israel. Benaiah the captain of the body-guard, composed of foreign mercenaries, was not with Adonijah, and the guard were on the spot, an all-important consideration, and Benaiah could be trusted to support Solomon, for was there not rivalry between him and Joab? Any way, it was he that killed Joab, and was made captain of the host in his stead by Solomon. Then Zadok the priest had also been left out by Adonijah. Was there jealousy between him and Abiathar? Perhaps there was. It is not hard to find jealousy among ministers of religion even to-day. It would be quite an addition to this story of intriguing for a throne if we knew whether God, the other prophet mentioned in connection with David's later years, was in the following of Adonijah. If he were, then Nathan may have had some interests in addition to his loyalty to Solomon. It is thus the tangled interests and individual purposes of men, some high, some base, afford the raw material out of which God weaves the fabric

of his own eternal purpose, loftier than dreamed by men in their selfishness, of a consistency that shames their fitfulness and time-service. In spite of the fact that Adonijah was "a very goodly man," and had a claim to the throne, in which his father had not discouraged him (1: 6), and "Israel had set their faces on" him that he should reign (2: 15), yet the destiny of Israel could be better worked out through the crowning of Solomon, and the self-interest of certain members of David's household is used to accomplish the end.

Nathan is the master mind of the plan to thwart Adonijah and crown Solomon. The flagging energies of David are skillfully stung into something like his old-time energy, first by Bath-sheba's reminder of his promise in regard to Solomon, and then by Nathan's question as to whether he had authorized Adonijah's action and his pretended hurt that the king had kept it from his old confidants and counsellors. David roused himself, gave a few commands, and it was done. Under the escort of Nathan and Zadok, the priest, and surrounded by the trusty foreign body-guard, Solomon was taken quickly to Gilon, a sacred place only a short distance from the city, and there anointed with oil brought from the tabernacle by Zadok. Unlike Adonijah's gathering of invited guests, at En-rogel, also close to the city, the crowning of Solomon was made a public spectacle. This was in order to forestall Adonijah with the people. It was successful, and the crowd, following the lead of Solomon's supporters, shouted "God save King Solomon," so that the earth was rent with the sound of them."

This sound of popular acclaim fell ominously upon the ears of Adonijah's company. They soon heard the full tidings of what had been done, and dispersed in fear, each man taking his own way. They knew too well what might be the penalty for having supported Adonijah, and Adonijah himself fled to the sanctuary, and laid hold on the horns of the altar until he secured a promise from Solomon that he would not be slain.

We could wish that we had not the record of David's last instructions to Solomon. Some would fain regard it as the work of the chronicler acting as apologist for some of the early acts of Solomon. In themselves the removal of Joab, Shimei and Adonijah, as well as the disgrace of Abiathar, might be excused on the ground of being necessary for the safety of the throne, acts such as many Oriental despots have to resort to, but that David should have ordered the deaths of Joab and Shimei! Yet such is the record. Joab had been a man of blood, but so had David. The slaughter of Joab may have been a righteous recompense for his killing of Abner and Amasa, but the old

king showed very poor gratitude toward this able general whose steadfast loyalty during the most trying period of his reign had saved him from destruction. We readily see in Joab's death an illustration of the law that they that take the sword perish by the sword, but here is also an illustration of the wretchedness of the man who puts his trust in princes, for the very king, whom his generalship had enabled to die in peace in his own bed, gave orders to Solomon to "let not his hoar head go down to the grave in peace." Shimei had cursed David when he fled before Absalom, but David had forgiven him, and had sworn that he should not die. This gracious pardon is now revoked, and Solomon is charged to bring down "his hoar head" "to the grave with blood." This human forgiveness, how unlike it is to the Divine. God remembers our sins no more against us forever, but men may say they forgive and for the time mean it, and then return to the old hurt and let the grudge rankle in their hearts. Shimei had committed no new offence, for Solomon had to wait three years for a pretext upon which to proceed to the execution of his father's wish.

He had not to wait so long in order to get rid of Joab and Adonijah. Adonijah was promised immunity upon good behaviour, but through Bath-sheba he made request of Solomon that Abishag, the concubine of David, be given to him for a wife. In some ancient monarchies a king took as wives those left by his predecessor. In that case a request such as Adonijah's might be taken as indicating that he still felt some claim to being regarded as the true heir. There is no evidence, however, that any such practice had become established in Israel, and Bath-sheba's willingness to make the request for Adonijah shows that there was no real ground for looking upon the request as a veiled claim to the throne, but Solomon chose so to regard it, and at once had his brother killed.

When Joab heard the news, he felt that his turn would be next, and fled to the tabernacle, and took hold of the horns of the altar. Ancient temples were the refuge of the fugitive, and he who violated their asylum for purposes of vengeance was guilty of sacrilege. What was true of the temple was still more so with regard to the altar, and so also in Israel. Solomon, the temple-builder-to-be, showed no respect for the sanctuary when it suited his purpose, and ordered Benaiah to kill Joab at the altar.

Thus it was, with Adonijah, the rival claimant for the throne. Joab, a strong, if unscrupulous man, and a very able general, and withal of an independent spirit that would prevent him from ever being the plant tool of a king such as Solomon, and Shimei, the remnant of the house of Saul, all killed, and Abiathar, the priest, banished to obscurity in the country, that free from interference Solomon sat on the throne of David, "and his kingdom was established greatly." We shall see what kind of king he made.

The Cross in Japan.

From Fleming H. Revell Co. we have received a copy of a book written by F. E. Hagin entitled "The Cross in Japan: A Study of Achievement and Opportunity." Mr. Hagin is one of our own missionaries laboring under the American Foreign Christian Missionary Society. For years he has been considered one of the ablest missionaries in Japan, and a perusal of his volume does not cause us to doubt the accuracy of that view. The volume before us is a handsome one of 367 pages, well printed and nicely illustrated. It is one of the most readable missionary books which we have studied for some years. It is divided into four parts: The Field, The Missionary, The Kingdom, The Opportunity. There is an interesting bibliography containing names of missionary writers on Japan, and there are valuable statistical tables. Almost every feature of Japanese life is described in a most entertaining fashion. While the volume will attract the special attention of missionary students, and while the author says he is specially desirous of influencing young men and young women who ought to become student volunteers, still the ordinary reader will be fascinated and instructed. Such books as this are vastly more interesting and infinitely more profitable than is the average novel or magazine. The "Missionary Tidings" thus speaks of the volume:—"Every one interested in this wonderful little country of the Orient should read this book. Mr. Hagin has not simply been a casual observer, but a close, discriminating student of Japanese life. The whole book is saturated, filled with the atmosphere of service and Christian altruism. One exceptional authority pronounces it the best book on Japan ever published." The price in America is \$1.50 (6/-) nett. We print some extracts from the closing chapter of the book. It is the author's purpose to arouse an interest in all mission fields. His words may help to give us a sense of our responsibility.

Our Ability and Responsibility.

For a long time the ancients supplied us with The Seven Wonders of the World. They were of the massive, immovable sort which could be seen by the eye and cost much money and sweat. But these wonders have been revised. The editor of the "Popular Mechanics' Monthly" wrote to about one thousand scientists and men of note for their vote on what they considered the real seven wonders of the world. The majority of votes stood for: the wireless, the telephone, the aeroplane, radium, anti-septics and antitoxins, spectrum analysis, and the X-ray. The next revision will show the triumph of the human heart regenerated by the truth, the love, and the power of Christ. There will be so many wonders that seven plus seventy times seven will not complete the list.

In that day, every idol will have fallen, and every temple will have been rededicated to the worship of God the Father. Swords and armor-plate will be turned into sewing machines and steel granaries to hold the fruitage of earth, because the energies of man shall be turned to subdue the earth, so that "the desert shall rejoice and blossom as the rose." The treasures of wealth will be laid at Jesus' feet, and man's intellect will be employed to banish pain and ignorance. Even the poor will have an instrument for praise, for "the tongue of the dumb shall sing" and "sorrow and sighing shall flee away."

From the middle of the Fifteenth Century to the middle of the Sixteenth Century, providential events occurred as starters in the last great crusade. The Protestant reformation, the invention of printing, the discovery of America, the landing of colonists in the new world were extraordinary and necessary events in preparation for the modern missionary propaganda.

One hundred years ago it was an impossible to get far into the pagan or Mohammedan world. Little was known of Africa away from the coast line, Turkey and other Moslem States were shut tight, Japan, China, and Korea were sealed to all traders, travellers, or missionaries. But to-day doors are open everywhere, and some are off their hinges. "When Stanley started, in 1874, for his journey of nine hundred and ninety-nine days across Africa, in the course of seven thousand miles he never met a Christian." But to-day both Africa and Asia are being belted by railways and lines of mission stations.

When Carey sailed for India in 1793, there were but one republic in the world. To-day there are twenty-four republics and an equal number of constitutional monarchies. Just as despotisms have fallen and man for the first time has come to know the world's geography, invention has given us the wireless, the ocean cable, the fast express, and floating castles of the sea. And thus faster and still faster, more and still more, are sent forth bibles, hospitals, schools, and missionaries to make Christ known.

At the end of the first century 500,000 converts had been won, but there were few church buildings, few portions of Scripture were in circulation, and but few of the wealthy and mighty had been called. As the result of this last century of mission effort, there are 4,249,623 baptised Christians, 24,092 missionaries and 111,862 native workers. But in spite of progress and success, we have not whereof to boast. Near a billion* in idolatrous lands are still out of Christ, and the greater part have no means of hearing of him. A billion! Few can grasp even the cold idea of a million, but people a million with souls and then do it

*An American billion is one thousand millions, not a million millions, as the English billion is.

one thousand times. Who but God can know the tragedy of a billion lost? Who but the Crucified can know the awful footing of the long column where there is registered the tears, the sin, the hopelessness of a billion souls without God and strangers to his love!

