

For Whom Have We a Message?

A short article entitled "A Platform Announcement," which appears on another page, suggests a line of thought which may be introduced by the above question. As disciples of Christ, we claim to have a mission. We are wont to speak much and oft of "our plea." For whom is that plea intended? What is the sphere of our labors? To whom shall we go?

While there are some to whom such inquiries will seem to be superfluous, yet there are not wanting signs that a clear statement of the scope of our mission is desirable. We must perforce take the view that, if "our plea" be a plea for Christ, for putting him in his rightful place, then the plea is world-wide as the scope of the gospel itself. We have not the slightest desire to represent a plea which is more circumscribed than this. A brief statement will show the position we take up.

1. Just now we are concentrating our thoughts on the unevangelized regions of the earth. We have, all will agree, a message for the Christless heathen. There are millions who, nearly two thousand years after the crucifixion of Jesus, have never heard that the Son of God loved them enough to die for them. That fact constitutes a challenge to a people who seek to restore the characteristics of the primitive church, for the early church was almost above all things missionary. The disciples of New Testament days were convinced that in the gospel they had the cure of the world's ills and the only hope of men. There is nothing more primitive or more Christ-like than the taking of the message of the Cross to the lost of heathendom. None, except a few who have studied comparative religion to that degree which makes them reprove the zealous heralds of the Cross for daring to speak of the inhabitants of the enlightened East as heathen, are likely to dispute our mission to our fellows without God and hope. The foreign missionary may have, as others cannot, the thrill which Paul had when he proclaimed the message where Christ had never before been preached. He wished to build on no other man's foundation. Pioneer work is hard, but it is inspiring, too.

2. The home land needs our plea. Thousands in it are as truly without Christ as are the people of Central Africa. We speak of

Christian nations; but in the strict sense there are none such. The Christianity of a large proportion is merely nominal, and very many make absolutely no profession. There are victories to be won in Australasia. It should be our great endeavor to reach the open rejecter of Christ, to raise the fallen, to rescue the men who are most in bondage to Satan. It will generally, we think, give a preacher a greater joy, infuse into him a deeper faith in the gospel's power, if his message bring such to Christ, than if it merely attract to him and lead into a clearer light those who for long have been believers in and lovers of Christ. Once again, the preacher has the satisfaction that he builds on the foundation of no other.

3. We cannot stop here. In a particular sense, even in our country,

... "some have never heard
The message of salvation from God's own Holy
Word."

Alas, there are many who have such an inadequate message that Protestants generally consider they have a special right to evangelise them. Take the great Roman Church, for example. There is no Protestant who will frown upon efforts to win the Roman Catholic to a purer faith; he will praise the effort to win such as showing evangelical zeal, and not rebuke it as an ill-judged attempt at proselytism. Yet through the centuries the Church of Rome has stood for great truths; it has produced some of the world's greatest saints. In spite of this, however, we see how far removed its faith and practice are from those sanctioned by God. It errs in fundamental matters. It makes the Word of God void through its traditions. Its Mariolatry, its saint worship, its pretence of church authority, its alleged infallible pope, its sacrificing priesthood, and a score of other things, are warrant enough for our claiming the right to enter on evangelistic work despite the representation of Rome. All Protestants agree in this.

4. What of Protestantism itself? Have we no message for it? Hitherto we have acted on the supposition that we have. There is not the slightest reason for thinking that we were wrong in this. Very many of us came to our present position from the various churches. It may be that as years go by a less proportion will thus come to an advocacy of the plea; but surely it will never

be illegitimate to make an appeal to those in the denominations to adopt an unsectarian position. We can make this appeal without asking any to give up a fraction of truth or light already possessed. We do not treat any man as irreligious because we show him fuller light from God's own Book. We have heard of a few preachers among us who say they have no message for Presbyterians. Well, we with many others can thank God that worthy preachers did not withhold the light of the primitive gospel in all its fullness and simplicity merely because we happened to be counted as Presbyterians. If we have not such a distinctive message as will justify us in calling to the primitive faith and life those godly men and women who would be glad to learn the will of Christ in fuller detail, then many of us ought never to have left the church of our fathers. If we are simply a church amongst churches, we are guilty of the sin of division. But, if it be the case—as of course it is—that an unsectarian position may be reached by a return to primitive Christianity, then, in proportion to our faithfulness to the Bible, we were and are abundantly justified. We shall never apologise for calling Protestant or Catholic to a close adherence to the Word of God. Especially at the present day, when a divided Protestantism has reached the comparatively lofty state of recognising the sin of division and of earnestly desiring Christian union, we should be alike untrue to the Lord and unmindful of the best interests of our fellow believers if we withheld from them the truth that the Christ, the Head of the Church, who prayed for unity, did not leave his people without a basis. Protestantism says, "We plead for the union of God's people." To this we add, "On the basis revealed in the New Testament," and quote Eph. 4: 4-6.

5. There are some bodies of Christians to whom we are more closely related than to others. For instance, it is the longing of our hearts that our Baptist brethren and we may present a united front to the world. Have we any message for such? Does the suggestion that we have even remotely appear to unchurch them? It is ridiculous to declare that it does. We affectionately entreat such brethren to join with us in a united effort to win the world for Christ, to lay aside a denominational position and

name, to put the ordinances of the Lord's appointment in the place in which he would have them. Not even for the sake of union can we give up the Lord's appointments: were they ours, we might compromise; but his truths are a sacred deposit to be guarded, not given away.

6. Lastly, and by no means least, every preacher of the plea has a mission to every brother who is in fellowship with him. The preacher delivers a full gospel message. The success of the gospel involves "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We all sin and come short of God's glory: the preacher has a message for us. Primitive Christianity means both faith and life: not one of us has perfectly lived up to the plea. A plea for union is not merely one for those in rival churches; it is primarily one for unity and harmony amongst those who belong unquestionably to the "one body."

For whom have we a message? For the last man on this earth. We must in loyalty to Christ preach the gospel to every creature; imperatively we must speak the truth in love.

Editorial Notes

A Final Word.

This paper will reach many afar the offering for Foreign Missions is taken on July 4, but it is not yet too late to assist. The peculiarity of Christian mission work is its constant growth necessitating an ever increasing expenditure. Every step forward makes another imperative. Missionary work like bicycle riding requires constant motion. We cannot stand still. We would not if we could, but we have no choice. We must go on or go back. With the prospect of a bountiful harvest the Lord is stimulating us to renewed sacrifice. Whether the bugle shall sound an advance or a retreat depends upon our response to this year's appeal. There should be those who give their cheques for £25, £50, or £100, and they are sadly needed, but after all it is the great rank and file, with their smaller amounts, on whom we must chiefly depend. A collection in every church with a contribution from every member is the aim, and if to this we add the ideal of a genuine sacrifice on the part of each contributor we shall have a record offering in spite of the financial depression. Our isolated members should make a special point of having fellowship in this offering. There are so many patriotic appeals just now that there is danger of this appeal to come to "the help of the Lord against the mighty" being overlooked, and our Foreign Mission work receiving a serious set-back.

Now is the time. Let all the people say Amen.

Early Closing in South Australia.

The complete figures of the vote taken on March 27 in connection with the early closing of liquor bars in South Australia are at length available. 100,418 voted for closing at 6 o'clock, and 61,362 for 11, while 14,757 voted for different hours between. There were, therefore, 115,175 opposed to the present hour, 11 o'clock, as compared with 61,362 in its favor. But, as anticipated, the drink party announce their determination to fight the will of the people. They have issued a protest that the referendum was illegal, and contend that it means the ruination of those engaged in the various branches of the business, including brewers, spirit merchants and wine growers. Before the poll we were repeatedly assured that early closing would mean drinking at home and sly grog selling to such an extent that there would be a material increase in the consumption of liquor. Truly the legs of the lame are not equal. As they have considerable influence in Parliament, where some of the members are peculiarly interested, there is every prospect of a lively discussion. It is scarcely thinkable that the emphatically expressed will of electors should be thwarted, but if it is not, there will be no blame attachable to the advocates of drink, who are prepared to use every legitimate and illegitimate means to prevent this moderate measure of reform. The whole business is so utterly vile that the only efficient means of dealing with it is to wipe it entirely out. Should the drink party, by any chance, hinder the will of the people becoming law they may expect such a storm of indignation as shall not only relegate unfaithful legislators to obscurity, but shall imperil the very existence of the traffic.

Inventions and War.

A prominent factor in the war is the practical application of scientific invention. The great battles are largely fought in the laboratory and workshop, and the contest is, to an unprecedented degree, one of inventive genius. Had the war taken place twenty-five years ago, it would have been fought on land and water, but now it is also aerial and submarine; while powerful explosives and machinery for conveying enormous projectiles over almost incredible areas, to say nothing of death-dealing gases, prepared and distributed with wondrous ingenuity, play a prominent part in the conflict. Had the war been delayed another twenty-five years, imagination simply fails to conceive what engines of destruction might be evoked through the perverted brain power of scientific attainment. If for no other reason it may well be hoped that this is the last great war. It is true that progress has also been made in the treatment of wounds, and antiseptic and sanitation methods, so that the loss of life is not so large as it would be under old arrangements, but this does not nearly compensate for the enormous loss in

the advancement of scientific killing. What a different world this would be if the wonderful abilities of men, now devoted to the production of armaments and all their death-dealing accompaniments, were concentrated on the enlightenment, the elevation, and the happiness of humanity!

Liberty and Loyalty.

It is possible to have a wrong conception of religious liberty. It is true that as a people we stand for liberty, but we also stand for loyalty. There is no necessary conflict between the two. In fact they are, when rightly understood, inseparably connected. Loyalty to the truth makes us free. While, then, we have liberty, we must not be disloyal. The largest national liberty to-day is compatible with loyalty to the British Empire, and the truest religious liberty is that bounded by loyalty to revealed truth—to the kingdom of God. The danger to the Empire is when men in their plea for liberty cease to be loyal, and the danger to the cause of Christ is when his avowed subjects in their plea for intellectual liberty practically lay aside their loyalty to their King. At this time of national stress any expressions favoring of disloyalty are rightly viewed with suspicion. In like manner, we should in the great conflict between the powers of Christ and Satan view with suspicion any utterance calculated to weaken faith in Christ as the Son of God. Our fellow citizens of German descent who even preserve silence in respect to loyalty, meet with condemnation, as it is very naturally considered to be the time for open avowal of confidence in and allegiance to the British throne. Attempts are being made to destroy the influence of the teachings of Christ, and this is not the time for his followers to be silent. The great verities of our faith, such as the miraculous birth of Jesus, the wonderful works of his life, his atoning death, bodily resurrection and ascension into heaven, are being assailed under the plea of liberty of intellect, and it behoves every true and loyal subject to speak with no uncertain sound on these topics. Faithfulness to our position demands no less, and the teacher or preacher who is silent must expect to be regarded with suspicion. It is not the open opponent of Christianity who is to be feared, but the man who, while they name his name and wear his uniform, yet betray Christ with a kiss. It is a question whether Britain is not suffering to-day because of her leniency with the enemy, while enjoying the benefits of her liberty and hospitality, were plotting her ruin. But there is no question that the church of God has suffered, and is suffering, through the unavowed antagonism of those who, while professing to be the subjects of the King, are quietly and insidiously weakening the faith of others in his deity and atoning sacrifice. This is a time when men should not only abstain from openly opposing the plain teachings of Scripture, but when they express their profound conviction of the truth of its testimony.

Seventh Day Adventism Answered.

Being an Enquiry into the Relationship of the Lord's Day to the Sabbath.

Len. D. Gilmour.

The Sabbath was a day in which it was decreed by the divine Lawgiver that "Thou shalt not do any work;" and this stringent law was applicable, not merely to the free family, but also to their bondservants and cattle; and was an incorporate part of the old Mosaic dispensation.

Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18); but it must be kept in mind that he was speaking to the Jews; and even supposing he referred to his second coming, and the end of time, it would not apply to us Gentiles, for the law was never delivered to the Gentiles, and "sin is not imputed where there is no law" (Rom. 5: 13). However, he had stated in the previous verse that he had already come "not to destroy, but to fulfil the law" (Matt. 5: 17).

It is quite evident that there were persons who made the error of the Seventh Day Adventists very early in the history of the Christian church, for we read, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised and keep the law; to whom we gave no such commandment" (Acts 15: 24), and what is required of a Christian is specified in verses 28 and 29.