We have the machinery and the equipment for missions which the early church did not have. But they excelled us in faith and personal sacrifice to make the glad tidings known. In spite of our missionary statistics, running into the millions, it must be confessed with heartache that our averages are pitifully small. In the United States, "over one-third of the congregations and parishes take no part in the expansion of Christianity beyond our borders. And what to my mind is the most serious, the average contribution at present is about seventy cents." Last year the United States gave £3,000,000 to foreign missions, which is not quite one-fiftieth of the poultry products of the United States, and is just about equal the price of one super-dreadnought. There are thirty-three women in the United States who have an annual income of over £6,000, 000, if we compute a five per cent. return on their fortunes.

Led by the Spirit of God, they who coined and defended the phrase, "The evangelisation of the world in this generation," conferred a blessing on the church and the unredeemed of every generation. The phrase tersely expresses the privilege, the ability, and the duty of the church. Since our Lord gave the great commission, there has not been a proposition for the church so full of faith and challenge. It proposes a test of love for the lost and of loyalty to our marching orders. It is the only thing that would call forth the unused power of the church and clothe her with a battle armor that would be glorious and all-conquering.

God was in his Son and through his Son he sought and still seeks the praying that they may find penitence and hope nestled close to his fatherly and compassionate breast. And God calls you and me to go with his love message—go anywhere and everywhere—go even if it costs. In the last great day our pedigree, the colour of our skin, our degrees in lodge or school, will count but little. What will it matter then if we owned stock in the Pennsylvania Railway or sailed in a ship or flying machine? The pertinent and vital issue will be whether we have done any boasting or whether we have turned any darkness into light or helped Christ draw a soul heavenward by the cable of truth made secure by the love-coupling. God wants me and he wants you to be a co-laborer with him in winning back his prodigal world. He wants us to fight the good fight against everything and everybody who opposes his great work. Then at no distant day we can stack our arms, break ranks, and join with the multitudes in the shout of victory. The angels and intelligences about the throne will join "as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty reigneth."

Foreign Missions.

Conducted by I. A. Paternoster.

A Word from the Preachers.

If it is true "like priest, like people," we need have little fear of the future of our missionary cause! Everywhere the preachers are most optimistic of a large offering, and are making plans for July 4 that do credit to the exalted position they occupy. "Optimistic" is the one word for to-day! The outlook is bright, and as we consider the great missionary campaign we are more and more made to rejoice over the evident signs of progress.

Our preachers have caught this vision, and constantly seek to bring their people up to the same point of vantage. It will inspire us to read their word with regard to the offering.

"I am confident that the Mlle End church will earnestly strive to make a worthy offering to the Lord for Foreign Missions on July 4th.—J. Wiltshire, S.A.

1 Cor. 16: 13, "Quit you like men." This is the word in season for our folk in our F.M. service. Soldiers for "God, country and humanity" are proving ready for the front, and are going with a song to sacrifice and death. Shall we "soldiers of the Cross" funk at a little sacrifice? Sacrifice only will give us the victory. May we all be found in line on July 4th.—A. W. Connor, Subiaco, W.A.

South Melbourne will remember the "glorious fourth" as Foreign Mission day. Depend upon us doing our very best to eclipse all previous records. Our experience is that special offerings increase the offering for local work on that day.—Will. H. Clay, Vic.

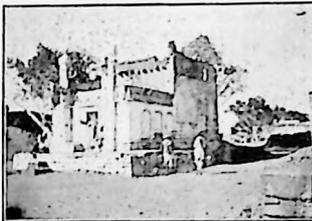
It is to be hoped that sacrifices the equal of and even superior to those now being made so willingly by British subjects in order that the war may be brought to a successful conclusion will be made by disciples of Christ throughout Australia on Foreign Mission Sunday, that Satan's hosts may tremble as they see the kingdom of the Lord Jesus come with power. You may count on my best efforts in this little corner towards that end.—J. C. F. Pittman, Vic.

Is not the present crisis rather a "challenge" to the church of Jesus Christ to demonstrate in a practical way its true character and mission? The heathen wonder at the present conflict among "Christian" nations, and it is our duty to rise to the occasion, and prove to the world that, amidst this earthly conflict, the church has not lost sight of its divine mission, "Go ye into all the world." Let us give liberally unto the Lord.—P. R. Baker, Milang, S.A.

"Doing business as usual" is the message that has been passed from one side of our country to the other. Let our offering to Foreign Missions on July 4th be larger than ever, to support our missionaries on the "firing line," and to provide for a larger army of volunteers that the victory shall be won for our King.—Arthur G. Day, Tas.

A plea for primitive Christianity must include the Christly plea for Foreign Missions. The first century church realised the marching orders of Christ, "Go ye into all the world and preach the gospel" to mean, "Go and preach," and not dream about going. They faced the entrenched forces of evil, and marched forward to capture the fortresses of sin and superstition for King Jesus. The twentieth century church must also realise that those marching orders have never been cancelled, and that there are many entrenched positions and fortresses of evil to be won for Jesus. Help to win those places on July 4.—J. Ernest Allan, Moonta, S.A.

The history of Christianity is but "Foreign Missions" writ large. The future demands even quicker pace. Our faith in the churches for the July offering is bright. We'll do our best.—Jos. J. Franklyn, Swanston-st., Melb.



An Old Mohammedan Mosque, India, now used as a dwelling.

I consider July 4th will be a splendid opportunity for us to show that, in spite of the unprecedented distress, we believe that God still reigns. Stirling and Alghate Valley will do their best.—Fhes. Edwards, S.A.

This quotation from an English paper has moved me in view of the F.M. offering:—"This is a year for giving what we cannot spare. Throughout the Empire, fathers and mothers are giving what they cannot spare—their dearest and their best. Can and dare the Christian church fall behind?—J. I. Mudford, Vic.

We are planning for an offering that will be a credit to all the F.M. traditions of Cheltenham church. We are live on this matter here!—A. P. Wilson, Vic.

That every member may personally realise their personal responsibility to the personal obligation of the personal Christ, "Go ye."—Will. Beiler, Vic.

The comprehensive sweep of the great commission ("All the world," "All nations," etc.) is so unmistakable in its foreign missionary imperative, that to withhold the gospel from the heathen on the plea, "Enough heathen at home," is to forfeit our right to be called by the name of him who said, "My life I give for the life of the world."—F. Collins, N.S.W.

The departure of Miss Cameron from our midst should make for a larger offering on July 4th than any we have previously raised.—H. R. Taylor, Maylands, S.A.

We are going to push the offering, and hope it will reach your expectations throughout Australia.—W. L. Ewers, Vic.

I have full confidence in the churches of Queensland giving a worthy response. They are giving men and money for the cause of the Empire, and they will do likewise for the greatest, most imperial task of all.—W. H. Nightingale, Boonah, Qld.

Lilyville will do its best, and maintain its reputation for good missionary giving. The missionary spirit is dominant in the church life here, and we see no reason for turning back. Forward! still forward!—Fred. T. Saunders.

The promise of Christ's presence and blessing is conditional upon faithfulness to Christ's plan of world evangelisation.—H. E. Knott, College of the Bible, Vic.

The war is a devil-stimulated attempt of man to "wipe out the map of Europe with a sponge dipped in blood." Foreign Mission enterprise is a God-animating effort of the church to abolish national and racial animosity with the gospel of love emobled by the vicarious blood of Christ.—H.G. Payne, N.S.W.

The opportunity and power of the Faith were realised by Paul when he wrote "This is the victory that overcometh the world, even our faith." Has the opportunity been taken? Has the power been used? Nineteen hundred years and the world still unconquered, and the church unable to lay it at the Master's feet as a trophy of victory! This is our great opportunity! The European conflict will no doubt give the balance of power to Asia: is this power going to be controlled by the message of Calvary? Let the church answer Yes.—E. J. Paternoster, S.A.

The many and frequent appeals for patriotic and benevolent purposes must not be allowed to interfere with a generous offering for world-wide missions. Our Australian churches have undertaken definite tasks in the evangelisation of the world; these must at least be fully sustained at their present standard. Go forward, not backward, must be our rallying cry. The present crisis in the affairs of nations is the greatest opportunity for the kingdom of God. With loyal and obedient hearts let us rally our united Christian forces to conquer new territory for the Prince of Peace.—B. W. Huntsman, Unley, S.A.

What a dark hour this would be for the church if there were no heralds of the Cross in heathen lands; if there were no copies of the Bible in the native tongues; if there were no Christian schools, orphanages, and hospitals among the millions of India, China, and Africa. At a time when our boasted civilisation seems on the verge of collapse, the missionary enterprise plants an undying hope in the heart of the church. For as long as the followers of Christ are true to his last great command, the Christian faith cannot perish from off the face of the earth.—W. B. Blakemore, Perth, W.A.

The Family Altar.

Conducted by A. E. Illingworth

FOOD FOR THOUGHT.

Ponder gravely upon the magnificence of the Empire of the author and founder of the Christian kingdom. Think of its august Sovereign, too, the Lord our King, and his resources as monarch of all creation.

Lord of all instrumentalities, possessing all authority in the heavens above us, under us, and around us. Consider the still small voice of his chains asking our aid and co-operation with him, honoring us with a co-partnership with himself in the riches, and the glories, and the honors of his august position, and his boundless empire of true riches, true dignities, true grandeur, and magnificence of glory. Imagine the great exaltation of sitting down with him on his throne.

In the face of these wonders of revelation, I ask, shall we, will we, dare we, withhold from him our cordial aid, our liberal contributions, out of the abundance of all good things, which he has in his liberality conferred on us.

Let our response for the Foreign Mission offering this day (July 4) be truly an expression of our gratitude for his grace and favor.

SUNDAY, JULY 4.

Seed Thought.—*For Many.* My blood, which was shed for many.—Matt. 26: 28.

Selected Gems.—“For many.”—Jesus has a large heart. At the table, he has not only forgot himself, to think of his own who were gathered there around him, but his loving eye glanced forward to all who are redeemed by his blood.