The Jewish Sabbath extended from sundown Friday, to sundown Saturday, and we venture to assert that the Seventh Day Adventists no more keep that day in either the spirit or letter of the law than do the Jewish people at the present time. Yet "whoever shall keep the whole law, and yet offend in one point, is guilty of all" (Jas. 2: 10).

These people quote Alexander Campbell: "If it be changed, it was that august person changed it, who changes times and laws *et cetera*." I think his name is Dr. Antichrist.

This is quite true, for as a matter of fact it never was changed, but came to an end with the fulfilment of the old dispensation, and had no binding power upon Gentile Christians, who were "dead to the law" (Rom. 7: 4-6).

The knowledge that the Church of Rome has made certain claims as to having changed the day, and is used a number of bulls and decrees affecting its observance, proves nothing beyond the well-known arrogance and presumption of the Papal See.

Sabbath, although a heathen term referring to the day upon which the sun was worshipped, holds for us who are followers of Jesus Christ another and greater significance; for on that day Jesus Christ, the "Sun of Righteousness," arose with healing

in his wings (Mal. 4: 2), and by that act of resurrection was declared the Son of God (Rom. 1: 4).

It is a peculiar and potent fact that he repeatedly appeared unto his disciples on this day (see Matt. 28: 8-16; Mark 16: 9-11; John 20: 9-23), in spite of the fact that as Jews they were compelled to observe the Sabbath by the Jewish law, and in all probability availed themselves of the opportunity to assemble together on that day also.

The first—or Lord's day—was a day of universal joy to Christians; for on it their Master had burst the bonds of the grave, extracted the sting from death, and placed within their reach a good hope of a resurrection to eternal happiness (1 Peter 1: 3).

Next in importance stands the fact of the church having been constituted as such upon the Lord's day, i.e., Pentecost (Lev. 23: 15, 16), when it was owned by God, who manifested himself to such an extent that about three thousand souls were added to the church that day (Acts 2: 4, 41). Is it therefore either likely or reasonable to suppose that the Holy Spirit would have manifested himself had the observance of Sunday as a day of commemoration been contrary to the divine will?

From that time to the present, the Lord's day has been observed in that connection by all intelligent Christians, for the "disciples met together to break bread on the first day of the week" (Acts 20: 7), and upon that day they were exhorted to "lay by in store as the Lord had prospered them" (1 Cor. 16: 2).

The Adventists tell us that the first day of the week was not observed "as a sabbath" for nearly two hundred years after Christ's ascension. This bears out our foregoing statement that it was a day of commemoration; but they do not stop here, but further assert that the "seventh day was generally observed as a Sabbath by Christians for centuries," and produce a mass of evidence in support of the statement, which, though partially true, is in effect erroneous and misleading, for it depends for its support upon a word which has been omitted either through ignorance or of intention. If the former, "ignorance is a bad qualification for a teacher; and if the latter, they are "condemned already." It should read "some Christians," which, of course, meant Jewish or Judaized Christians, who, as already stated, were compelled under Jewish law. Hence the gradual weakening of its observance; for as long as the Jewish nation had the power to inflict punishment for the transgression of its laws, they would naturally be observed; but as the Jewish religion

lost its hold upon the people, and the Christian religion gained ground, especially among the Gentiles, upon whom even the church at Jerusalem had decided that the burden of the old law should not be placed upon them, which had proved a yoke they themselves were unable to bear (vide account of the council at Jerusalem, Acts 15: 8-10, 19), it was only natural that the Sabbath, having fulfilled its function in the world, should gradually become of less importance in the eyes of the Gentile Christians; while that day upon which it was their custom to observe the feast of love as Christ had commanded, "in remembrance of him" (1 Cor. 11: 25) should be honored and observed as the Lord's day.

Finally the Church of Rome never has kept and does not to-day observe the Lord's day in either the spirit or letter of the ancient Levitical law, regarding the Sabbath.

Did space permit, we might quote an it reputable mass of testimony, proving beyond question that the Lord's day (Sunday), the first day of the week, has been kept and observed as a "memorial" from the constitution of the first church at Jerusalem to the present day. While Christ's statement that the "day was made for man and not man for the day" is pregnant with meaning.

"Prove all things, hold fast that which is good" (2 Tim. 2: 15).

Making Heroes.

It is a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind, in this world or the next! In the meanest mortal there lies something nobler. . . . It is not to taste sweet things, but to do noble and true things; and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly long. Show him the way of doing that, and the dullest day drudge kindles into a hero.—Carlyle.

The Friendly Angel.

What is some morning when the stars were paling,
And the dawn whitened, and the East was clear,
Strange peace and rest fell on me from the presence

Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth, and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air:

"There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth has one destroyer—
His name is Death: flee, lest he find thee here!"

And what if then, while the still morning brightened,
And freshened in the elm the Summer's breath,
Should gravely saute on me the gentle angel,
And take my hand and say, 'My name is Death.'

—Edward Roland Sill.

The Theme of the Books.

Matthew's Gospel.

A. P. Wilson.

That there is in each of the books of the New Testament an underlying thought upon which the whole fabric is constructed seems quite evident even to the most casual reader. As we ponder them, there are brought before us certain attitudes of mind, individual viewpoints which give color to the writings. Thus Matthew's Gospel is dialectic, Mark's dynamic, Luke's humanitarian, John's spiritual.

Not only so, but we can trace a fundamental idea as the cause of writing. The author conceives and portrays Christ from a certain aspect. To Matthew the coming Messiah heralds the kingdom of God, Mark sees in the Christ the "servus servorum"—the Man of action, clothed with the attributes of God. Luke views Christ as the sympathetic world-man who overcame the human tendency to wrong, and whose ultimate sacrifice enlarged man's conception of God into "Father," and John, more sublime than the rest, sees Christ—the real Christ, through the veil of his humanity. With John Christ's divinity is but poorly masked. That mask lifted, the glory of the spiritual King is reflected from the face of the writer who felt the power of that "Logos which was God."

The advent of the Divine Kingdom.

This is the central thought of Matthew's Gospel. "In Jesus of Nazareth the golden dream of Israel's seers is realised." "Kingdom of God," and "kingdom of heaven" were not new expressions, but they were appropriated by Christ and by him given their true content and significance. Matthew's Gospel is evidence of this. Jesus has a right to the Kingship from the fact of his earthly descent alone. His coming was heralded as a king's. His court was gathered about him, his ambassadors were clothed with an authority divine in its source and demonstration. In this gospel the laws of the kingdom are promulgated; its bounds in the human heart defined, its nature, its privileges, citizens and policy are portrayed in parable and sermon.

This kingdom is our kingdom. Before it King we bow in reverence. Its policy of extension is our especial charge. "The principles of its home government are ours to embrace. Its foreign policy of conciliation, unchanged to-day, awaits our active assistance. We are inhabitants of earthly kingdoms, not from desire, but through force of circumstances. "We seek another kingdom whose builder and maker is God," whose forces are spiritual, and whose warfare is not carnal.

Matthew indicates at least four important phases of his theme.

1. Those who belong to the kingdom. There is a sevenfold ideal outlined which

should characterise the members of the kingdom of God, which should be the mark—his mark upon our foreheads and upon all the followers of the Lord. Poverty of spirit, peaceableness, endurance under persecution, a horror of legalism, a prayerful but aggressive spirit, absorbed in service, coupled with charity, childlikeness and humility are the possession of Christ's ideal subjects. Like King, like people. "The greatest in the kingdom are those who most resemble their Lord."

2. Those who are excluded. Matthew gives us a sterner picture. There are in the spiritual realm undesirable aliens—whose presence is distasteful, whose trade is illegal, whose speech is foreign. The formalist, the morally worthless, the unforgiving, the spiritually slothful, the unrepentant, the self-righteous, the unwatchful, the selfish, the manum worshipper and the formal religious aristocrat are excluded. What a category! How the accusing finger seeks the heart. God guard us from those qualities of heart and life which mark those who stand without.

3. The relation of the subjects to each other. For the kingdom is social, and the activities of its members should be undertaken with regard to the communal interest. Sons of God are they, by one adoption—"All ye are brethren"—and as such there should surely be the fraternal spirit. Such a spirit is indicated in the Lord's prayer, "Our Father, Give...our daily bread, as we forgive." It is not, however, a haphazard community, but a household of servants under one Master. Their duty is to serve him, and conserve his interests in protecting, encouraging, assisting each other. No real brother can be a stumbling block to another, no real brother can do other than obeying the Divine Example become bondslave to his fellows.

4. The entrance to his kingdom. Matthew preached the "gospel of repentance" as all-embracing. He presupposes knowledge and its outcome, faith or confidence in the King. But as he speaks to the Jews the burden of his refrain is, "think with God" (metanoia)—take his view of things. It is a call from rebellion to subjection. Then, too, is emphasised the practical side of repentance expressed in the change of life—from the heart out, culminating in the ideal of Christian citizenship, self-surrender, complete submission to the King.

And this King.

Jesus, foretold by prophet and seer, sung by poets. The Messiah is the burden of Matthew's message. You Jews who wait for him, pray for him, hope for him. He is come. His reign has commenced; his

glory is here in spiritual splendor. His power is through love, evidenced in self-sacrifice. His throne is a Cross; his temple, palace, for he is Priest as well as King, is the human heart. Not only is he Priest, but as King he judges. Already is his judgment seat erected. His ethics are becoming world standards. Soon it must culminate in the great judgment day. His kingdom is developing. Jerusalem, Samaria, "the regions beyond," behold the advance of his conquering army. Their banner is inscribed with the insignia of sacrifice. Their boast is in his power. In that over all opposition finally triumphing. The crucified Christ is the King of Glory.

"The Lord strong and mighty,
The Lord mighty in battle,
Lift up your heads, O ye gates;
And the King of Glory shall come in."

"The Most Precious Treasure."

In the course of an address on "Founders' Day," at the Northfield Schools, established by Mr. D. L. Moody, Bishop Hamilton paid a deserved tribute to the great evangelist, the effectiveness of whose preaching he attributed to his knowledge of the Bible, and the use he made of it in the preparation of his sermons. Said the Bishop:

"It is amazing to some preachers to find how much the Bible will help in the preparation of the sermon. No man more than Mr. Moody seemed to make his Bible almost his whole library. He thought the copy of his Bible the most precious treasure he possessed. He said he escaped from the Chicago fire with nothing but his Bible and his reputation. His particular Bible was like the territory of the commercial traveller—he had been over it so often, he could go through it in the dark."

Such a testimony may well be considered by all who would become soul-winners—which, above all, should be the preacher's deep concern.

I Know Not Why.

I know not why the golden sun
Streams ardent from the summer sky,
Or why unbridled lightnings flash;
I know naught of the reason why.

I know not why the gentle rain
To fruitage weets the fertile soil,
And storm and rushing torrent break
O'er monuments of human toil.

But this I hold, that God is Love,
And through all things some plan divine,
Leads ever on to better things.
This wild and restless heart of mine.

—Verne DeBitt Rowell.

Might is right, say many; and so it is.
Might is the right to hear the laments of
the weak, to cheer the faint, to uplift
the fallen, to pour from one's own full stores
the need of the famishing.—Napier.

Solomon Chooses Wisdom.

Bible School Lesson for July 18, (Kings 3: 4-15).

W. C. McCallum.

There has been some speculation as to the probable age of Solomon when he began to reign. Jewish tradition placed his age at twelve or fourteen years. Some support for this tender age is claimed from the words in our lesson, "And I am but a little child," but these could be better taken to refer in an emphatic way to his inexperience than to actual age at that time. The events connected with Solomon's becoming king go to show that at that time he was a shrewd and self-reliant man, so much so that we cannot believe that he could have been less than twenty years of age.

The visit to Gibeon was probably the occasion of the first great religious function of Solomon's reign. Notwithstanding the presence of the ark at Jerusalem, this new sanctuary in a city, till David's time non-Israelitic, did not rival the older sanctuaries where the people had become accustomed to worship for centuries. Hence it is that Solomon repaired to one of these time honored places, Gibeon being chosen most likely because of its central location in Israel.

At Gibeon a thousand burnt offerings were presented by the new king. A thousand sacrifices would mean a great feast for some thousands of people in attendance at the function. It affords a good index of the young king's love of display that was to be one of the great blots upon his reign. After the great day of sacrifice and rejoicing upon the part of the people over their new king, Solomon no doubt retired to rest with his mind full of thoughts of the kingdom, and the responsibilities resting upon him. It is highly probable that he was in a most serious mood after the day of solemn religious exercise. At least the acts of his reign are hardly in keeping with the consideration expressed for his people in the language of his dream.