“For many.”—Some Christians are satisfied when all goes well within their own little circle; they think of going to heaven only in company with those that belong to it.—Andrew Murray. Scripture Reading.—Matt. 26: 26-28, 52-56.

MONDAY, JULY 5.

Seed Thought.—*Flee from Idolatry.* Ephraim shall say, What have I to do any more with idols?—Hosea 14: 8.

Selected Gems.—Christ and Satan divide the world; Christ will bear no equal, and Satan no superior, and, therefore, thou canst not hold in with both.—W. Gurnall.

In ourselves are triumphs and defeat.—Longfellow.

Scripture Reading.—Hosea 14.

TUESDAY, JULY 6.

Seed Thought.—*The Illumined Pathway.* Thy way is a lamp unto my feet, and a light unto my path.—Psalm 119: 105.

Selected Gems.—Speculative knowledge is fair, but barren. The word of God is called “a light unto our feet; not to our tongues, merely to talk of, but our feet, to walk by.”—W. Gurnall.

Everything in man leans upon what is higher.—Emerson.

Scripture Reading.—Psalm 119: 105-112.

WEDNESDAY, JULY 7.

Seed Thought.—*Found Wanting.* Thou art washed in the balances and found wanting.—Dan. 5: 27.

Selected Gems.—Have not I chosen you twelve? and one of you is a devil? and truly of all devils none so bad as the professing devil, the preaching, praying devil.

Oh, sir, be plain-hearted. Religion is as tender as your eye, it will not be jested with. Remember the vengeance which fell on Belshazzar while he

caroused in the bowls of the sanctuary.—W. Gurnall.

To rule oneself is the greatest triumph.—Luther.

Scripture Reading.—Dan. 5: 22-31.

THURSDAY, JULY 8.

Seed Thought.—*Indispensable Things.*—I will not be negligent to put you in remembrance of these things, though ye know them.—2 Peter 1: 12.

Selected Gems.—Truths of daily use are like bread and salt; whatever else is on it, these must be on the board every meal.—W. Gurnall.

Enquire not, who said it, but attend to what is said.—T. A’Kempis.

Scripture Reading.—2 Peter 1: 9-15.

FRIDAY, JULY 9.

Seed Thought.—*The Scoffer.*—There shall come in the last days, scoffers.—2 Peter 3: 1.

Selected Gems.—Lithanius asked a Christian, in derision, “What the carpenter’s Son was doing now?” He replied, “Making a coffin for your master.” This was true; for soon after, in a battle with the Persians, the Emperor Julian was slain, and when he was dying, uttered the memorable words, “Gallie e vivati.” Oh, Gallian, thou hast conquered.—W. Gurnall.

Right thought has much to do with right conduct.—R. W. Dale.

Scripture Reading.—2 Peter 3: 1-14.

SATURDAY, JULY 10.

Seed Thought.—*A Pathetic Farewell.* Sorrowing, that they should see his face no more.—Acts 20: 38.

Selected Gems.—Yet Enoch as a brave, God-fearing man bow’d himself down, and in that mystery Where God-in-man is one with man-in-God, Pray’d for a blessing on his wife and babes. Whatever came to him, and then he sail’d. “Amen, the waves by the grace of God Will bring fair weather yet to all of us. Keep a clean hearth and a clear fire for me, For I’ll be back my girl, before you know it.” Then lightly rocking baby’s cradle, “and This pretty, puny, weakly little one,—

Nay—for I love him all the better for it—God bless him, he shall sit upon my knees, And I will tell him tales of foreign parts, And make him merry, when I come home again. Come, Annie, come, cheer up before I go!”

At length she spoke, “Enech, you are wise; And yet for all your wisdom will know I. That I shall look upon your face no more.”

—Tennyson, “Enoch Arden.”

Scripture Reading.—Acts 20: 28-38.

FOR THE WEEK-END.

To every thing there is a season, and a time to every purpose under the heaven.—The Preacher.

With every rising of the sun, Think of your life as just begun. The past has shrivelled and buried deep All yesterday; there let them sleep. Nor seek to summon back one ghost Of that innumerable host. Concern yourself with but to-day. Woo it, and teach it to obey Your will and wish. Since time began To-day has been the friend of man; In his blindness and his sorrow, He looks to yesterday and to-morrow. You, and to-day! A soul sublime, And the great pregnant hour of time, With God himself to bind the twain! Go forth, I say, attain, attain!

—Ella Wheeler Wilcox.

New Chapel at Albion, Queensland.

The 22nd of May was a very eventful day with the church meeting at Albion, it being the occasion of the opening of the chapel. All our Queensland and also interstate brethren have been awaiting the erection of the chapel at Albion, and though it has been, as it were, hanging in the balance for a considerable period, it has within the last month taken definite shape in one of the prettiest and easiest buildings in Queensland. The opening service on May 22 was a splendid one. Bro. Wendt, of Ipswich, president of the Queensland Conference, took the chair at 7.30. After a number of addresses and musical items, Bro. E. Davis, of Torowomba, declared the building open for public worship of God, dedicated to God and for the extension of the kingdom of Christ. Lord’s day, May 23, Bro. Wendt presided at the breaking of bread, and Bro. Davis exhorted, his subject being, “Ye shall receive power.” Quite a number of visitors from various churches were present.

At 3 p.m., the children of the Bible School were addressed by Bro. Davis, and Mr. Saunders, of the Albion Baptist Church. The gospel service saw a large number gathered to hear the message, the subject being “The Mission of the Churches of Christ.” The special effort was carried out throughout the week, and good meetings eventuated, which has given the church a great uplift. On Lord’s day, May 30, Bro. Davis exhorted the church on “Temple Building,” showing the need of each one to erect temples for the habitation of the Holy Spirit. In the afternoon a very enthusiastic temperance demonstration (in which Good Templars and Rechabites co-operated) was held, and a resolution was passed and forwarded to the President of the “Follow the King” movement convened by the mayor for the following evening, conveying best wishes for the success of the meeting. In the evening our special effort was conducted by a close, Bro. Davis, speaking on the subject, “What think ye of Christ?” Though the only visible result of the effort was one soul deciding for the Master, we truly believe the spiritual uplift was quite compensation for the effort put forth. The Albion brethren extend to the Torowomba brethren their hearty thanks for the offering Bro. and Sister Davis to be with them at this time.—M. Helburn.

Mildura District Conference.

The annual Conference of Churches in the district opened with special services at Mildura on June 6. Mr. Reg. Emnis, Bible School Organizer, was the preacher. His messages were much enjoyed. As the Merbin church closed their services for the day, many attended at Mildura. The Bible School students assisted the afternoon and evening services with their singing.

On Tuesday, June 8, at 2.30 p.m., the Conference met for business. The weather was excessively cold and showery, which hindered many coming from a distance, but did not diminish the ardour of the gathering. A fair number attended, and business was dispatched rapidly and unobtrusively. Reports were of an encouraging character. A strong note was sounded for constant aggressive work. It is recognized that a second man must be secured for this large field as soon as circumstances permit.

R. G. Cameron was elected President, W. Holland Secretary, and E. Griffiths Treasurer.

The assistance rendered to the church at Galah is to be continued, and if possible increased. Other work temporarily suspended is now to be resumed.

Opportunity was given Bro. Emnis to put before the Conference the needs of the Bible College. Pledges of support were taken.

A Bible School service was held at Merbin on Wednesday, 9th. A similar service at Mildura on Thursday, a good gathering, and a number of teachers from other schools listening to Bro. Emnis speak on “The Bible School.” Bro. Emnis conducted three services at Merbin last Lord’s day. Meetings largely and much enjoyed. One young girl confessed Christ.

Altogether, the proceedings were very pleasant, and Bro. Emnis’ visit very helpful and encouraging.—Hugh Gray.

Reports from the Field.

TO THE NEW ZEALAND BRETHEREN.

Will members who are enquiring, or who have relatives or friends going into camp with the New Zealand troops training for active service, kindly notify Bro. H. Grimsdale, Rider's Green, Petone, Wellington, who has been appointed visiting chaplain to members of the Church of Christ encamped at Trentham.

New Zealand.

NELSON.—The mid-week prayer meeting was not held this week on account of the Conference meeting on Thursday. The morning service was well attended. Bro. Knapp addressed the meeting. At the evening service conducted by P. A. Dickson, our chapel was well filled. The Endeavor Society met at the Alexander Home, and treated the old people to an evening of song. They also meet with the Congregational Society on Friday evening of this week.—**H.L.**, June 9.

RICHMOND.—Under the preaching of Bro. Glover, another young man accepted Christ. He has since been baptized. Meetings for worship are well attended.—**B. G. Cooper**, June 6.

DOMINION ROAD (Auckland).—We have entered into an engagement with P. D. McCallum to labor with us for a period. He commenced his work yesterday. We were pleased to have our brother and his sister with us, and much appreciated his address. The brethren are determined to assist to their utmost our brother and sister in their work. One hundred broke bread yesterday, and there was a full gospel meeting. The Sunday School for the past three weeks has had attendances of 153, 154, and 153. In the primary school the application of the Archbold system is working satisfactorily. At the C.A.W.B.M. Conference recently held at Wanganui, our sisters were represented by Mrs. C. F. McDonald, B.C.T., Mrs. Jones, and Miss Hadden.—**J.W.**, June 7.

SOUTH WELLINGTON.—Sister Mrs. Wilson has returned to Adelaide; a number of mothers and friends assembled on the wharf to bid her farewell. The Bible School club, which has been lying idle at Vivian-st., is about to be completed for by the city and suburban Bible Schools. The shield will be presented to the school which gathers the greatest number of new scholars for each quarter. The Young Ladies' Guild is preparing for an entertainment, to be given about the end of the year to help in the extension of the building fund. It was decided last evening to loan Bro. Phillips to the Home Mission Committee for one month, to work in the Nelson district. The next business meeting of the church will be held on Tuesday, July 13. We are glad that Sister Ingersall, junr., is convalescent.—**A.L.**, June 8.