The king having gone to rest with such serious thoughts, his dreaming turned upon the matter which had weighed so upon him. He dreamed that the Lord asked him what he would have. The answer of Solomon dwelt upon his own inexperience, the responsibilities in connection with being the ruler of a great people, and finally made request for an "understanding heart," so that he might judge the people. In response to this the Lord told him that he should have his request for "understanding to discern judgment," and in addition to this he should have riches and honor beyond that of contemporary kings, and also long life if he should walk in the ways of the Lord.

The incident shows the presence of a most commendable desire in the heart of the young king. It is only by a recognition of limitations and the seeking of a higher wisdom to guide, that the responsibilities of government can be properly discharged. The request of Solomon at Gibeon was for wisdom as a judge, not for wisdom in its

broad sense, but the wisdom of Solomon has been so much talked of and made so much of in tradition that we must discuss the broad question of his wisdom when the matter of his choice at Gibeon is under discussion. In what did the wisdom of Solomon lie? A brief summing up of his policies as a ruler and his conduct as a man and a king may help us in defining the wisdom of Solomon.

David's reign had been one of conquest, Solomon followed a policy of peace. In the foreign relations of his kingdom he was especially successful. He made two very important alliances, with Hiram, king of Tyre, and with Pharaoh, king of Egypt, the latter being sealed with a marriage alliance. The Phœnician alliance secured for him peace with his strong neighbor to the north, and also many commercial advantages; his trading enterprises, building projects and expeditions to foreign countries after gold, etc., were made possible by his relations with this merchant nation. His alliance with Egypt secured him peace to the south, and a market in which to make his extensive purchases of horses and chariots. Solomon's foreign policy was then sound and peaceable.

In his domestic policy he introduced vast changes that in the end resulted in the division of the kingdom. He developed a passion for building, and was characterised by a truly Oriental love of display, and his lack of self-restraint was seen in his building up a harem far beyond the most extravagant requirements of state or foreign alliance. All this placed a grievous burden upon his people. One hundred and fifty thousand non-Israelites in the country were reduced to slavery and put to work upon the buildings at Jerusalem and the many fortified towns, but slaves have to be fed, and the Israelites had to do the feeding. Thirty thousand Israelites were levied for work in Lebanon forests, and they, too, had to be provided for. There were added to the army fourteen hundred chariots and twelve thousand cavalry, involving another large tax upon the people for up-keep. Besides his officers of state, Solomon's personal household must have been immense, including as it did a harem of a thousand women.

It is true that Solomon's trading expeditions brought him large quantities of gold and silver, but gold was of little use to him save to beat into shields for his bodyguard, or to adorn his various buildings. Except when weighed clumsily in a few large transactions gold and silver were not a medium of exchange. There was no coinage at this time. All transactions among the people were barter or payments in kind, and even Solomon's dealings with Hiram of Tyre were of this nature, wheat and oil being exchanged for timber, etc. It is easy to understand, then, how silver came to be as

the stones in Jerusalem, simply because the people had little use for it save for decorative purposes.

The tribute received from the petty kings subject to Solomon would be of some assistance, but would afford but scant relief with a king who was so reckless in his expenditures. Israel had to pay. In order to drain the people, Solomon divided the nation into twelve districts. The tribal divisions were not observed in marking out these districts, the tribal organisation being ignored, except that Judah, the tribe of Solomon, was exempt, a good reason for the later loyalty of this tribe to the son of Solomon. This was treating the other tribes as subject peoples, and it is no wonder that they resented it. It is thus that Solomon's domestic policy appears ruinous and foolish, and shows little of that consideration for this "great people" that he had professed at Gibeon. He was not left without warnings of discontent among the people; the revolt of his trusted officer, Jeroboam, should have been enough to warn him. A truly wise king would not have continued such a policy.

Of his religious policy, more later. Suffice it to say here that the prophets were against him. This was chiefly because of his religious innovations, but it was also very probably due to the prophetic dislike for departure from simplicity of life that was at a later time such a strong note in their preaching. The prophets were jealous for the honor due to Jehovah, and saw in Solomon's permission of strange worship to his many foreign wives an abomination within Israel's borders, and for this offence pronounced judgment upon his kingdom.

Love of pleasure and power and splendor, self-love and self-indulgence, were the great faults of Solomon. It must be borne in mind that while the Scripture describes him as the wisest of all men, it does not attribute to him any great piety, the fear and love of God. The record of his life shows that he did not know self-restraint or self-sacrifice, and so he was not a wise man in the highest sense. A kind of wisdom is set forth in the book of Proverbs that seems to have been foreign to the life of Solomon.

What wisdom does the Scripture then claim for him? 1. He was an able judge. He was equipped with quickness and accuracy of discernment. This is what he asked for at Gibeon. But the best judges are often far from being the best men. 2. He possessed a many-sided intellect and extensive knowledge beyond that of any man of his time (1 Kings 4: 29-31). If we read "largeness of intellect" for "largeness of heart" in verse 29, we will grasp the meaning better. But we all know that knowledge is not the highest wisdom; a man may be an educated fool. 3. He possessed great skill in solving and propounding hard sayings, and in summing up matters in pithy sentences or proverbs (1 Kings 4: 32; 10: 1-3). But it is one thing to set forth moral teaching in a proverb, and quite another to live the teaching, and the man who does the latter is the only truly wise man.

A Modified Christ.

[In the last volume of "The Fundamentals," Mr. Chas. G. Trumbull, the able editor of "The Sunday School Times," of Philadelphia, U.S.A., had an article in which he criticised some of the literature and courses of lessons provided for certain Sunday Schools. In that article he used the striking phrase "a modified Christ," which "The Christian," of London, makes the title of an interesting study.]

During recent years Evangelical believers have noted with deep concern the introduction into some of the "Lesson Helps" for Sunday School teachers occasional statements and counsels based upon the uncertain findings of the Higher Criticism. This tendency appears to be more prevalent in America than in our own land; but there is quite enough of it here to occasion not a little alarm, when we consider the probable—and frankly intended—effect upon the naturally receptive minds of youthful teachers and their still younger scholars.

1. In addition to the dangerous and familiar doubts and speculations that are circulated in relation to the Fall, the Flood, Jonah's disobedience, Daniel's prophecies, etc., teachers are led astray in regard to many of the miracles of our Lord. Thus the changing of water into wine, the raising of Jairus' daughter, the healing of the centurion's servant, Jesus' walking on the water, with others, all come under the ban; and the Apostolic judgment upon Ananias and Sapphira is also explained away. In a word, the tendency is, as far as possible, to

Eliminate the Supernatural

from the Divinely-inspired record of Holy Writ. We make no concession to the shaky conclusions of Higher Criticism in regard to either the Old or New Testaments. We accept the more authoritative declaration that "holy men of God spake as they were moved by the Holy Ghost." Whatever problems or difficulties the Bible may appear to present, we are left cold, unmoved, and unconvinced by the explanatory "remedies" which we regard (in common parlance) to be "worse than the disease." But even if they were not, we hold emphatically that *the Sunday School is not the place for the introduction of speculative matters at all.* With such a wealth of Scripture to select from, affording lessons that are easily suited to the child-mind, it seems to us spiritually criminal to switch the teaching off into the sidings of doubtful disputations, instead of keeping it upon the direct line of positive and helpful instruction in truth and godliness. What folly it is to foist upon the "babes" in the Sunday School theories on which even the "wise and prudent" in college or pulpit cannot agree!

2. We may be justly concerned as to the effect of such teaching, whether upon child or adult—for it is not found only in the Sunday School. More deeply still it concerns

The honor of our Lord.

Inevitably the elimination of the supernatural clears the ground for the presentation of "a modified Christ," for it implies that he is *something less than Divine revelation* declares him to be. If he be indeed "the only begotten of the Father," "in the beginning with God," sharing "His eternal power and Godhead," "the image of the invisible God," what ground is there to explain away or minimise his miracles, seeing that "in him were all things created, visible and invisible . . . and in him all things hold together" (Col. 1: 15-18, R.V. *margin*)? By such a "modified" presentation, the *Deity of Christ* is essentially ignored or denied.

3. By a natural sequence, *his atoning work* must be "modified" also; and so the emphasis is laid upon his ministry for the *social amelioration* of mankind. So far as his miracles may be made to serve this end, their value is acknowledged; but that aspect of them which implies—and claims—supernatural power, is irreverently set aside. Thus to the Reformer is accorded

The place of the Redeemer.

Yet the Lord Jesus came to do *his Father's will*, whose concern was primarily, not to the bodies, but to the souls of men. Thus "he became obedient unto death, even the death of the cross," "wounded for our transgressions and bruised for our iniquities." No human sacrifice was this—for what sinful man could eternally save his sinful fellow? It was the Divine Son who—

...only could unlock the gate
Of Heaven, and let us in.

Of what other, less than One co-equal with God, could it be said: "Wherefore God also hath highly exalted him, and given him the Name which is above every name," that so "every tongue should confess that Jesus Christ is *Lord*, to the glory of God the Father"?

No "modified Christ" can satisfy us, either in class or in pulpit, in home or in daily calling. There is nothing "modified" in sin or Satan, in temptation or its ensnaring wiles. These are actualities, full-blooded and all too real. No Reformer, however compassionate; no Example, however perfect; no Teacher, however sublime—can meet man's sinful case. We have "sinned and come short of the glory of God." We have not followed the Example. We have disobeyed the Teacher. Upon what, then, can we rely? With Peter we must ask: "To whom shall we go?" And it is well if with opened eyes and receptive hearts, we can rest in his glad conviction: "Thou hast the words of eternal life."—"Thou art the Christ, the Son of the Living God."

4. The conception of a modified Christ can produce only

Modified Christians.

In the Church, it engenders weakness; it paralyses spiritual energy; it stifles evangelistic effort and desire. In the unconverted, it lessens the sense of responsibility, by tossing down the sense of sin; and leads to a reliance upon the human in place of the Divine. In the believer, also, it limits the riches of His grace, and checks the realisation of His power to keep as well as save. It robs the Christian life of its vital purpose, leaving it poor and emaculate when it ought to be victorious and glad.

The Apostles neither knew nor proclaimed a modified Christ. Not to win such did Paul "count all things but dross," or endure such consuming afflictions as he describes to the Corinthians (2 Cor. 11: 23-28). Not for a modified Christ did Christian converts submit to be "stoned," "sawn asunder, tormented" (Heb. 11: 36-38). They "knew" and were "persuaded" that he was indeed "the only begotten of the Father, full of grace and truth." And now they are with him before the throne, to join in the anthem of the redeemed: "*Worthy is the Lamb that was slain, to receive power and riches, wisdom and strength, honor and glory and blessing.*" This is glad music for Christian hearts. Let us sound it forth to old and young—"The Christian."

The Call of God.

Now believe me, God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. There is a time when we are not content to be such merchants, or doctors, or lawyers, as we see on the dead level, or below it. The woman longs to glorify her womanhood as sister, wife or mother. . . . Here is God—God standing silently at the door all day long—God whispering to the soul that to be pure and true is to succeed in life, and whatever we get short of that will burn up like stubble, though the whole world try to save it.—Robert Collyer.

The Missionary.

One planted a seed,—'twas a little thing
To sow in the field of his Lord and King,—
A grain of mustard. It grew and spread,
Till it sheltered the weary toiler's head;
And under its branches sweet sunshiners rare
Sang hymns of praise as they nestled there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life,—'twas a little thing,
But 'twas all that he had to give his King.
The Master sent him where darkness dwelt,
Where the Blind and Lame by strange idols dwelt.
'Twas a lonely land; but he looked above
As he brought to the hopeless the message of Love.

And many whose gropings had been in vain
To the life of the spirit were born again,
And his life poured out for a world in need,
Was multiplied like the mustard seed!
—William Merrill Vories, in "The Sunday School Times."

England's Memorial Service

For Australian Soldiers who have Fallen in Battle.

The newspapers have told us of the service held in St. Paul's Cathedral, London, in memory of the men from our Southern lands who died for their country and showed the "greater love." The sermon preached by the Archbishop of Canterbury has a special interest for us.

"Here in the centre of the hub of the Empire's life, we desire to thank God together for the splendid devotion of our brothers of Australia and New Zealand, who regarded not their lives unto death. We want, as Christians, to say together that we honestly and deliberately believe that these fearful perils, these wounded and stricken bodies of the best and the bravest, these saddened hearts and darkened homes, are worth while. And if they are worth while they are right. The offering, terrible as it is, ought to be made without reserve for the cause of truth and honor among the peoples of Europe. It is a duty, grave, inspiring, and urgent, which should rally us and everyone."

"There is as real heroism in the stricken home as there is in the shell-swept trench or on the quivering deck. For these brave women in England or in the Southern Seas we are upon our knees thanking the God of all comfort. But we want another note beside that. We must have a triumphant note for those whose self-sacrifice has meant so much to their country. It has been theirs in enthusiastic, eager self-surrender to reach what Christ marks as the highest grade of human love."

"The feat of arms that was achieved on the rocky beach and scrub-grown cliffs of Gallipoli on St. Mark's Day has scarcely ever been rivalled in military annals, and the prowess exhibited there will never be outshone by the dauntless gallantry of brave men. The impossible was accomplished. The record of those hours and the days which followed are now a portion of the Empire's heritage forever. It was not the product of a long-disciplined veteran corps. It was mainly the achievement of men from the sheep stations, the Australian bush and fields, and the townships of New Zealand, who a few short months ago had had no dream of warfare."

"But the call had rung out, and the response was, 'We are ready.' The result is before us. All those Australians and New Zealanders are enrolled among the champions whom the Empire for generations to come will delight to honor. This memorable act of the stoutest service gives the response already to the rallying call of the poet-bishop of Australia, who wrote, 'By all that have died for men.' When in conditions that were hardest and most unpromising, Australia and New Zealand came successfully to birth a century ago as a living part of the Empire, who would have dared

to have fashioned, in his remotest vision, the stern, yet romantic, story of 1915?

"The bare story is itself a stimulus and reminder of what the lessons of history and trust in the Empire mean. God give us grace so to bear ourselves as a united people that we may outbuild this welter of fearful pain and strife in a kingdom that is to endure, when the nations of the earth, and not the least our own people of Britain, Canada, Australia, New Zealand, and Africa, bring into it their honor and glory and distinctive powers and blessings God has given each to make glad the habitation of the Prince of Peace."

Bible Places and the War.

We pay little heed to holy places. Otherwise we should have noticed with greater concern how the war has touched the very sanctuaries of the faith which we were taught at Sunday School. Kurnah, which the British have captured on the junction of the Tigris and Euphrates, is none other than the Garden of Eden, watered, as we read, by four strange rivers. If our forces advance they will traverse the "blessed" region, Mesopotamia, and pass the Tower of Babel, or—more historically—Babylon.

When British warships bombarded Akaba, at the head of the Red Sea, they cut the route—long and circuitous—along which Moses led the Israelites to the Promised Land, and incidentally they destroyed Ezion-Geber, which was Solomon's naval base. The thunder of guns stirred the echoes of Sinai—that mysterious mountain whence Moses received the Ten Commandments.

The Battle of Suez occurred just North of "that tongue of Egypt," or shallow estuary, in which Pharaoh's horses and chariots were overwhelmed, Egypt itself, over which at last Great Britain has declared a protectorate, is the land of Joseph, of the Oppression, of Jeremiah's exile, and of our Lord's flight with his mother from the cruelties of Herod.

Cyprus, which we have also annexed, was the first foreign province to be visited by Paul the missionary, and also—it is interesting to recall—the place of copper mines—the very word copper, of such moment in this war, being derived from Cyprus. Koñieh, the proposed Turkish capital in Asia Minor, is none other than the ancient Iconium, where Paul and Barnabas—a native, by the way, of Cyprus—were driven from the city. Smyrna is one of the seven churches warned in the Book of the Revelation because of her "Synagogue of Satan," and hard by was Ephesus, where was the great temple to Diana which was the occasion of so fierce a tumult when the Apostles preached in the town. The forts of Kum Kale, at

the mouth of the Dardanelles, are close to ancient Troy, or Troas, where the Apostle saw in a dream a man of Macedonia who called, "Come over and help us."

One need only add that Malta, the British fortress, was the scene of Paul's famous shipwreck, after which, on his journey to Rome, he sailed through the Straits of Messina, in a direction opposite to that taken by the "Goeben" and "Breslau."—P. W. Wilson, in the "Star."

A Platform Announcement.

James Leach.

"Bring others... bring your non-church-going friends along with you; not those who belong to any other church; we have set our faces against interference with existing church members. But there are plenty outside the churches."

Now I believe that that is just as it should be, under certain circumstances. If, for instance, a man is proclaiming a perverted gospel (Gal. 1: 7), similar to the perversions obtaining around him; if a man is living to please men instead of Christ (Gal. 1: 10); if a man has entered the soul market as a means of getting a living, then he ought to regard the feelings of, and display sympathy towards, others engaged in the same line of business. It would then be in harmony with the purpose of his life and his perverted gospel, to proclaim to some and withhold his doctrine from others as men and circumstances might dictate. Under other circumstances, however, for a preacher to take up such a position would be unthinkable and deplorable in the extreme. If for instance a man has the gospel of Christ divorced from all the doctrines superimposed by men, as set forth by the Holy Spirit in the sacred Scriptures; if he recognise no authority nor voice other than that of the Son of God; if he know assuredly that his message is from heaven and not from men; if he be certain that it is the gospel of Christ that is God's power unto salvation (Rom. 1: 16), and not any of the modern corruptions thereof; if he has steadily set his face against all rebellion and disloyalty to Christ or tampering with his message of salvation, then he waits not to consider whether or not his proclamation of Christ's gospel to all will incur the displeasure of any man. He does not feel at liberty to withhold the life-giving message from people simply because they happen to belong to some party, but feels his responsibility to Christ to herald the glad tidings to all, irrespective of creed, class, or distinction. It is manifestly the will and purpose of the Christ that the whole gospel shall be declared to the whole human family (Matt. 28: 18). The Holy Spirit speaks expressly (2 Peter 2: 3) of teachers who from greed of material gain or advantage would by "feigned words" or "fictitious tales" make merchandise of people, and the man who sets his face against seeking to save such by the gospel is undoubtedly assisting the soul-killer. May the day not be far distant when the gospel of Christ in all its original purity and completeness shall be declared to all the people.

Foreign Missions.

Conducted by I. A. Paternoster.

Testing Times.

These are days when every Christian needs to spend much time in secret alone with God. Great events are taking place. The civilisation of the world is being tested, and we as Christians are face to face with the greatest opportunity ever presented. Men are saying the present great world crisis is due to the failure of Christianity, and many people are willing to believe it so. Other "freak" religionists are seeking to use the opportunity for the propagation of their extravagant views until it becomes increasingly necessary for us to "prove all things, hold fast that which is good."

Among other things, the great missionary work of the church is being attacked. Its need is being questioned. What is the use of seeking to Christianise these people? What has Christianity done for those nations now at war? and some professing Christians are ready to ask What?

In asking this question it is forgotten that the world has been gradually moving toward the ideal of Jesus for hundreds of years. The great motive power behind all progress has been the inspiration of the Christ life. Men who have thought great thoughts, and who have done noble deeds, have been moved by that same spirit. Surely the world is better as a result of the teachings of Jesus! History reveals to us the fact that the first move toward a higher civilisation, so far as our own race is concerned, was after a glimpse at the Christ life had been given them. The difference between the half-clad, half-starved, wanderer in the forests of Aethiopia and the intellectual, refined, courteous English gentleman is explained by one word—Christ! Is it so long ago that we can afford to forget the sending out of the first missionary to our early forefathers? Sometimes, through the changes of fortune, a family comes into possession of great wealth. In their changed social position they refuse to recognise friends of former days. Do not we as a people to-day largely resemble such families? We are grieved to be reminded that our forefathers dressed in skins of animals, and lived as nomads; yet our grief does not alter the case in the least. It is still so written!

Then, surely, it is cheap talk for us to question the advisability of sending the gospel to the heathen. Are not the nomads of India or China as dear to the heart of the Saviour as were our forefathers? Is the hand of the Almighty so limited that he cannot raise up other peoples to serve him as he has raised us up? Is it Christlike to see our brother have need and shut up our compassion from him? Dare we call ourselves after his name and do not the things he asketh?

The gospel does change these people. It does improve their manner of life. Ten

years ago it was scarcely safe to live in China, but during the last decade the influence of Christianity has so made itself felt that we are safe in saying there is never any fear of another Boxer rising. It is not "civilisation" that has made this possible either. Nor is it the "official" who has been responsible for the change. It is rather due to the foundation so ably laid by Morrison, and that has been built on by men of the C.I.M. and other missionary societies. Our own beloved Bro. Macklin has had a wonderful influence with these people, and his influence has been great simply because he has received his inspiration from the Man of Galilee.

Shall we, then, by a word or deed seek to hinder the spread of the kingdom? Shall it ever be said of us in that day: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me?" The opportunity is great! The time has not gone too far for you to send on your offering, that this great work of winning the world may be continued.

There are encouraging signs coming from the heathen lands. Only "signs," yet the storm that burst was to the eye but a "sign the size of a man's hand." Dr. Osgood, of Chuchow, China, speaking of these signs, said:

"Here's one glimmer. We were in a group of some of the best men in the city, and discussing great principles of religion. The subject of denying self for others came up.

"Talk about that," exclaimed one of the biggest of them. "Confucianism doesn't have anything in it worthy of being so labeled. We have to go to Christianity to learn about it."

"Then turning suddenly to me, he asked, 'Suppose you saw a child fall into a well and there was no one else near, and you had no rope or ladder: would you go down into the well after the child?'

"It's done over and over again in Christian lands," I answered, and looked upon as the real thing to do."

"Yes, that's just it. But do you think Confucius teaches us to do that way? Not by a long way. He says you are a grown man, much more valuable than a child. It is better to let that which is less valuable perish than that your more valuable life should be placed in jeopardy. And that's a sample of our boasted Classics, which we have considered sacred," he added, sadly.

"We waited for him to finish. It wasn't needful for us to preach. He was doing it. By-and-bye he resumed:

"Now, Christianity puts the moving impulse into men's hearts that when they see some one else in danger or need, they don't stop to argue the question concerning its relation to themselves, but it causes them to plunge in to save the other one. That makes

a world of difference between Christianity and Confucianism.'

"But," I argued, 'the Chinese people believe in the Christian principle when they are the child in the well. When your city asked me to go over the wall in the time of the revolution and get Chang Hsun to go on without attacking this city, I don't remember hearing any one among you finding fault with my doing so. When you are the "child in the well," you like the principle best.'

"Yes, and being once saved from the danger by you who acted on the Christian principle has led us to see how empty our boasted Confucian principle is, and how much greater are the teachings of Christ."

World Evangelisation.

W. Rothery.

Nothing less than this will satisfy the Master—should anything less satisfy us, his followers? It was a world vision which impelled the Saviour to his sacrificial death—"God so loved the world that he sent." It was "that the world might believe" that Christ so ardently desired the unity of believers. "Go ye into all the world" is still, as it was intended to be, a divine mandate for the evangelisation, not of a country or a continent, but of the world. Let us demonstrate our belief in our Saviour by a record offering on July 4.

Baramati Boys at the Front.

Pyara Ramji is a boy we have had with us about six years. He was one of those sent to us for the simple reason that he was too much of a pickle for his previous "father and mother missionary" to deal with. He was one of those to whom discipline was only another word for persecution, but on the whole he kept straight barring a few minor lapses.

It was a bit of a surprise to us, therefore, when he came and asked if he could enlist several months ago, especially as he came in company with another lad of about his own age (18), one who had been the moving spirit in every bit of mischief brewed on the compound. We thought this would be the best thing for both of them. So they joined the Supply Transport Corps, as bakers' assistants (they had both been taught how to make bread amongst other things), and are now serving in the Expeditionary force in the Persian Gulf.

I have had two letters from them, and they seem fairly happy there. Though not in the actual firing line, they have been in one or two tight places. I think this will be the making of Pyara and his mate. I send them letters every week or two in Marathi, and so far have had two replies.—H. H. Strutton.

The benefits we receive must be rendered again line for line, cent for cent, deed for deed, to somebody.—Emerson.

The Family Altar.

Conducted by A. E. Illingworth

DETERMINATION.

Think of far-away Gallipoli. Read the letters of the Australian soldiers as they appear in the newspapers. Learn at least one lesson, a lesson that is invaluable to you, namely, "Determination to conquer." A resolute spirit is manifested in these letters.