CHRISTCHURCH.—On May 23, after Bro. Gobbie's sermon on the end of the world-blander, "That a Man can Save without Repentance," a woman, four young women, and a young man decided to live for Christ. Another woman also was baptized at the close. On Thursday evening the quarterly meeting of the men of the church was held. Committees were organized to manage a sale of work for the extension of the year to help in the extension of the building fund. On last Sunday the Bible School held its anniversary services. A special meeting was held in the afternoon, when most of the St. Albans School children were present, an address being given by Bro. Gobbie. At night he preached on the blunder "That a Man can Repent without Sinning," the children giving some very happy singing. Two young women have themselves to Jesus Christ, while six people were baptized. An interesting social was held on Tuesday evening, when the schoolroom was filled, and a very successful programme of elocution and music was given by the children.—**P.S.N.**, June 5.

WANGANUI.—The most successful Conference ever held here has just been brought to a close. This was the annual C.A.W.B.M. Conference. Over twenty delegates were present from as far south as Invercargill, and as far north as Auckland. All enjoyed the bright and happy meetings. Everything went well, thanks to the complete arrangements made by the local secretary, Miss Vine, and the local Society. The Bible School rally is a great success. The Bible Class meet in their new room on Sunday, 13th, for the first time. The rally closes on Sunday, June 27, with a special programme of items by scholars and friends. Recent happenings in church life give us much encouragement.—**H.S.**, June 7.

OAMARU.—We were pleased to have P. D. McCallum with us for three weeks, while Bro. Mathieson ministered at the Tabernacle, Dunedin. On Decision Day one of our Bible School boys, son of Bro. Renwick, came forward. The result of the recent sale of work was an addition of about 46 to the building fund. Sister Mathieson, after a severe operation, is steadily improving.—**K.**, June 5.

West Australia.

FREMANTLE.—Lord's day, June 6, was the Bible School anniversary. In the afternoon A. W. Connor, of Subiaco, spoke. Bro. Garnet Hill called the Cradle Roll, which offers over seventy names of it. The scholars, under Mr. Vanstan, sang delightfully. Mr. Knight assisted with his cornet. There was a splendid audience at night to hear H. J. Banks. On Monday evening the services were continued; songs, recitations, and a fine flag bill were given. The secretary and treasurer gave reports. Two offers were taken up in aid of the Belgian Fund. Prizes were distributed. It was one of the most successful anniversaries ever held in Fremantle.—**E. G. Warren**, June 12.

Tasmania.

LAUNCESTON.—On Thursday night at the Temperance Hall the C.B.C. held its annual social. The president, A. E. Stevens, presided. Prizes were tendered to the ladies for decorating the hall. The supervisor was Sister Mrs. Porter. Several musical items were rendered, and games indulged in. Supper was handed round. On Sunday, June 13, Bro. Tele presided at the Lord's table. The attendance was good at all our meetings. At the morning service Bro. Day spoke on foreign mission work. At night he spoke on "What will you do with Jesus?" At the close, Miss Henderson, who had recently confessed Christ, and been baptized, received the right hand of fellowship.—**D. Dawde**, June 16.

DOVER.—All meetings were well attended on Sunday. Bro. Woodhough preached the gospel. The Bible School in the afternoon was well attended; also the branch Sunday School at Hopepoint; seven new scholars were enrolled. Great interest is being shown in all our meetings.—**A. Glass**, June 15.

Queensland.

BRISBANE.—Good attendance at worship yesterday. The writer presided, and made feeling reference to the memory of our lately deceased aged and much beloved Sister Mrs. McAlister, who passed away on May 31, aged 93 years. S. Trudgian exhorted. L. Smith was received by letter from Northwood. A number of visitors worshipped with us, including Broen, Mason, Steele, and Woolsey, from other parts, who are at present in the military camp. In the evening L. Gale proclaimed the gospel.—**H.C.S.**

HAWTHORNE.—L. Gale, of Ann-st., exhorted this morning on "The Great Commission." The church was uplifted. The Bible School is progressing well, no answering the roll call. Young People's Class held every Monday is well attended; new members are enrolling at each meet-

ing. Bro. Barker conducted the gospel service in the evening; subject, "Two Processions."—**R.H.**, June 13.

GYMPIE.—Recently Bro. Reeve baptized a young woman on confession of faith. Bro. Way, State evangelist, is now with us, conducting a mission, and is proclaiming the gospel message faithfully and well. Tracts have been distributed throughout the Goldfield, and open air services have been held. So far no decisions for Christ have been made, but the seed is being faithfully sown. The Sunday School is on the upgrade.—**Edward Trudgian**, June 10.

South Australia.

BERRI.—On June 6, N. Steward preached to a large gathering on "Not far from the Kingdom." June 13th, we had good meetings; large gathering at night to hear Bro. Raymond's address on "Jesus, the Father's Magnet." On June 14th, our C.E. Society held the first Band of Hope meeting in this place, over 80 people present. At our weekly services Bro. Raymond is giving a series of addresses on the Book of Acts.—**E.N.S.**, June 15.

LONG PLAIN.—Last Friday evening the church held a social to welcome Bro. and Sister Goodwin back after his prolonged illness. The meeting was a great success, the building being full. Bro. Goodwin is held in high esteem. We had a splendid meeting this morning, when Bro. Goodwin exhorted on "The Importance of the Child." This afternoon another record attendance at the Sunday School. At a fine gathering this evening Jessie Parker very acceptably rendered a solo, and Bro. Goodwin gave a splendid address on "Christ the Offender."—**D. J. Daniel**, June 13.

PORT PHILIP.—During the past month a young men's club has been formed. Its name is the C. Club (Christian Church Club). This has consolidated into one body the various societies previously existing. Club rooms have been established, which are open five nights per week until 10.30 p.m., for the benefit of all men, irrespective of class or creed, who care to attend. Various games have been procured for the benefit of members. We hope to establish a library and reading room. The rally night is Tuesday evening, when the Literary Society has its meeting. Physical culture classes are also held for ladies and gentlemen on Tuesday and Thursday evenings respectively. This club we trust will prove of great benefit for getting hold of men when early closing of hotel hours is an established fact. As a recognition of his services, by a vote of members of all societies in the district, Bro. Johnston has been elected as President of North Western District C.E. Union. On Thursday, May 20, the members of the Choir and C.E. Society and Sunday School teachers entertained Sister Florence Overbury at kitchen evening on the eve of her marriage. The wedding took place on Wednesday, May 26, when she and Bro. A. Walker were united by Bro. Johnston. Two of our young brethren have volunteered for active service, and are now in camp. They are Bro. H. Mitchell and A. Arnold. The church services, Bible School, and both C.E. Societies, have been well attended, and good work has been done. We had good meetings to-day. Bro. Steward exhorted at 11 on "The Entrusted Talents," and at night Bro. Johnston preached a powerful sermon to a good congregation on "Future Retribution." Prayer meetings and mid-week meetings continue to improve.—**A. Arnold**, June 13.

KADINA.—We are preparing for Mr. Fletcher's mission to begin on 27th. On Thursday last the combined church members held a prayer meeting in our chapel. This morning we had a splendid attendance. Bro. Wedd gave the exhortation from John 5: 45. This evening Bro. Wedd spoke on "Does God have Favorites?" One young lady made the good confession.—**Jas. H. Thomas**, June 20.

COTTONVILLE.—One confession at the gospel meeting to-day; Bro. Manning preacher. The meeting commenced Sunday at 7 a.m. and keen interest manifested.—**J. McNeil**, June 20.

MILE END.—On Friday the Y.P.S.C.E. tendered a social to our aged Bro. Cuskey, who celebrated the nineteenth anniversary of his birthday on that day. Our brother has been blind for ten years, yet is invariably in his place on Lord's day, both morning and evening. This week we commenced the preparation for our gospel mission, to be held in July, in cottage prayer meetings being held in various parts of the district. Bro. Wilshire intends to have a week's mission to church members, when he will speak on various phases of our Lord's return, to be followed by a fortnight's gospel mission.—M. June 20.

QUEENSTOWN.—Sunday, splendid services all day. In the morning Bro. Brooker presided; C. F. Lawson spoke. Sunday School was well attended. The gospel meeting was packed. Platform was crowded with members to make room for visitors. Bro. Brooker spoke on "The Good Shepherd." There were six confessions by three married women, one young man, one young woman, and one girl from the Sunday School. We are looking forward to a great time next Wednesday evening, 17 baptisms. Half-yearly business meeting, Men's Bible Class, Moudny night. Half-yearly business meeting young people's meeting. Thursday night. This afternoon we laid to rest the chief engineer of the s.s. "Yarra," husband of our Sister Southern. Our Christian love goes out to our sister.—H. June 20.

MAYLANDS.—Two pounds' worth of groceries were given on Monday night by the Berean Society and friends for cases of distress in the neighborhood. Money is being raised for the same purpose. Yesterday morning J. E. Thomas, of Gros-st., addressed the church. At night the building was comfortably filled. A male choir sang messages, and Mr. Hosking rendered a solo. The opening part of the service was carried by the Brotherhood. The writer spoke on "Quit you now, ye servants of sin." The sisters have been busily engaged in doing work for the comfort of returned and wounded soldiers. Iren. C. Nelson and C. Frog are leaving for the front this week.—H.R.T. June 21.

YORK.—We had exceptionally good meetings today. A. Fischer presided, and the writer spoke on "The Contrast of the Night of Betrayal" (I Cor. 1:13). To-night, at our best meeting for a long time, the writer spoke on "Condition of Servitude." A baptismal service was held at the close; a man and wife, the father of the sister with his married daughter, travelled eighty miles to witness the ordinance. We have commenced a Boys' Club. Bible School is growing, and we are faced with the rooming problem.—E. J. Patterson, June 20.