Think of the Master's business. Oh, that every Christian soldier would be equally earnest in the conquest of the world for Jesus Christ. There is a glorious kingdom of righteousness, peace and joy in the Holy Spirit which we are called upon to advance here amongst men.

Bring it down into the arena of daily conflict. There is a daily struggle for the individual which calls for courage and determination. "Our Baladava may meet us at any hour." Will we be found irresolute or firm? Richard Cobden's motto is said to have been, "I go through it." That is the way which we face the common road? Are we unflinching in things relating to the moral, social and religious well-being of the community? "If I were out of prison to-day," said John Bunyan, "I would preach the gospel again to-morrow by the help of God." Brave soul! "This one thing I do—electricity," said Edison, in his determination to conquer. A greater I do—sell the motto first, and applied it to the salvation of his fellow men, the remedial system of Jesus Christ our Lord. We sing in our Sunday Schools:

Dare to do right! dare to be true!
Ours men's failures can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death.

SOME CERTAINTIES.

Sunday—A sure foundation.
Monday—A sure calling.
Tuesday—A sure Word.
Wednesday—A sure dwelling-place.
Thursday—A sure hope.
Friday—A sure judgment.
Saturday—A sure reward.
Stand on these.

SUNDAY, JULY 11.

Seed Thought.—*A Sure Foundation.* Nevertheless, the foundation of it standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.—2 Tim. 2: 19.

Selected Gems.—Yet God's solid foundation stands unmoved.—Weymouth.

Every object in nature speaks of him (Jesus). The mineral kingdom reveals his stability, for "he is the Rock of our salvation"; the foundation of our hope; the vegetable kingdom exhibits his beauty, for "he is the Rose of Sharon"; the animal kingdom shows forth his strength and self-sustaining innocence, for "he is the Lion of the tribe of Judah, and the Lamb of God which taketh away the sin of the world."—Hugh MacMillan. "Bible Teachings in Nature."

Scripture Reading.—2 Tim. 2: 15-21.

MONDAY, JULY 12.

Seed Thought.—*A Sure Calling.* Brethren, give diligence to make your calling and election sure.—2 Peter 1: 10.

Selected Gems.—The course of life is a thousand miles, then some crisis; nothing but green leaves under common sun and shade, and then a storm on a rare June day. And far more than the storm is the perfect day the common sun and common shade do make the autumn rich. It is the "every day" that counts. They need to be made to tell, or the years have failed.—William C. Gannett.

Underscored by seeming failure,

Uncared by success.

Heights attained, revealing higher,

Onward, upward, ever press.—Anton

Scripture Reading.—2 Peter 1: 1-11.

TUESDAY, JULY 13.

Seed Thought.—*A Sure Word.* We have also a sure word of prophecy; whereunto ye do well that ye take heed.—2 Peter 2: 19.

Selected Gems.—

Strange! that a harp of thousand strings
Should keep in tune so long.—Isaac Watts.

Doctrine is not the drawing of a bow—application, through faith, is the hitting of the mark.—Morton.

Scripture Reading.—2 Peter 2: 16-21.

WEDNESDAY, JULY 14.

Seed Thought.—*A Sure Dwelling Place.* And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32: 18.

Selected Gems.—Go your way straight to God's work, in simplicity and singleness of heart.—Florence Nightingale.

Speaking of Lincoln Cathedral, quaint old Thomas Fuller remarks, "The south side meets the travellers thereunto twenty miles off, so that their eyes are there many hours before their feet." Do not we often sing?—

My Father's house on high,

Home of my soul how near;

At times to faith's foreseeing eye,

Thy golden gates appear."

Scripture Reading.—Isaiah 32: 18, 17-20.

THURSDAY, JULY 15.

Seed Thought.—*A Sure Hope.* Which hope we have as an anchor of the soul, both sure and steadfast.—Heb. 6: 19.

Selected Gems.—Active working for God is the secret of a healthy soul.—S. Saules.

Out on a world that's gone to weed,
The great tall corn is still strong in his seed;
Plant her breast with laughter, put song in your heart.
The heart is still young in the mother soil;
There's sunshine and bird song, and red and white clover,
And love lives yet, world under and over.

The world's not all wisdom, nor poems, nor flowers,
But each day has the same good twenty-four hours,
The same light, the same night. For your Jacobs,
no tears;

They see the Rachels at the end of the years;
There's waving of wheat, and the tall, strong corn,
And his heart-blood is water that steth forthern
—John Vance Cheney.

Scripture Reading.—Heb. 6: 12-20.

FRIDAY, JULY 16.

Seed Thought.—*A Sure Judgment.* We are sure that the judgment of God is according to truth.—Rom. 2: 2.

Selected Gems.—Foolish men imagine that, because judgment for an evil thing is delayed, there is no justice, but an accidental one here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is sure as death, it is sure as life. In the centre of the world wind verily, now as in the oldest days, dwells and speaks a God. The great soul of the world is just.—Lylely.

In a Polish Jew's burying-place there are a number of stones having no names or other inscriptions upon them. The idea is that at the last day the angel of eternal life will call the sleepers, reading the names upon the stones, the good to inherit bliss, the wicked to suffer. If the stone is, however, without a name, the sleeper may be passed over.—H. O. Mackey.

Scripture Reading.—Romans 2: 5-11.

SATURDAY, JULY 17.

Seed Thought.—*A Sure Reward.* To him that with righteousness shall be a sure reward.—Prov. 11: 18.

Selected Gems.—

"What nothing earthly gives, nor can destroy,
The soul's calm sunshine and the heart's joy
Is virtue's prize."

Virtue cannot be paid fully in this world, the world's coinage is not in her kingdom. Sometimes virtue is strived; she is often beaten, imprisoned, gagged, and hurried out of home and home, but she carries her reward, her consolation, her food, comfort and glory with her in her bosom; it is a little herb of grace—the love of God.—J. Hain Friswell.

Scripture Reading.—1 Peter 1: 12-21.

FOR THE WEEK END.

F. R. Haverlag writes thus on "Missionary." I think that "mission weeks" are just the counter-active needed for the worldly tendencies of the day; few are living as if there were eternal things certainly before them. "Things seen" hide the tremendous background of eternity. As for "amazing folks" in order to gain good influence, it is worse than going to London for the Land's End. Sweet words about the Lord Jesus, clear and fervent, will make more glad hearts than all the entertainments in the world.

"Praise ye the Lord."—Psalmist.

New Zealand Church Extension Fund.

During the month of July the Management Board of the Dominion Church Extension Fund is making its annual appeal to the churches and church members of the Dominion.

A few lines respecting the constitution and management of the fund, as well as the record of the past, should therefore be of interest to New Zealanders at this time.

The General Conference of 1912 decided to inaugurate a fund from which churches erecting buildings could receive financial support, and appointed a committee representative of the whole Dominion to carry out this purpose. The committee at once got to work and drew up a constitution governing its system of operations. The Middle District Conference handed over its local funds, collected for a similar purpose, to the Dominion Committee, and this formed a nucleus of the committee's finances.

A system of annual appeals was commenced, the month of July in each year being chosen as the best month in New Zealand for the object in question. Enough money has been raised to allow of loans being granted to two churches on terms requiring the repayments in instalments spread over a few years, and bearing interest at the low rate of 4 per cent.

With a better response from the churches, much more work could be done, as there are a number of churches in the Dominion requiring suitable meeting houses. This class of work is one of the most productive that we can engage in, as the money subscribed is used over and over again, and increases in amount all the time by the interest it earns.

The committee, therefore, would like to emphasize the claims of the work on the churches, and confidently appeals for a more liberal response in the future than has been the case in the past. The work was inaugurated by the churches of the whole Dominion, and not a part thereof, and every church has a responsibility in connection therewith.

We ask, therefore, that every church should take up the collection on behalf of the fund, as while each church may have its own building and financial problems to meet, there are members ready to subscribe to the larger Dominion work and such members should be given an opportunity of doing so.

The committee in addition is open to receive loans free of interest or at a rate agreed upon, and would also suggest that the fund presents an admirable opportunity to those who in making a bequest require an assurance that the money they leave will serve some useful purpose, and be secure from depreciation and loss.

Reports from the Field.

REMEMBER TO MAKE YOUR OFFERING FOR THE

DOMINION
CHURCH EXTENSION
FUND

LORD'S DAY, JULY 4,

or forward to the Secretary,
Box 600, G.P.O., Wellington,
New Zealand

New Zealand.

OAMARU.—The boys' "Pathfinder" club gave its opening entertainment last night, Bro. Matheson presiding. A bright programme of recitations, songs and instrumental items was rendered, while the seniors gave a gymnastic exhibition. The leader in this good work is Bro. Geo. Wilson, the instructor in physical exercises, Bro. S. Braithwaite. We sorrow with Bro. Glass and family in the loss of his eldest son by drowning. May God comfort the sad hearts.—K., June 11.

NELSON.—Good meetings last Lord's day. Bro. Dickson was the speaker at both services. His subject in the evening was "The Confession that Strengthens." One young lady responded to the invitation. The Bible School continues on the upgrade. The C.E. Class is making good progress.—H.E.A., June 16.

WELLINGTON (Vivian St.).—The members of the "Optimistic" Club were entertained by Sister Mansell at her home at Hataitai on June 9. A very pleasant time was spent, the attendance (including members and friends) being 24, and the collection, 15/7.—M. Philp.

SOUTH WELLINGTON.—Last Lord's day morning Bro. Noble, who is returning from the C.W.B.M. Conference, recently held at Wangamui, gave us a helpful address on "Faith." In the evening Bro. Phillips gave an address on "Christ at the Well." The half-yearly business meeting of the C.E. was held on June 10, when the following officers were elected: President, Miss R. Patching; secretary, Miss C. Hobbs; treasurer, Miss N. Grace. Iren Best and Alton Nimmo have enlisted for service at the front. We pray that God may grant them a safe return.—A.L., June 15.

PIETON.—Last Lord's day morning Bro. Grinstead took for his subject Paul's prayer for the Colossians. We are indebted to Iren Kruse and Victoria from town, for speaking for us while our own evangelist was at the front. On Tuesday evening a church social was held, there being a good attendance. Musical items contributed greatly to the evening's enjoyment.—L.F.W., June 16.

TIMARU.—Bro. Clarke, who has labored with us for the past twelve months or more, has been confined to his room through illness for three weeks, but is on the way to recovery. Bro. and Sister Aburn have removed to Dunedin. Bro. Aburn was an enthusiastic worker in the Sunday School. Bro. Jas. Staples has left us to join the reinforcements, and is now in camp at Trentham.

We trust that he may be spared to return to us safely. Bro. Coulter exhorted last Sunday morning, and conducted the evening service.—W.C.T., June 15.

NORTHERN UNION.—The work since last letter has been moving along nicely. The attendances, with one or two exceptions, have been very satisfactory. Dome Valley and Mangawai keep up a sustained interest in the gospel meeting. Fortnightly meetings for gospel work are held at Pt. Albert and Hotea North. Meetings for worship are conducted at all these places, also Te Araroa, Albertland, and Wellsford. We have six Bible Schools in the district, the attendances at which, whilst not large, are sufficient to encourage the workers to labor on. A second evangelist is essential to the successful working of so large a field. At present we are unable to concentrate our efforts for a long time of time at one point. We sympathize with Bro. and Sister Underwood, whose son has wounded at the front; also a former evangelist of this field, Bro. L. Drury, who was wounded whilst doing ambulance work at the Dardanelles.—W. G. Oram.

KILBURNIE.—We are pleased to report the splendid progress of our Bible School. The attendances have been growing very steadily, and have reached the 80 mark in attendances. The school is still under the capable leadership of H. Combs, who has always put in hard and solid work ever since the school has been opened. There is growing interest taken in the Bible Class, under Bro. Laug, the average Sunday attendance being 18 to 19. A Sunday School banner for the class showing best behaviour is taking a lot of winning by the classes engaged, it being the cause of the conduct of the school reaching its high standard.—Dorothy Atkinson.

CHRISTCHURCH.—On Sunday morning, June 6, we had the pleasure of receiving into fellowship four who had put on Christ. Bro. Gebbie spoke on "Being About Our Father's Business," and again at night to a full meeting on the fourth blunder, "That it is easier to do wrong than right." Two were baptised at the close of the service. A woman was also received in at the afternoon meeting. The Mission Band is still meeting on Sunday mornings, and maintains a good interest in missionary work for the children. We intend to replace the triplex envelope recently adopted with a single envelope, in which the amounts to be allotted to the three funds are to be marked on the outside. Three young women received in on Sunday morning, June 13, when Bro. Gebbie spoke on "The Father's Business," with special reference to the Foreign Missionary side of it. Sunday evening he preached on the world's blunder, "That Religion Restricts Liberty," a powerful sermon. He spoke again at the prayer service, dealing with Jesus and the Sea of Galilee.—P.S.N., June 19.

Tasmania.

LAUNCESTON.—On Sunday, June 20, our meetings were well attended. Bro. Warnbrunn presided at the breaking of bread at night. Bro. Dy gave a splendid address on "What His Enemies Thought of Christ," first, "What His Enemies Thought, and also His Friends." Sergt. J. A. Annet, whose name appeared among the wounded in the "Roll of Honor" last week, previous to coming to Tasmania served in the 70th Cameron Highlanders, also as driver in the Royal Engineers in the British Army. He joined the church here under Bro. Swain soon after his arrival in Launceston.—Daniel Dowle.

Queensland.

BRISBANE.—There was a fair attendance at worship last Lord's day. Bro. Suchting exhorted, Bro. and Sister Percy Saxon on Tare, worshipped with us. In the evening Bro. Saxby preached,

taking as the basis of his remarks "The Glorious Gospel." The interest and attendance were good and we noticed a few strangers present. Our local speaking brethren have now carried on their work for five months, and we have been much encouraged by the faithful support of the church.—H.C.S.

BOONAH.—The rally picnic was held on July 5th, and a grand time was spent with the Bible School. For the last four Sundays we had regular attendances in our school, and the kindergarten is now in full swing under the capable leadership of our Sister Nightingale. Sister Handfield is also a good number enrolled in the cradle roll. The church is planning for an evening, the proceeds of which are to be donated to the Red Cross and Foreign Australians' fund. We are holding a Foreign Mission rally to-night.—W.G.C.W., June 21.

West Australia.

BUNBURY.—We received into fellowship Sister Gales, from Perth. Our sister has now become an inmate to Mr. Hanson, of Dunbar. One brother has been restored to fellowship. Great interest has been taken in the K.P. campaign. The evening meetings on the Lord's day are better attended now than ever, and the week night meetings are times of great spiritual blessing. The Bible School anniversary will be held on the 27th and 28th. After this anniversary the superintendent will launch a Bible School rally, with the object of doubling our membership. He is presenting the necessary equipment to the school as a gift.

FREMANTLE.—On June 13, Bro. Jas. Leah gave a good address to the church, and Bro. S. Taylor preached in the evening. The Senior C.E. had a splendid meeting on Monday evening. Bro. S. Stinson and Larce gave fine papers on the practical side. On Tuesday afternoon we received the sad news of the death of our beloved Bro. Percy Andrews, who was killed in action at the Dardanelles. He was loved and respected by all who knew him. This is the first of our boys from the Fremantle church to fall in this awful war. The sympathy of the church is extended to all the bereaved ones. The following brethren have been taken from the Fremantle church to the west: John Inman (wounded), John Anderson, Percy Cleaz, Victor Hunt, Percy Andrews (dead). We had a very impressive memorial service on June 22. Bro. S. Stinson last report the writer visited. Colle and Sime's churches on behalf of Foreign Mission. We had splendid meetings in both churches.—I. W. Warren.

NORTH PERTH.—A social gathering was held to bid farewell to Bro. E. Dunckley, who has now gone to the front to serve the Empire. Bro. J. Rhodes, H. T. Dawson, F. Pollard, A. Johnson, R. Roberts, and our evangelist, H. J. Bank, spoke a few words of farewell, after which our brother was presented with a wristlet watch on behalf of the church. Our prayers are that our brother may be spared to return home and finish the good work he has started in our midst, and that our dear wife may be comforted and strengthened during his absence. Sunday, June 20, Bro. Sime's Cross and daughter were received into fellowship by letter from Lake-st., also a daughter of Sister Gerington, who obeyed the Lord in baptism. Bro. Gerington exhorted in the morning, and preached in the evening. Bro. Banks being away in the country.—H.D.

MAYLANDS.—The annual business meeting was held on June 10. During the year our church building has been enlarged and much improved. A block of land has been secured for future extension purposes. Special attention has been given to the weekly prayer meetings. A choir has been organised by Bro. Berry. Our church membership has increased, and the meetings have been well attended. The Bible School has also increased. Our superintendent, A. A. Lightfoot, and two years' work, tendered his resignation. Bro. Srambler, our evangelist, was appointed to the position. A motion was carried to take up a

regular Sunday evening collection for benevolence. Three new members have been gained in the past month. The work in Maylands was never more promising. On May 23 Bro. Scambler preached to a crowded audience at Empire Day service. The subject was "Loyalty." Some of our young men are at the front, and others are about to go.—C.K.

South Australia.

NORWOOD.—On June 15, in connection with the Brotherhood Class, Bro. Brooker, of Queensland, gave an interesting lantern lecture to men only, subject, "Sowing His Wild Oats." Nearly 20 were present. On June 20, at our morning meeting, A. M. Ludbrook gave an able and instructive address on Rev. 12. 1. W. Baker addressed the men's meeting in the afternoon, and preached in the evening to a large congregation, his subject being "Love's Labor Lost." At the close one lady made the good confession.—G.H.J.

TEMPRY HAY.—Two evangelist meetings have recently been held in connection with our Christian Culture Club. On June 6th the subject was a book study, "Mrs. Wages of the Cabbage Patch," when some practical and timely lessons were drawn from the book, given in a humorous and homely style. On June 16, Mr. A. R. Sleep, the Congregational minister, visited the Club and gave a forceful address on "The War and Prayer." During the evangelist's absence at Butler for the anniversary, J. Nankivell and G. Hammond are conducting the services here.—A.J.F.

BUTLER.—The anniversary services passed off successfully. On Sunday afternoon the scholars rendered a service of song, "The Golden Key." At night a good number gathered for a gospel service, when some of the pieces were again rendered. The subject for the address was "The Lost Book." On Tuesday the anniversary was continued. Very wet weather spoiled most of the games the children were to have in the afternoon, but did not prevent a good number sitting down to tea, and attending the public meeting. At the meeting some pieces from the service were again sung by the scholars. The secretary's report closed off that good work had been done during the year. Three scholars only missed one Sunday each during the year. A blackboard address was given for the children by the evangelist, after which prizes were distributed to the scholars. The chapel, which has very recently been painted throughout, was tastefully decorated with green and white artificial flowers. These flowers were made by one of the friends of the school, and were afterwards sold in aid of the expenses.—A.J.F.

BERRI.—On June 20, Bro. Raymond presided, and spoke to the church on "Foreign Missions." Tonight we had a splendid gathering, when Bro. Raymond's subject was "Is the Young Man Saved?" A pleasing feature of our gospel meeting was the number of young men who attend.—E. N. Stewart.

STRATHALBYN.—Bro. and Sister Paterson were well as for the first time today since leaving here. We enjoyed their fellowship. This morning Bro. Paterson presided and the writer exhorted from Rev. 11. Our meetings are keeping up well. Lord's Day, July 11, we celebrate Bible Society day in this town. H. R. Taylor, from Maylands, gave the usual day's address with us on July 20. We ask the prayers of the sister churches that God will bless the efforts put forward. Bro. Percy May has gone into camp, and hopes to leave for the front shortly. This is the first of our members to go.—A. M. Wittenberg, June 27.

CROYDON.—On June 20, in the morning, G. Bolen presided, and H. J. Horsell exhorted. We received into fellowship two sisters by faith and baptism. Bible School attendance, 107 scholars. At the usual evening meeting, H. J. Horsell preached on "Christian Creation" on Wednesday evening the Disciples Society held their annual meeting. On Lord's Day, 27th, J. S. H. Ferris presided in the morning, H. J. Horsell exhorted. Bible School attendance, 107 scholars. H. J. Horsell preached

at night on "The Great Commission." On June 12, the Dorcas sisters and friends held an all-day sewing meeting in connection with the Croydon branch of Red Cross Unit. The sewing was to help equip a ward in the hospital for the wounded soldiers so soon expected to reach our shores. 27 machines were loaned for the day, and 41 ladies attended to the work. Garments made are as follows—35 men's shirts, 15 one-piece pyjamas, 20 dozen pillow slips, 40 draw-sheets, 4 dozen lace sheets. Mrs. McLeish had charge of the work, and carried out her arduous task splendidly.

UNLEY.—There was a smaller attendance than usual at the service this evening, but at the close of Bro. Huntman's earnest address two young men made the good confession. A collection was taken up to provide funds for the purchase of material for the knitting circle, and on the evening of July 10th it is intended to take an offering in aid of the Y.M.C.A. Army Work among our soldiers in camp here and at the front.—P.S.M., June 27.

MILE END.—At our school anniversary on June 13 we took up an offering in aid of comforts for returned wounded soldiers, which amounted to £11/1/9. This amount was handed to the Dorcas Society. On Wednesday last an all-day sewing meeting was held, when 28 sisters with 10 sewing machines converted the material purchased with the above amount into 27 garments for the above purpose. A profitable and enjoyable time was spent in this patriotic work. Three well-attended cottage prayer meetings were held last week, and three more are announced for this week.—M. J. June 27.

New South Wales.

MOSMAN.—Good attendances on June 20 Bro. S. Gale addressed the church, emphasising the need of concentrating on Foreign Mission work. Bro. Royall gave a splendid sermon in the evening. We expect Bro. Stevens to take up the work here about the end of July.—A.O.

CANLEY VALE.—On June 16 we held a Fastidious Union rally at which J. C. Edwards, G. H. Browne, and R. Arnold gave instructive and edifying addresses. On June 20 we had the pleasure of welcoming into our midst Bro. G. H. Browne and family. Bro. Browne is now residing in Canley Vale, having opened a business here. The church is greatly strengthened by the presence of this family.—A.O.W., June 20.

LISMORE.—Three of our young men, Ben, W. Stratford, Jim, and Joe Fininger, have enlisted at the front. Sister Hollingsworth and family have our sympathy in the loss of their son Tom, who was killed in action on Gallipoli Peninsula. Sister Stratford's son Joe has been wounded, and we express our sympathy. Bro. Walker, sen., is delivering on Wednesday evenings at the Tabernacle a series of twelve addresses. These are very instructive. Bro. Terry is kept busy at profitable work with the aboriginals at Dumoon. The C.E. is very much alive, and is proving a valuable training ground for workers. Sisters Lamotte and Burtinshaw, of Sydney, are again meeting with us. Bro. Stevens continues with us as an evangelist for but a few weeks more, as he is about to take up work at Mosman.

RICHMONDTWEEDE DISTRICT CONFERENCE.—The time is now recking under this committee, and is located at Bangalore. We will conduct meetings at Byron Bay and Albionville. On June 10, a welcome social was tendered him at Bangalore, and a great deal of interest was evinced in the work. Under this committee meetings are conducted, in addition to the places mentioned above, at Limgoolshan, Mongongrie, and Telahm. This is made possible by the assistance of the following brethren, who have aided in maintaining the work till an evangelist was appointed, and whose willing services must still be relied upon for the successful carrying on of the work. Those who have assisted by delivering addresses are: Bro. J. P. F. Walker, J. G. Snow, G.

B. Wells, C. R. Finlinger, Wm. Stratford, W. Davis, I. Patch, H. Greenhalgh, and L. H. Robinson. It is hoped that within a few months a successful district conference will be held, and that in the near future another evangelist will be engaged to propagate the gospel of His Love.—S. Stevens, June 24.

Victoria.

ELIZABETH.—Good meetings on June 12. Bro. Heiler spoke at both services. On June 19, Bro. Abernethy gave a good address on "Peace." On June 20, the preachers held their monthly meeting here, and were entertained at tea by the Ladies' Mission Band. In the evening a Foreign Mission rally was held. G. D. Veron and W. L. Evers gave splendid addresses. On the 21st the C.E. had their annual social. On June 27 we had our church anniversary services. S. G. Griffith gave a splendid address in the morning on "Sacrifice." In the afternoon F. M. Ludbrook gave us his address on "Putting Billy." Bro. Heiler spoke to a good audience on "The Best Religion." We continue our anniversary on Wednesday. Our choir is now in good form. We hold our Bible School exhibition on July 20, 21, and 22; all working well.—G.E.