GROTE-ST.—Last Sunday evening one man confessed Christ. Bro. Thomas preaching. This morning H. R. Taylor exhorted, Bro. Thomas singing at Marlborough. Bro. Thomas announced the death of two splendid young men, Iren. Victor Hunt, whose parents reside at Bordertown, and Iren. Laphorne, both being killed at the Darvelles. Bro. James Palmer, who joined the First Expeditionary Force in the West, is also reported to be well. The heartfelt sympathy of the church was extended to the relatives. This evening special reference was made by Bro. Thomas to our late brethren. The service was very impressive. Bro. Thomas gave a very fine address.—T.M.G. June 20.

MURRAY BRIDGE.—Since last report there has been one decision at Hill-side. On 14th, Bro. Barrett, of Mile End, took the services here, the former holding services at Lameron and Parilla. There were today 34, large breaks, full house at the gospel service.—J.T.T. June 20.

UNLEY.—A knitting circle for Red Cross work has been formed, and already a large number of ladies have joined. A collection will be taken up at the evening service on June 27, in aid of the funds for purchasing material. Sister Mrs. Wm. Jones passed peacefully away during last Friday evening at her son's residence, Belair, and was buried at the Mitcham Cemetery this afternoon, the service being conducted by B. W. Huntman

and T. J. Gore. Our sister had been a member of the Unley church for over thirty-one years, and was very highly esteemed and loved. Her husband, a deacon of the church for many years, died in February, 1910. G. P. Cuttiss kindly gave an address before the Adult Bible Class this afternoon. At the evening Bro. Huntman's subject was "A Battle Greater than Waterloo"—P.S.M. June 20.

NARACORTE.—Bro. Taylor is having good meetings, and so far eight have confessed Christ and been baptised. He is to continue another week. On Lord's day Bro. Warhurst will preach his farewell sermon; he is going to take up the work at Carrabri, N.S.W. The church is giving him and his wife a farewell social, also a welcome to Bro. Cameron, who is to take charge here. We wish Bro. Warhurst every success.—H. Hawkes, June 20.

MOONTA.—Good meetings all day. 45 met round the Lord's table. Bro. Alan presided, and Bro. Cully addressed the church on "A New Commitment." At the gospel service about 100 were present, the majority being men. This was a young men's meeting. Bro. Allan spoke on "The Service, young men, in thy youth." A collection amounting to about £4 was taken up at the service on behalf of the Y.M.C.A. On Friday, 17th, Bro. Allan and five of the brethren visited the pipe track near Agery, where about sixty men are engaged in extending the water main. Bro. Allan gave suitable address, and a song service was conducted. The men were unanimous in their appreciation of the service.—B. Marsh, June 20.

New South Wales.

BANGALOW.—On Wednesday the annual distribution of prizes took place, and a welcome social was tendered to T. Jones, who has come to labor in Bangalow and district. C. Furlinger made an efficient exhortation. Bro. Stevens, from Lismore, on behalf of the District Committee, extended a hearty welcome to Bro. Jones. G. B. Wells, on behalf of the church at Bangalow, also welcomed him. Bro. Stevens thanked Iren. G. B. Wells, C. Furlinger, and J. Snow for their services during the eight months the church was without a preacher. Bro. Jones gave a very helpful exhortation on Sunday morning to the members, and at night preached the gospel to the best attended meeting we have had for some time. The interest was good, and our brother made a splendid impression.—J.G.S.

PADDINGTON.—On the morning of June 6th, A. E. Hillingworth delivered a much appreciated address. Bro. Collins conducted the gospel service. On June 13th we had a good attendance of members, on behalf of the church. Bro. Rush, from Marrickville, gave a very helpful address. Bro. Collins preached the gospel to a good audience. Subject, "Making Friends."—A. W. Shearson, June 13.

ERSKINEVILLE.—Full house at baptismal service last night. One fourth of our present active membership has been added during the last twelve months. A working bee, captained by A. Clyde, made a dozen tables last Friday evening for primary department of school. G. Nixon recently made three dozen extra chairs for same.—P. J. Pond, June 21.

NORTH SYDNEY.—Good meetings all day last Lord's day. Bro. Bland presided, and Bro. Clydevale gave an interesting address on "Foreign Missions." At the gospel service Bro. Payne preached. This morning Bro. Payne presided, and Bro. Garden, of Hornby, gave a spirited address. The gospel service was well attended; Bro. Payne continued his series of addresses, this one on "Paul's Defence," being very much enjoyed. Last Thursday a lecture on China was given to the Young People's Union by Mr. and Mrs. McCullough, of the China Inland Mission. We have formed a tent club.—C. T. Garrett, June 20.

LIDCOMBE.—Our evangelist, J. Clydevale, has commenced his second tour to visit. The service was marked by a conversational. Thursday, 17th inst., when a pleasant evening was spent.

Bro. Harward presided, and spoke. The secretary tendered to Bro. and Sister Clydevale greetings on behalf of the Church and Bible School. Bro. Clydevale suitably responded. We had splendid meetings to-day. Bro. Clydevale spoke morning and evening. Bible School kinders are outnumbering seating accommodation; some will be promoted next month.—A.A. June 20.

HORNSHY.—Bro. Garner presided; J. Crawford exhorted the church. Last meeting at which Chaplain Captain G. T. Walden gave his farewell address on "The Soldier of Christ and of the King." Bro. Walden leaves for the front next Friday, the 25th. Our prayers go with him for his protection and safe return.—Thos. E. Rufe.

HURSTVILLE.—On Wednesday, 16th inst., the meeting took the form of a Foreign Mission rally. Bro. Gardner presided. Addresses were given by Bro. Holtz, Foreign Mission Treasurer, and Bro. Crossman, of Auburn. This morning Bro. Grant addressed the church. Bro. Garden's subject to-night was "The woman clothed with the sun."—B. E. Heasman, June 20.

AUBURN.—Bro. Gale, Home Mission organizer, has been with us since the beginning of June. Owing to the writer's illness, no record of his doings was sent. To-day Bro. Gale presided, and spoke on "The Kingdom of God." Bro. Gale attended the Bible School, and at its close spoke a few words. To-night he gave a stirring address on "Will a man rob God?" to an audience of 60 people.—George Stith, June 20.

CITY TEMPLE.—Fine meetings to-day. Bro. and Sister Riddell were received into fellowship from Lilyville, also H. Gowen, from London. Visitors included Bro. Payne, W.A., and Sister Crighton, Vic. We had a helpful address from H. C. Harward on "Christians' Privileges and Responsibilities in the Lord's Work." At night to a good audience our brother gave a chart address on "The Marching Orders of Our King."—J.C. June 20.

ST. PETERS.—The cause at St. Peters is growing. Last Lord's day evening we had a good attendance service; the subject was "The Kingdom of God." The subject was "Is God's Word True?" Good meetings to-day. Bro. Breach exhorted on "Go ye." The writer preached at night on "That they all may be one." Two young ladies stepped out for Jesus.—A.L.C. June 20.

CHATSWOOD.—We were glad to have a message from Bro. Hillingworth on the 13th. On Wednesday, Iren. Saunders and Payne conducted a special meeting in the interest of the Foreign Mission offering. On the 20th, Bro. C. Bayall addressed the church. Bro. S. G. Goddard has been appointed Sunday School superintendent, and G. Fancourt secretary. They are now preparing for the Bible School rally, to commence on July 4. The sisters purpose forming a Church Aid Society.—T. Bugley.

Victoria.

SHEPPARTON.—At the gospel service Bro. Anderson spoke to a large number. At the Junior Endeavor meeting no one present; our usual meeting room proved altogether too small, so it was held in the church. The attendance at the Bible School was very fair; some are preparing for the coming examination. All branches of work give evidence that a great revival is taking place.—J.M.C. June 14.

WARRAMBOOL.—The work moves along satisfactorily, especially that of the Bible School and gospel meetings. The Bible School attendance each Lord's day averages between 80 and 90 scholars and teachers. The gospel meetings have been very well attended. On June 13 three confessed Christ—two married women and one of our Bible School scholars. An afternoon and evening service set apart for the sale of gifts; a very satisfactory amount was raised for the renewal fund. We regret that Bro. Whiting and Sister Ward are very ill. Splendid meetings yesterday; at the morning service four were received into fellowship. The evening meeting was largely attended, and five confessed their faith in Christ.

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Sisters' Department

QUEENSLAND SISTERS' CONFERENCE.

The second annual Conference of the Sisters was held in the chapel, Ann-st., Brisbane, on Thursday, April 1st, commencing at 10.30 am. Sister Yorke led the sisters in the devotional part of our meeting. Psalm 139 was read, after which several sisters engaged in prayer. The business part of the Conference was conducted by Sister Mrs. Nightingale, in her usual able manner. Reports of the various committees were read, viz: Home and Foreign Missions, Bible Schools, Temperance, Hospital Visitation, Charities. Each report showed the sisters were doing their work earnestly and conscientiously; for this we are glad.

The Treasurer's report was most satisfactory, and showed the Executive had worked strenuously for both Home and Foreign Missions. Both committees have yielded a very satisfactory amount.

A resume of the year's work was given in the Secretary's report. The Executive had had seven business meetings during the year, all of which were well attended. The next business was the election of officers. Sister Moffatt was elected President, and Sister Mackay, Secretary. Sister Berlin, Treasurer, Sister Green, Sisters Helston and Stabe, Recording and Corresponding Secretaries respectively. At 12.30 p.m. the sisters adjourned to the lecture hall for luncheon, re-assembling at 2.30 p.m. Sister Moffatt conducted a brief devotional meeting, after which Sister Clark welcomed the visiting sisters. Sister Berlin responded on behalf of the visiting sisters. We were then favored with a solo by Sister M. Stabe, which was followed by the roll call of churches. The following responded: Brisbane, Bosph. A.M., Amnerley, Hawthorne, Rosewood, Ma Ma Creek, Zillmere. Letters of encouragement were read from sisters also at other also meetings. Letters from sisters: New South Wales and Victoria, from Sister Way, Vic, and Bro. Mulford, on behalf of the Federal Foreign Mission Committee. Minutes of morning session were read, after which Sister Richard favored us with a solo.