NORTH MELBOURNE.—On June 20, the Bible School celebrated its anniversary. Large numbers were present, and a splendid address from Bro. Finnis, who again spoke to the children in the afternoon. At night the chapel was full, when our evangelist preached the gospel by means of a candle service. We were pleased to see at our gatherings many old and familiar faces. The tea meeting on Tuesday was a great success, after which the children gave the programme of agriculture, games, recreations, and tableaux. The building was nicely decorated for the occasion.—W.H.

BRIGHTON.—Last Lord's day morning we had a good talk from Bro. Ludbrook, and this morning a powerful exhortation from Bro. Moore. Mr. Charles Arthur, a fine young man who frequently attended our meetings, is the first one of our Brighton boys who has to report killed in action at the front. Bro. J. P. F. Walker is leaving his wife, boy, and business, and embarking for active service. Bro. Passe served in South Africa.—R.P.C., June 27.

HAWTHORN.—On June 29, we had the pleasure of listening to an exhortation from W. Boller. To-day Bro. Abernethy preached morning and evening, to-night's service being specially for men. P.R., June 27.

WARRAGUL.—The two married men who confessed their faith in the Christ were baptised by Bro. Clark, and received into fellowship last Sunday. The church intend holding a social on July 5, and preparations are being made with enthusiasm. Lord's day attendances are very fair.—R.W.J.

CARNEGIE.—On June 27, C. R. Hall spoke on both occasions, and the young men assisted at all services, the day being specially observed in connection with the young men's movement. The young women have also formed an organisation to cater for their intellectual and spiritual progress. Other departments doing well.—D.G.

MALLARAT.—We rejoice at the success attained by our jubilee mission. Thirty conversions to date and one restoration. There were great meetings at our jubilee services to-day, quite a number of former members and visitors being present. A. R. Main gave us a helpful talk at the worship meeting. 22 new members were welcomed by Chas. Morris. Bro. Clay addressed the Adult Bible Class of one hundred and twenty, his talk being especially directed towards helping the new converts. Bro. Saunders spoke to a full house in the evening, five responding to the invitation, and one young man after the meeting. We are continuing the mission next week, and are working hard, praying for further success. Bro. Legg is taking Bro. Clay's place at South Melbourne during the mission.—A.E.B., June 27.

Continued on page 438.

Home Missions in New South Wales

W. Gale.

Financial.

The overdraft reported at the last meeting of the Committee was £131/5/8. Engagements have been entered into which will necessitate the raising of between £400 and £500 for the year—an increase on the previous twelve months.

It is probable that the collecting of weekly amounts for Home Missions will be handed over to the care of the Sisters' Conference Committee. As a result of the organisation and zeal of the sisters, it is anticipated that £400 will be raised per the collectors.

General.

Thirteen additions are reported for the month of May. Six of our Home Mission fields reported decisions.

The promising Tarce and Manning River District has again been added to the Home Mission list. This time it is for an additional preacher's support. Progress in this circuit has been very gratifying. We have reason to be proud of the results of the Committee's past efforts in this place. The Manning River District Committee will engage Bro. A. Marler, and the Home Missionary Committee will subsidise. In this district there are over a dozen preaching places—constituting a record at the present.

The Committee has agreed to subsidise Mosman to enable them to engage Bro. Stuart Stevens, of Lismore. With a splendid property and a loyal band of disciples, we can hope for great things.

At the request of the brethren at St. Peters and Balmain, efforts are being made to provide these churches with speakers for their gospel services.

The Fields.

Narrabri—Three additions reported. Bro. W. Waters has resigned. The Committee has engaged Bro. P. Warhurst, from South Australia, to labor for them in Narrabri and district. It is believed sufficient money can be raised by the district to make the work self-supporting.

Mercerfield—Work progressing. Larger gospel meetings. This church has a great responsibility and a heavy responsibility—Newcastle.

Lidcombe—All meetings increased. Bro. Clydesdale has commenced his second year here.

Lilyville—"May has been a good month." Opened new Bible School at Maroubra.

Major Murr—Cold, wet weather has affected meetings. Bro. Morgan travels several hundred miles every month. Best meeting reported at Marrar.

North Sydney.—One added by faith and obedience; also one baptised believer added. Gospel services good.

Hornsby.—One addition. Bro. Gordon has an average of 200 at gospel services.

St. Peters.—Five additions. This field will be no longer assisted by Bro. Pond, owing to his concentration on the Eskineville. Committee will endeavor to supply speakers.

Wagga.—Four meetings. Bro. Brown reports that cold, wet weather has affected meetings.

Amorb.—Bro. Brown has resigned. Services are being conducted by Bro. Gale until other arrangements can be made. Organiser believes there are good prospects here.

Belmore.—One addition. All meetings have improved. Full building at gospel service.

Eskineville.—Meetings well maintained. Bro. Pond now free to concentrate here.

North Sydney.—Bro. Crossman is encouraged by good meetings.

S.A. Conference Items.

Committee meeting, June 18

Financial report showed nearly £200 overdraft. Prepara for Self-Denial Week, commencing July 25. It is hoped this will relieve the serious situation.

Secretary reported preaching at Prospect, Glenelg, and Semaphore, also visiting Willunga and Mt. Compass for the 15th. Good meeting and bright outlook at Mt. Compass. They contemplate building there soon.

The President and J. Manning reported a visit to Moonta, and prospects good there.

E. W. Pittman is now the South Australian representative of the Aged and Infirm Evangelists' Trust.

P. Warhurst leaves Naracoorte for Narrabri, N.S.W., at the end of June. Letter of appreciation to be sent him.

A. Cameron will take up the work at Naracoorte for the present.

The mission at Naracoorte by W. J. Taylor, assisted by P. Warhurst, is well attended. Eight confessions at last report.

Reference Committee have power to arrange for a preacher at Goolwa. Bro. Caines leaves there at the end of July.

Resolved to continue 10/- per week to Northern district for Loehel to end of September.

Prospect is now entirely off the Committee's hands, the church deciding to pay the last three shillings a week still remaining. A splendid example to all concerned.

The Norwood church has taken over the work at Walkerville, and it is now a mission from Norwood. Attendances have increased, school has grown, and outlook has brightened.

Arrangements have been made by which R. Raymond and L. Curtis will visit Wap West alternately every six weeks, thus providing for one being there every three weeks.

On his last visit to Lameroo, J. T. Train had two confessions, and there was also one at Hill-side, near Murray Bridge.

E. W. Pittman furnished interesting report of a week's residence as Chaplain in Murray Camp. Reports for the month of May showed baptisms in Home Mission churches as follows—Croydon, 5; Berri, 1; Wallaroo, 4; Murray Bridge, 12; Maylands, 7.

W. Charlief, W. Burford and J. Manning were appointed a committee to confer with chaplains when required.

Committee was appointed to commence arrangements for the September Conference.

During W. J. Taylor's absence at Naracoorte the work at Sealphore has been in the hands of D. A. Ewers, who has had the assistance of H. D. Smith.—E.

Victorian Home Mission Notes.

Thos. Hagger, Secretary.

During the month of May the following additions were made in connection with the Home Mission fields, viz.: Kaniva, 3; South Melbourne, 3; Castlemaine, 1; Mt. Hett, 3; Maryborough, 4; Boort, 1; Croydon, 1; Echuca, 1; Brunswick, 6. Total, 24.

The receipts for the month were £227/3/10, and the expenditure £297/3/11. The debit balance now stands at £75/10/9. During the first quarter of the present Conference year we have received 474/10/0 more during the corresponding period of last year, but as more work is being done, and we had a fairly large debit balance from last year, we are now 474/10/9 worse off than at this time last year. There is a need for continued gifts from the brethren if the good work is to be kept going.

Arrangements have been made for Bro. W. Wainfield to go to Swan Hill to help Bro. D. A. Cockcroft. This circuit is a very large one, and already comprises five churches with splendid openings for several more. When the preacher pays a visit to the most southerly church family in his district, and then proceeds to visit the most northerly, he must travel 124 miles between the two.

Appeals for help have come to the Committee from several places lately, but it is felt that during this trying year we must first of all keep our present work going, and carry out pledges already made. Later on we hope to be able to help in a number more fields.

The good sisters in the Horslam church are working hard to earn enough money to pay the expense involved in running a big mission in that town.

We have now 16 men working more or less under the auspices of our Home Mission Committee, and it takes on an average £290/3/4 each month to pay our way.

The churches at Horsham, South Melbourne, and Boort, all of which are assisted by Home

Mission funds, have agreed to increase the amounts paid each month toward their preaching support. Which will be the next?

The churches at Essendon and Gardiner have appointed Home Mission collectors. It would be good if all churches would do this.

Tasmanian Home Mission Notes.

N. J. Warmbrunn, Secretary.

Since last report the work has made steady progress.

At Dover, meetings are growing in attendance and interest; Bro. Woolnough has organised a Bible School at Hopetoun—a new outpost. One restoration.

At Geveeston the meetings are growing, and most encouraging, considering the inclement weather. Bro. Byard is making a good impression. Two baptised and added to the church.

At Naberna, the work continues to move along slowly.

Good meetings at Tunnel, with splendid interest. Bro. Black reports the formation of a church at Carnarvon, where gospel meetings have been held. Bro. Black finishes his labors with the Committee this month; but we are glad to be able to report that Bro. J. P. Seymour, of Victoria, has been secured to carry on the work in this newly field, from July 1.

We sincerely ask the brethren to pray and work for the further extension of the church in Tasmania.

Help the Home Mission Committee by taking a live interest in the work they have undertaken.

Brethren throughout Tasmania, let us awake to the great task before us, and endeavor to do more this year than ever yet accomplished. Isolate country or city brethren, let us hear from you, and show your personal interest by forwarding donations to Home Mission work in Tasmania.

Obituary.

Fallen Heroes.

HUNT.—It is with great regret that we have to record the death of Bro. Victor F. Hunt, the son of Bro. and Sister E. Hunt, junior, of Wampony, S.A. Our young brother was baptised some fourteen years ago by H. P. Leng, and became a faithful worker in the Church of Christ at Wampony, where he was much loved for his noble character and steadfast life. Some two years ago he went to West Australia, and when war was declared he was among the first to leave the land of his King and Country. Those who knew him best know that he hated war and strife with his whole soul, but he felt the justice of the Allies' cause, and gave his life for the freedom of others. The brief official wire, "Killed in action" is all we know at present about his death, but his sorrowing parents have this greatest of all consolations, "that he is not lost, for his life is hid with Christ." In the dark days of sorrow may our heavenly Father's love be their portion abundantly, is our earnest prayer.—E. E. Hordertown, S.A.

LAPHORNE.—The first of our brave men to fall in battle that have gone from Grote-st. was our Bro. Private Victor W. A. Laphorne, who was killed in action in the Dardanelles, in the early part of June. He was a member of the famous 10th Battalion, of which Col. S. P. Weir is the noble leader. He was a fine, manly young Christian, and sought to keep his great Captain ever before him. In acknowledging the Bible Testament sent to him from the church before he went for the front he said; "Before I see dear old Adelaide again I will pass through many experiences, trials and hardships; but with the truths contained in that little book to guide me along my way, I need have little to fear." He wrote the following to me, "I am going to live the straight life. I pray for all at Grote-st., and the work there, as I hope they pray for me in all the temptations of a soldier's life." Victor was naturally of an un-

... and quiet disposition, but he believed this might was for the right, and went out as a brave man to serve his King and Country in a righteous cause. He will rest with so many brave heroes, in some sacred spot in a foreign land, but his memory will abide with those of us who knew and loved him, and we shall honor his memory. Our sympathy goes out to his mother, and all the dear ones who mourn for a loved one who will never return. Some day when the last trumpet shall sound and the grave shall give up its dead, we shall stand together before our great King in the grand review. May He comfort and bless the dear ones, and fill us with the joy and hope of meeting our dear ones at last where war and sorrow and death shall never come.—Jas. E. Thomas.

LETTER TO J. E. THOMAS,

Ernest V. W. A. Laphorne, Killed in Action, June, 1915, at the Dardanelles.

Cairo, 31.12.14.

Dear Mr. Thomas,

Brother in Christ.—It affords me great pleasure to write you from this historic country. One of the wishes of my life has been to visit Egypt, although in the past I never dreamed of visiting it in the capacity I now fill. It is truly a great country, and I for one feel very glad that this portion of Egypt has been selected on which to train and fit ourselves for that which lies before us in France and elsewhere. I am glad because of our nearness to the great Pyramids and the tombs of the ancient Egyptians. These remarkable constructions are within ten minutes' walk from our camp, and I have taken the advantage offered me of roaming over and exploring them considerably. The Great Pyramid, supposed to have been built by King Cheops, about 4000 B.C., is directly above our camp, which is situated at Mena, ten miles out from Cairo.