The retiring President, Sister Nightingale, gave an excellent address on "The Power of the Holy Spirit," which was highly appreciated by the sisters present. Bro. Way, State organizer, also addressed the meeting on the need of "Going Forward." He also commended the sisters on the progress they had made, and the work accomplished during the year. This brought a very happy and successful Conference to a close.—M. Helston, Secretary.

NEW SOUTH WALES.

There have been two Executive meetings held at the City Temple, Sydney, since Conference. The attendance has been good, and we are looking for an increase, as the sisters are desirous of doing more for the extension of the King's business. The May meeting was presided over by the President, and was mainly a settling of Conference accounts, and letters of thanks received and sent. It was decided to ask the General Conference to allow sisters to collect for Home and Foreign Missions from the churches; as that work had been taken from the Sisters' Conference for some length of time. A quarterly prayer meeting was arranged for, to take place at the City Temple on May 18. The Treasurer reported having sent £5 to the Belgian Relief fund as voted by Conference.

The June meeting was presided over by the President, Mrs. Gale. Mrs. A. Holmes led the devotion. The first business was the discussion with reference to the Sisters' Conference undertaking the collections for Home and Foreign Missions. Mr. Gale, Home Mission Secretary, was present, and intimated that the Home Mission collections by the collectors were on the decrease, though individual contributions were greater. He was not opposed to the suggestion, but was sure whether they would be favorable to giving the work into the sisters' charge, but was glad the matter had been brought up and a decision would

be sent later. Mr. Gale would suggest monthly payments. Mr. McMeekin, Rush, Clydesdale, and Collins spoke on the matter. A letter was read from the Foreign Mission Secretary, saying the Committee were favorable to the suggestions of sisters taking up the Foreign Mission collections. A meeting would be held at the City Temple on June 17th to further discuss the matter. The regular business was then given up. As Sister Morris was absent, there were no minutes. Mrs. Illingworth kindly took the minutes of meeting. Correspondence was received as read. The reports of superintendents were received.

Foreign Missions.—Mrs. Hindle reported that as Miss Fenkin was returning next month, a drawing for the meeting could be arranged for; also that £2/10/6 had been handed in for her Bible woman. A letter was read from Sister Filmer.

Prayer Meeting.—The superintendent reported quarterly prayer meeting held at the City Temple, May 18th. Mrs. Lea asked to be relieved from Prayer Meeting Committee. Mrs. A. Wood was appointed in her place. The next church to visit by the Committee was Marrickville on June 16th, 2.30 p.m. Sister Patter proposed that names of soldiers be read out at our devotional meetings, and special prayers be offered. Carried.

Hospital.—Superintendent, Mrs. Patter, reported having visited the various hospitals, and urgently asked for more assistance in this very important work of visiting the sick, especially Prince Alfred Hospital, distributing a large number of text cards and books. Newington was visited last month. Bro. Poole and a number of sisters were present, and distributed a large amount of good things to the old people, also to the Expanding, 16/25. Balance in hand, 3/5. A collection was taken up at committee meeting for this work.

Obituary.—The superintendent did not present. A vote of sympathy was expressed for Sister Farr, who has lost her mother, also for Sister Holderness and Bull, who are in mourning a similar bereavement. The death of our aged Sister McAlister, aged 97 years, was read.

Temperance.—Miss Hall said a meeting was to be held at Haddington the last Sunday in June. Mrs. Illingworth also asked for Temperance Committee's attendance at the Young People's Temperance League, on June 22.

Dresses.—Superintendent reported visiting the Home Dress. They were forwarding their maternity bag for Belgian women, and the class was progressing well.

Mission Study.—Miss Oldfield asked those who were interested in missions to attend her studio on Tuesdays for a mission study circle. This brought the session to a close.—M. A. Morris, Recording Secretary.

Y.M.C.A. at Mitcham Camp, South Australia.

Chaplain Captain E. W. Pittman, of Glenelg, writes:

"Seeing that so many of our boys are in camp, I feel sure it will interest parents to know just what is being done to help them, by that wonderfully successful organization, the Y.M.C.A.

"In the above mentioned camp Mr. H. Wheeler and his assistants are doing a great work. By carrying for the temporal needs of the men, his business methods are applied to the work, and a lever toward the great objective of the Association—the spiritual well-being of the soldiers. Between meals men can get well prepared, wholesome food at reasonable rates, served by men who are anxious to reflect Christ behind the counter.

"Provision is made for men to write letters, read magazines, play innocent games, and enjoy each other's society.

"In the spiritual side of the work Mr. Wheeler is assisted by some of the chaplains, and others will help as opportunity presents itself. Chaplain G. McGuire has a 'Bible reading' every Tuesday night, with hundreds of men taking part, and Chaplain Captain Donald McNichol conducts an evangelistic service every Thursday night, which is largely attended, and at which over a thousand men have expressed a desire to accept Christ as

their Commander-in-Chief. I have the privilege of assisting in a small way, by instructing a class of men who are willing to become Bible Class leaders on board of troopships.

"The work of the Y.M.C.A. is, of course, not confined to South Australia, but its operations extend to all the camps, at home, in Egypt, and at the front, and the letters from the various secretaries are full of interest and encouragement.

"A 'shilling fund' has been started in order that this work may be continued, and, if any of the South Australian members who have boys at the camp, or at the front, would like to have a book of 20 coupons, and collect 20/-, either Chaplain Captain Currier, or I will arrange to send them one, and the money can then be sent to us, and we will see that it is handed to the Y.M.C.A.

"Brethren, this is a work that ought to appeal to every member, and those associated in any way with the churches, and I am sure that, with the co-operation of the Chaplains, the organization will be able to do even greater work if it has your practical support."

Geo. T. Walden.

Captain Chaplain Geo. T. Walden was accorded a magnificent farewell on Thursday, June 17th, at a dinner, Currier's, of 100 of our best business and professional friends in Sydney. The Attorney-General, the Hon. D. R. Hall, presided. The chairman in his speech said it was the manliness and brotherliness of our brother's character that had won for him the abiding esteem of all with whom he has come in contact. No man ever went to Geo. T. Walden for advice, and came away without it. The large-heartedness of the man was illustrated when he announced that the purse of sovereigns presented to him last night would be devoted to securing comforts for the brave soldiers whom he is accompanying to the front. Those who really know him expected nothing else. Listen to the lines he has set before him in the great work that he is doing.

"Have you bettered the soldier's lonely span?
Have you brightened the way he trod?"

Perchance, when he sees the love of man
He will trust the love of God."

Already, Chaplain Walden's fame and sterling personality has made him beloved of the men in camp at Liverpool. Of this, his chief, Col. Chapman, gave ample testimony in his soldierly speech, and, as one speaker put it, if ever there was a man specially fitted by God for a particular work, then Geo. T. Walden is fitted for his. Here is an extract from our brother's speech:—"The men of Australia are brave, but the women are braver. The inspiration to the heroic charge of Gallipoli came from the mothers who gave their sons. I hope to live to see every town in Australia with a beautiful monument inscribed: 'To the mothers of Australia who gave their sons to their country in the years of the Great War.'"

The prayer of his hosts of friends will be that Captain Chaplain Walden and his dear wife and daughters may all be spared to meet again in this land where there is no war. "Farewell! God speed!"—A. J. Hutchinson, Sydney, June 18, 1915.

"A Key Prophecy."

Errata, in issue of May 29, Page 324, middle column, ninth line from top, should read, "that it is the Messiah who is," etc. Inside column, sixth line from bottom should read, "set out," "sent out." Page 325, middle column, sixth line from end, should read "whole world," not "earth."—T. J. Bull.

A correspondent asks, "Should not the loaf be whole when it comes to the Lord's table, and not broken in pieces?" Separating the question of validity from that of appropriateness, we think it much better that a whole loaf be used. Such a consideration, more truly represents the body of our Lord which was given for us, and better harmonises with the thought of the unity of the church, of which somehow the Supper speaks (1 Cor. to 17).—J. L.

Obituary.

MUNZEL.—By the passing away of Mrs. Mary Munzel, on May 25, 1915, the church at Bendigo has lost one of its oldest and most highly esteemed members. Almost thirty years ago Mrs. Munzel was baptised by Charles Wait in the Temperance Hall, Bendigo. Since that time until her decease she was a most regular attendant at the Lord's table; even when through sickness and physical weakness it was difficult for her to venture from home, she was to be found at her accustomed trust with her Lord and Saviour. Our sister had a long service in good deeds in the Dorcas Society, and in the various auxiliaries of the church. She was the beloved wife of Edward Munzel, contractor, and leaves a family of six daughters and three sons. Some of them, viz, Mrs. W. Delne, Mrs. H. Sims, Mrs. T. H. Eames, and Mrs. W. Hoy, are connected with the church in various parts of the Commonwealth. Miss Olive Munzel and Mrs. H. Sims are in the Bendigo church. C. R. Mitchell and Dr. Cook conducted the funeral services and the memorial service, and referred to the loving zeal and noble example of Christian gentleness and fortitude of Mrs. Munzel. Our sympathy is sincerely proffered to the sorrowing loved ones. "God's finger touched her, and she slept"—C., Bendigo, Vic.

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ARTHUR J HOLDSWORTH,

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From the Field.—Continued.

The church is now in a healthy condition, and everything is favorable for an aggressive and progressive work.—W. L. Jones, June 20.

BURNLEY.—On June 8 the church gave a social to Bro. and Sister Rutledge and family, and took the opportunity of presenting them with a nice tea set and set of glasses as a small token of esteem for their good service to the church. They also made a presentation to Bro. J. Williams of an illustrated Bible and pocket book. A splendid programme was provided. R. C. Edwards presided. On Wednesday Bro. Wiltshire, from the China Inland Mission, gave a splendid address. On June 13, Sister Metcalf, from Hawthorn, was received into fellowship. All meetings were well attended to-day. Bro. Henderson delivered helpful addresses.—J.A.C., June 20.

MALLEE CIRCUIT.—Meetings were well attended yesterday. Bro. Hovey, who recently underwent an operation, is still seriously ill, and is now suffering from pleurisy. The struggling cause at Danmunkle has suffered further loss by the removal of Bro. and Sister Davis and family, for Queensland. We extend our sympathies to Sister Hovey, whose brother recently died; to Sister Mills, whose brother has been killed in action; and to Bro. Reynolds, whose nephew has also been killed at Gallipoli.—W.G.C., June 14.

MELBOURNE (Swanston-st.).—One confession on June 6, J. J. Franklyn preaching. All services on June 13 were well attended. In the morning Bro. Franklyn continued his present series ("Mountain Peaks of History"), and gave an interesting address on the Jewish Sabbath. At the Bible School, nearly 50 signatures were attached to the Kitchener Patriotic Abstinence Pledge. To a crowded evening audience, Bro. Franklyn delivered a stirring anti-liquor address under the title of "Britain's Greatest Foe", after the service many more added their names to the Kitchener Pledge. We had three baptisms on Wednesday, June 10th. Good meetings again on Sunday, June 20th, when our visitors were Sister Mrs. Harward, from Sydney. Active preparations are being made for the church's jubilee in November.—Stanley Wilson.

NORTH FITZROY.—Splendid meetings are still the rule. The chapel was comfortably filled on Sunday night, when four decided for Christ. A collection taken up for temperance work on Sunday, 14th, amounted to £4/10/. An appeal on behalf of Red Cross work at the close of the same service resulted in a magnificent response being made both in regard to gifts of money, material and work. To supplement this, a concert is being organised, and offerings taken up alternate Sunday nights.—J.B.

NORTHCOLE.—We celebrated our Bible School anniversary on Lord's day, June 6th. Bro. Wilson, from Cheltenham, exhorted, and also spoke to the children at the afternoon meeting. Both addresses were much appreciated. Bro. Haeger preached to a crowded audience at night. On Wednesday, June 3rd, the demonstration took place. Our building was packed, and the scholars rendered a splendid programme. The singing of the children was a feature of the anniversary. Since last report two have confessed their Saviour, and three have been received into the church.—R.C., June 20.

MARYBOROUGH.—During the last two weeks Bro. Haeger has been visiting in this circuit. On Thursday, 10th, he addressed our Y.P.S., speaking on "Our Duty to the Church." On Thursday, 17th, he conducted a gospel meeting, and also preached morning and evening to-day, he being giving the children an interesting talk at the Bible School. On Monday, 14th, we had Bro. Ennis with us, first at tea, at which the Bible School teachers and others interested were addressed on some phases of this important work, and afterwards on the same evening, he conducted a gospel meeting. His subject was "He must increase and I must decrease." Each of the addresses was greatly appreciated. The church is the better for the visit of these two brethren. Every depart-

ment of the work is full of promise, our evening meetings being particularly fine.—A.P.A.B., June 20.

FOOTSCRAY.—Good meetings at all services to-day. C. Lang, from Carnegie, exhorted. The Senior Bible Class and Bible School were well attended. Our kindergarten had 27 present. Sister Lewis is ably assisted by Sister Upton. The newly formed "Brotherhood" is securing new members at every meeting. Our object is the erection of a room for the kindergarten class. On Monday, 14th, the Senior Endeavor paid a visit to St. Kilda, supplying the programme. Bro. Whelan spoke. At the half-yearly meeting of the Footscray and Yarraville Endeavor Union, Bro. Whelan and Bro. H. Saunders were elected president and vice-president for the ensuing term. To-night Bro. Whelan spoke on "The Confession," and seven young ladies responded. Last Sunday a young man came forward and was baptised the same evening. He later left to join his regiment. Two of our young men have now gone to the front. Bro. Clark and Bro. Jones.—A.T.J., June 20.

BALLARAT.—The mission at Ballarat is moving along nicely, in spite of inclement weather. There were confessions every night for the last five nights; seven to-night (Monday); eleven to date. Bren, Saunders and Clay are in great form.—H. P. Leng.

PRAHRAN.—On Wednesday night, June 16, a Foreign Mission rally was held in the chapel. The visiting speakers, Bren, F. M. Ludbrook and J. C. F. Pittman, gave fine addresses. Our meetings on Sunday were all good. Ten new scholars in the Bible School. At night Bro. Gerdon preached on "Glorious in the Cross." The building was full.—A.F.M., June 21.

CARLTON (Lygon-st.).—Inspiring meeting at the breaking of bread. S. G. Griffith excelled himself in his address. We enjoyed the fellowship of Sister Espulser, from Paddington, N.S.W.; Bro. and Sister Magner, from S.A., and Miss Edie Craigie, who has been absent for some time. The presiding brother made special reference to "The Good Way," the names of the young men of the church who are at the Dardanelles, and others who are in camp, were mentioned. Then T. W. Smith led in prayer, commending these to the care of our heavenly Father, and asking for a speedy and righteous conclusion to the struggle. S. G. Griffith spoke at night on "The Apostles' Creed."—J.M.C.

SOUTH MELBOURNE.—On Thursday, June 10, we held our church anniversary social. Bro. Clay presided. The programme consisted of musical, social, and exhortation items, also short addresses, by several of the church officers. There were 120 present, and we had an enjoyable time. On Lord's day, 13th, we celebrated our church anniversary with good attendances. T. Cosgriff presided, and Bro. Clay exhorted. At the gospel meeting a record number was present. A great number of strangers attend our meetings.—F.C., June 21.

FAIRFIELD PARK.—Since last report, meetings both morning and evening have been fair. Several of our young men have come to the front. Bro. T. H. Boyd, son of Bro. Boyd, one of our deacons, has been wounded, but not severely. On Tuesday, 15th, the Bible Class had a social gathering, about 45 being present. The evening was spent in games, songs, and recitations. As Bro. Hibbard will be on a visit to the country for two weeks, June 29 and July 4, Bro. Brough will take his place.—F.P.

EMERALD.—Good interest in being shown in all meetings, especially Bro. Garnett's Bible Class, in connection with which he is running a question box. Last Lord's day evening, at the close of a splendid address by Bro. Garnett, three young men confessed Christ.—H. J. Legg.

CARNEGIE.—On Lord's day morning we had a fine, practical exhortation from R. C. Edwards. In the evening C. R. Hall spoke to a fair gathering. The church intends to hold special services next Sunday in connection with the Y.M.C.A. movement.—D.G., June 21.

STAWELL.—To-night we held a temperance service, the subject of the address being "Follow the King." Forty-six signed the Kitchener Pledge. Twenty-six of these were signed for total abstinence for life. A young man confessed Christ. Bro. Payne went to Ararat (18 miles) by bicycle, and conducted a service there.—H. B. Robbins.

BOORT.—Fair meetings all day to-day, which was the second running of our Bible School. In the afternoon the prizes were distributed by Bro. Oldfield, who also gave an interesting address on "Light Bearing." Sixty were present, and three new names were enrolled for the kindergarten, which now has a membership of 25. A review of the past two years shows that the Bible School increased from 25 to 78 members. On Sunday last the young lady who previously confessed Christ was baptised. We hope to be well represented in the coming Bible School Union examinations.—S.G.L., June 20.

SWAN HILL.—Yesterday was Mothers' Day for us. The gospel meeting was a very large one. The young ladies, led by Miss Lily Ward, presented each mother with a pretty bouquet. Miss Alice Howlett gave "Memories of Mother" as a solo. A young woman confessed Jesus as the Christ. The work will continue to progress favorably. We regret that Sister Miss Douglas is unwell.—D.A.C., June 21.

ULTIMA.—Our hearts were gladdened yesterday by the fine meeting in this township. A pleasing feature here is the number of young men and women who attend the services. As we are growing, the need of a home of our own is much felt. One good brother has offered us an adjacent right in the centre of the main street. We trust to see a building on it very long. An invitation has come from Waitchee, twelve miles north of this place, inviting us to conduct public meetings. At present no religious meetings of any sort are held. To assist, the trustees of the public hall are willing to let us have the hall free of charge. The evangelist is to visit and report. This district abounds with such opportunities; but for the lack of evangelists we cannot enter.—D.

HORSHAM.—We have splendid meetings. Last Sunday night one woman made the good confession. To-night one young lady, a young girl, and a man made the good confession. Bro. Combridge is doing a magnificent work. In every department great progress is being made. The sisters have a sewing meeting twice a week, making suitable articles to dispose of, and thus help our coming mission.—A. E. Gallop, June 20.

GEELONG.—We are glad to report that Bro. Gerrand, who has been in hospital for some weeks, was able to leave for home last week. The Ladies Aid Society is very busy working for the Red Cross. Four who had confessed Christ were baptised after the mid-week prayer meeting on Thursday. Another fine social was held on Saturday, June 19. There was a large gathering on Lord's day morning; Bro. Chandler exhorted; the four received the right hand of fellowship; gospel meeting was packed. Bro. Chandler preached. Four young women made the good confession.—W. H. Lang, June 20.

IRIM.—Encouraging meetings to-day. At the afternoon service Bro. White delivered a helpful and appreciated address. In the evening he held a young men's temperance service. Special invitations were sent to the young men of the district, the most of whom responded. The sisters have formed a Women's Mission Band, with Sister Jones as president. Most of the sisters have expressed their intention of joining. The first meeting is to be held in July.—W. G. Combridge.

NORTH CARLTON.—Great temperance meeting last Sunday evening. Bro. Williams spoke to an intensely interested audience upon the subject, "Why Drink?" and closed with a stirring appeal to those who had not already done so to sign the Kitchener Pledge and to accept Christ as their Saviour. At the close of the meeting the secretary of the new Band of Hope (which is progressing very favorably) had the pleasure of making the pledge of ten or twelve persons.—E.J.K.

Here and There

Remember Foreign Missions and July 4.

J. Whelan's address now is 31 Lynch-st., Footscray, Vic.

The Federal Treasurer acknowledges receipt of £13 from Horn-by church towards G. T. Walden Equipment Fund.

The mid-winter vacation of the College of the Bible commences to-morrow. Classes will resume on Wednesday, July 7.

The Bible School continues to grow at St. Ann and Vic.; in this and in the other departments of work Bro. and Sister L. Johnston are doing fine work.

There were two confessions in the Maryborough, Vic., district during the recent visit of the Home Mission Secretary—one at Bel Bet, and one at Dunolly.

Gifford Gordon will celebrate the first anniversary of his Prahlan ministry on Sunday, July 4. He is aiming to make it a red letter day for the church, and would be glad to see former members and friends.

The brethren in the Maryborough, Vic., circuit appreciate the preachers working with them—L. Larsen, and H. Roy Coventry, very much. It is good when churches stand by the brethren devoting their time to the Lord's work.

J. Whelan is having a successful time with the church at Footscray, Vic. Last Lord's day evening seven adults responded to the gospel invitation. This makes twenty-four confessions for the four months of our brother's labors in this place.

On July 4th, we can show our Christian patriotism by doing our best to send the gospel to some nations who yet know not God, and thus the time will be brought nearer when the knowledge of the Lord shall cover the earth as the waters cover the sea.—R. Harkness, S.A.

For several years Bro. J. Beasy kept the Sunday School open at Dunolly, Vic., when there were only four scholars attending. He now has the joy of seeing as many as twenty-seven in attendance. Men who stick at their posts are sure to receive the reward of faithfulness.

The New South Wales Home Mission Treasurer had a glorious experience on the 15th of this month. On that day he received seven contributions amounting to £435/1/7. It would be a good thing if he received a like sum on the 15th of every month. There is need for it.

Chaplain Captain Pitman will be glad if any young man who has enlisted, and has been an active worker in any of the churches, will meet him any Monday night, at 7.15, in the Y.M.C.A. Bible Class tent, Metcham Camp, South Australia. He is in need of leaders for Bible Study groups on board the transports.

J. Pittman, 15 Hornby-st., Windorf, is doing the work as lay-preacher, under the Victorian Home Missionary Committee. When members and friends from any of the churches enter any of the Melbourne hospitals, secretaries and preachers would be helping if they would send word to Bro. Pittman.

The article on "Things Worth While" was written by Bro. Gore for reading before his brother preachers. It represents the views of one of the ablest and most loved servants of God associated with our Australian churches. As such it will have a special interest for all, even for those who may hesitate to accept all its conclusions.

A. E. Bailey sends the following telegram:—"Ballarat mission progressing well. Four confessions to Sunday night. A. G. Saunders addressed meeting of one hundred and two at Adult Bible Class. W. H. Clay splendid leader and soloist. We are expecting a great time next week; hope to have twenty former members present reunion, June twenty-eight."

A brother is anxious to obtain some copies of the "Christian." The dates are—1913: April 2; July 3, 10, 17; November 6, 13, 20; January 24; July 16, 23, 30; August 27. One copy of each of the above issues is desired. Should any readers be able to oblige, their response would be much appreciated. The papers may be sent to the Austral. Co.

A glom was cast over Lygon-st. church when it became known that Alf. McColl, son of J. McColl—an esteemed member and deacon of Lygon-st., and reporter for the "Christian," had been reported amongst the "missing" from the battle front. We sincerely trust that ere long some satisfactory report will be received which will relieve the suspense and anxiety of the parents and friends. Brethren everywhere should pray for the many whose hearts are sad. The "tre that binds" should be manifest now as never before.

Extensive preparations are being made for the School of Methods at Geelong, which commences on June 28. Bren. Main, Knott, Hagger, Wilson,

F. G. Dunn Memorial.

Our Federal Conference has decided to appeal for funds to establish a Scholarship in the College of the Bible as a memorial to our late editor.

The Victorian Executive, to whom this matter has been entrusted, has forwarded a letter to the churches, presenting this proposal to them.

It has been felt that such a tribute would meet with universal approval, and that the form it is intended to give to it would be acceptable to all.

We trust that there will be a cheerful and generous response.

On behalf of Federal Conference,

R. C. Edwards.
J. Pittman.
A. Mills.
R. Lyall.
C. Hardie.
W. C. Craigie, Treas.
H. E. Knott, Sec.

and Ennis will go down from the city, and Bro. Chandler will also have an important part in the work. We hear of several from Ballarat and other nearby towns who intend spending the week at Geelong in order to attend the lectures. It is also expected that a number of teachers from schools of other religious bodies will be in attendance. The school is open and free to all.

Very helpful Foreign Missionary rallies have been held in and about Melbourne during this week. Rallies will be held during the coming week in the chapels of the following places:—Tuesday, 29th, Brighton (speakers: W. A. Kemp and S. H. Mudra); Wednesday, 30th, Northcote (Miss Thompson and W. L. Ewers); Wednesday, 30th, Hawthorn (G. D. Vereo and S. G. Griffith); Thursday, July 1, grand final rally at Lygon-st. chapel (Miss Thompson, R. Lyall and H. A. Procter). Meetings all commence at 8 p.m.

The Victorian Bible School Organizer has visited the schools at Mildura and Merbein. In each place good work is being done under difficult conditions. At Merbein it has been decided to form a Home Department of the Bible School, thereby adding to the number engaged in systematic study.

During the visit of Bro. Ennis to Mildura a teachers' conference was held. His meeting presided over by the Presbyterian minister, was attended by seventy people, including workers from the Presbyterian, Methodist, and Salvation Army Schools.

The next monthly conference of Victorian Bible School Workers takes place on Monday next, June 28, at Swanport, Vic. The subject for discussion is "The Home Department," to be introduced by J. C. F. Pittman. It is claimed that by the formation of the Home Department the membership of the schools will be considerably increased, and large numbers be led to regularly study God's Word. Let every Bible School send some representatives to this meeting, and so get to understand the plan.

A Brotherhood has been formed in connection with the Churches of Christ in South Australia. A team consisting of L. W. Baker, J. E. Thomas, W. C. Brooker, and Geo. P. Cuttriss, will conduct a campaign wherever practicable in the interests of this new movement. The object of the Brotherhood is the making of true manhood—spiritually, mentally, socially, and physically. A monster men's meeting in connection with the forthcoming conference of the churches is contemplated. In view of the proposed earlier closing of liquor bars in South Australia, and the critical times through which we are passing, the time is opportune for an aggressive work amongst men. Geo. P. Cuttriss, Hindmarsh, has been appointed secretary of this new movement.

Roll of Honor.

The following are names of members of Churches of Christ who responded to the call of King and Empire, and whose names have appeared in the casualty lists. We are dependent on secretaries and preachers for our information. We shall be glad if these will help us to do honor to those who have counted not their lives dear as compared with honor and duty.

KILLED IN ACTION OR DIED OF WOUNDS.

Bro. Mc-Flatt, City Temple, N.S.W. (at Rabaul).
E. Cheal, Paddington, N.S.W.
J. Marlett, Hawthorn, Vic.
Corporal Cyril Burden, Ascot Vale, Vic.
J. Twining, Ascot Vale, Vic.
G. R. Hughes, Williamstown, Vic.
D. Gardner, Lygon-st. Vic.
Victor F. Hunt, Wamboony, S.A.
Victor Laphrore, Grote-st., S.A.

WOUNDED.

Lieut. J. Whitelaw, Hawthorn, Vic.
Janet A. King, Kyrenon, Vic.
J. Millis, Brighton, Vic.
Serge. J. C. Moller, Semaphore, S.A.
James Arrott, Luncheon, Tas.
Bro. Simons (Ambulance Corps), Mile End, S.A.
T. H. Boyd, Fairfield Park, Vic.
Albert King, Hawthorn, Vic.
Bert White, Mt. Stang, Vic.
Serge. W. M. Edwards, Enmore, N.S.W.

MISSING.

A. McColl, Lygon-st., Vic.

COMING EVENTS.

JULY 1 (Thursday, 8 p.m.)—Lygon-st. chapel, Grand Final Foreign Mission Rally. Speakers: Miss M. Thompson, R. Lyall and H. A. Procter. Special musical items by Lygon-st. choir. All heartily invited.

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June 27 to July 3—CHRISTIAN ATTRIBUTES.
Keeping Peace. Matt. 6: 25-34.

The Great Deliverer. Exodus 14: 1-31.
Refuge. Psalm 91.
Restraint. Job 33: 14-30.
Comfort through trust. John 14: 1-17.
Comfort through love. John 14: 18-31.
Triumph. Romans 8: 28-39.

Prayer.

"The present day is not favorable for meditation, and on that account we need it more. It is the most essential exercise of busy times, and of a crowded life; for, while those who live leisurely may, if they will, float on the tranquil waters which are ever moving towards the infinite sea, they who live under pressure may, apart from meditation, fall out of touch with the stream, and spend their strenuous days in pursuing vanity and arriving nowhere. I think I may best describe meditation under an image. Many of the astronomical discoveries of recent times have been made by means of photography. A prepared plate is laid in the base of the telescope, and the glass, turned towards the desired point in the heavens, is kept by clockwork in the right position, while the globe on which it rests is steadily revolving. By its own light the heavenly body records itself on this artificial retina, and things which the human eye cannot see, are faithfully photographed and opened to leisurely inspection. In the same way the soul can subject itself to the quiet contemplation of heavenly things, and adjust its motion to those sublime revolutions of spheres which, in times of feverish excitement, are forgotten or ignored. God, the soul, the purpose of existence, the proper objects of desire, the mission which moves and works in the universe towards the splendid goal, and the means by which our rapid and fitful lives can fulfil their purpose in harmony with the Divine idea, are realities which never can be grasped in hazy glances or by feverish guesses; but by a process which God Himself maintains very quietly reveal themselves to those who wait upon him, and read their soul through visionary outlines in those who have learned to meditate."—R. F. Horton.

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