Mena, which you possibly know, is on the fringe of the Baharian desert, which stretches right on to the Sudan. I once heard you, during a sermon on the prodigal son, refer to the desert of Egypt as the far country, and truly it is. Over this desert we trudge many miles daily in the course of our exercise and training, and truly once one gets out into this great, silent waste, he is separated from all that is bright and cheerful. It does represent vividly the wanderer's life, for here one finds no green grassy glades in which to rest, no sheltering arbors from the scorching sun, nothing but sand, on which no life, animal or plant, can exist. The only means of existence is to take it with you; but when one's stock runs out, what will it be—starvation and want. And so it appears to me, with the soul who departs from Christ. He may have sufficient supplies to last him a while, but in the event of his running out, wherein can he replenish himself? There are no supply depots in the great waste of sin and separation, and the inevitable result is that he must perish. But I thank God that in Christ the Christian has an eternal supply depot, where he can get at all times, whatever he may need. There is no desolation nor barrenness about the religion of Jesus Christ, for in Him is plenty and enough to spare.

To me this desert is an object lesson; it presents the same story beyond the great bridge which spans the Nile is the great city of Cairo; this side of it

is the barren desert. One side offers light and life; the other side darkness and desolation. Regarding this in a spiritual light it is true; looking at it from a natural standpoint it is true also.

Well, Mr. Thomas, I often think of you people of Adelaide, especially those dear ones at Grote-st. I pray that God may continue to bless your labors there, and those amongst whom you labor. I also ask that you and they continue remembering me before our Father's throne of grace. I need it, for to a soldier come temptations great and varied.

Yours in Christian love,

Victor W. A. Laphorne.

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From the Field—Continued.

MELBOURNE (Swanton st.)—The annual meeting of the choir was held on June 24, when a most successful year was reported. The choir strives to help not only the Swanston st. church, but the smaller suburban congregations. During the year more than twelve visits were paid to various churches and institutions, and the choir's efforts to assist have always been appreciated. A. R. Lyall was again re-elected president, and J. J. Franklin and P. B. McMaster were elected vice-presidents. Ernest Tippett, as conductor, has put in excellent work for the choir, and his efforts are highly esteemed. There was another confession under Bro. Frankly's preaching on July 27.

ST. ARNAUD—The meetings on June 27 were well attended. Bro. Johnston gave a stirring address to the church on Foreign Missions. At the gospel service one young man made the good confession. On June 16, we had a visit from Bro. Hagger, who addressed a good audience on Home Missions. The Dorcas Class has distributed 126 garments. It has also received a parcel of useful clothing for distribution from the Sisters' Conference General Dorcas Society in Melbourne—A. E. Hurten, June 28.

FRABRAN—Our meetings were up to the usual standard of Sunday last. One young man made the good confession at the gospel meeting. Bro. Gordon preaching on "Facing Solemn Bible Facts." Our mid-week prayer meetings are very encouraging; 75 present last Wednesday night. Great preparations are in hand for next Sunday, which is the first anniversary of Bro. Gordon's ministry at Frabran—A. E. M., June 28.

CARLTON (Lyon st.)—Nice meetings on Lord's day. Two students, by H. E. Knott, who spoke in the evening, and S. G. Griffith at night, the topic in the morning being "New Testament Baptism." Missionary Mary Thompson, of India, Doreen Harward, from Sydney, and Mrs. Fullwood, from Semaphore, S.A., were among the visitors. Hearty congregational singing and well rendered anthems by the choir made the service helpful. As our proceedings in the future will soon be upon us, we are anxious that all former members will send their names and addresses to the secretary of the church. Another old member has been called home—Mrs. Grant, who was a faithful member of the Dorcas Class. It could be truly said of her that "she did what she could." After the presiding brother spoke of her faithfulness, the congregation sang "Asleep in Jesus."—J. M. C.

SHEPPARTON—Meetings yesterday were fairly well attended. In the morning Bro. Warren exhorted, and Bro. Anderson spoke at the gospel service. These brethren are spending their vacation in our midst. Tomorrow evening we purpose holding a social. We have commenced preparation for our anniversary. We are glad to report that Sister Williams, who has been in the hospital, is improving in health.

STAWELL—Last Wednesday the Young People's Society held its second social. About seventy were present, and a very pleasant time was spent. The church held a special meeting on Thursday to consider the financial position, and decided to introduce the envelope system. This morning Mr. King, Baptist minister, who spent many years in China, preached on Foreign Mission work, the writer conducting the Baptist service. At the gospel service one young woman confessed Christ.—H. B. Robbins, June 27.

BURNLEY—On June 23, we held a Foreign Mission rally. Bro. Griffith and Kemp gave splendid addresses. Musical items were rendered by the Misses Rutledge and Bro. Warren. We had good meetings to-day. Bro. Henderson spoke both morning and evening, his address in the evening being on "Taking Sides." We enjoyed a social by Sister McDoull—J. A. C., June 27.

ASCOT VALE—Since his report we have been received into our fellowship by faith and obedience. The Ladies' Aid and the Young Girls' Friendly Societies are actively engaged in Red Cross work. Increased interest is manifested in

the Bible School, and the "We Mean Business" (adult) Bible Class. Attendances at our mid-week and Lord's day meetings are also keeping up well. Last Lord's day morning, Bro. Cyril Crockett delivered a splendid exhortation. In the evening a young man's service was held. Special singing by a male choir, and an impressive address by our preacher. Building packed, numbers unable to gain admission. One young man made the good confession. At this meeting Bro. Pittman referred to the sad loss of our Bro. Cyril Hadden and James Taining, who were killed in action as a result of the terrible war now raging. They were fine, promising young men, of noble and Christian characters. Our deepest sympathy goes out to all the bereaved, who mourn the loss of loved ones.—J. Y. P., June 28.

FOOTSCRAY—Good meetings to-day. This morning Bro. Szyver, of Box Hill, addressed the church, exhaling with Bro. Whelan. The afternoon Bible Class was presided over by Bro. Szyver. This evening a young man's service was conducted by the young men. A. Easton rendered "Into Thy Hands," and Bro. Bishop, "Memories of Medler," the choir singing, "I will feed my flock." A young man made the good confession. Five young sisters who previously confessed were baptized. We are also up to date with another young brother, Will Sharples, who has volunteered, and goes to camp to-morrow. The Brotherhood, a society of young men formed three months ago, has now 26 members.—A. J. T., June 27.

SWAN HILL DISTRICT—Bro. Wakefield, our second evangelist, arrived last Saturday, and spent Sunday with the Kerang brethren. We have worked and prayed for another evangelist, and find joy in having able workers here. Wakefield. Our hearts are also glad in having three more added to the church. Miss Currie, who had previously confessed Christ, was baptised yesterday morning, and Mr. and Mrs. James, from the new settlement nine miles down the river, who drove in to Swan Hill, made the good confession, and were baptised with her. Our half-year's work shows an increase of 175 men, many being by faith and baptism, and the securing of another evangelist. We began the year with a motto of "Twenty Souls and a Second Preacher," which we now change into "Thirty Souls, Three Preachers, and Another Building."—D. A. C., June 28.

BRUNSWICK—On June 15, the Bible School and Senior Endeavor Society gave a welcome social to Sister Mrs. More, wife of our evangelist, who was the recipient of a beautiful palm and laurel wreath. On the following Wednesday the Victorian Foreign Mission Committee held a rally here, Bro. Muldree and R. Emitts being the speakers. On the Lord's day Bro. More spoke morning and evening. One young boy made the good confession. In the afternoon one of our Bible School scholars, Miss Tina Chinnock, was laid to rest in the Melbourne Cemetery. Some of the scholars and teachers marched in the funeral. Bro. More assisted. Bro. S. G. Griffith at the grave side. On June 23 the prayer meeting class was reorganized. The class is now known as the "Philos Christo" (Brothers in Christ) Bible Class, and is controlled by a band of officers. To increase membership two teams have been formed with respective captains to secure new members. The Sunday Bible Class is also holding a rally to increase its numbers. This morning the chairman, J. Jenkin, made feeling reference to the death of Sister More's father, and to the serious illness of Bro. Calh Scott, father of our deacon, Bro. Walter Scott. Bro. More gave helpful address, with responsive singing, and a male choir assisted and evening to young men. A male choir assisted at the gospel service. The girls made the good confession. We have heard from Bro. Will Tardiff, one of the soldiers. He is on his way to England, and states he is quite well.—W. T., June 27.

GEELONG—The prayer meeting on Thursday well attended. Four were baptised. Lord's day, splendid morning meeting. Bro. Chandler exhortation. One young woman received the right hand of fellowship. Bro. R. E. Brown gave a fine address to the Bible Class, 170 being present at the Sunday School. Bro. Chandler preached a

good sermon at the gospel meeting to a packed congregation. Four and the good confession, and three formerly immersed, making twenty-two additions for the month. T. Robertson sang a solo, and also led the song service.—W. C. H., June 28.

RAYSWATER—On Sunday evening last we had a record attendance at a special gospel service for men, the church building being well filled. Bro. Crisp, of the College of the Bible, appears to be getting a good hold on the young men in this district, as shown by their attendance at the gospel meetings. We are looking for good results shortly. Next Sunday evening the service is to be in memory of our late Bro. Ernest Miller, who sacrificed his life for home and country at the Dardanelles.—C. J. Martin.

Farewell Message from Captain Chaplain G. T. Walden.

Brethren, pray for me. Am now on my way to the front by the "Ceramic." My address will be G. T. Walden, 18th Battalion, 5th Infantry Brigade, Aus. Imp. Forces, Egypt. Any parcels for the soldiers will be gladly received. Any sent to 18th Battalion, c/o John Bridge, Circular Quay, Sydney, N.S.W., will be forwarded to me free of charge, and be in my hands next week.

I desire to thank the churches who helped in the Tent Expenses and Equipment Fund, and especially the N.S.W. Home Mission Committee for the loan of their large tent. It was a wonderful help to the boys and their friends. Thousands of letters were written there, and thousands of magazines and books distributed. Those who sent magazines and books would have been amply repaid if they could have seen the pleasure of the sick boys who received them.

The last Sunday we had an united church parade, and the other chaplains asked me to preach the sermon. We had about 2000 men present. It was a very impressive sight, the last service they could attend in Australia.

I have had some wonderful experiences among the men. They are worthy soldiers. I go forth equipped with a splendid piano loaned by Mr. Reg. Clark, a fine organ presented by Bro. Alf. Gard, a gramophone, the gift of Bro. John Gard, records and comforts from friends from various States. The upkeep of the tent from April to June 21, nearly three months, was a great expense. The supplying of thousands of sheets of paper and envelopes, grosses of pens, ink, purchase of lamps, supplying of carbide (it cost 3/- a night for carbide to light the tent), was a great expenditure, but thanks to the generosity of a few churches, a kind present from my business friends, I was able to get on all right. To all who helped my sincere thanks are due.

I shall be glad if the members of our churches who are working for the soldiers will send their gifts to me addressed as above. If you will put a short letter with each gift, it will be greatly appreciated by the soldier receiving the gift, and he would in all probability write the donor a letter in reply.

Again, brethren, thanking you for your gifts, with sincere sympathy with those who have lost loved ones, or who have amongst the wounded those near and dear to them, I close with the lines I love to quote to myself as I go about my work:

"Have you bettered the soldier's lonely spot?
Have you brightened the way he trod?
Perchance when he sees the love of man,
He will trust the love of God?"

—Geo. T. Walden, Chaplain, A.I.F.

Love—true and profound love—should be a source of light and calm, a religion and a revelation in which there is no place left for the lower vicarious of vanity. Great souls care only for what is great and so the spirits which hover in sight of the Infinite, any sort of artifice seem a puerility.—Amiel.

Here and There

July 4—Foreign Mission Day.

One young man confessed Christ last Sunday night at Northcote, Vic.

Many of our usual news items from New South Wales and South Australia failed to arrive this week.

Those who anticipate attending the special services at Prahran, Vic., next Sunday are requested to bring their morning hymn-books with them.

Many will be interested to know that Bro. J. J. Hely has accepted the invitation of the church at Lygon-st. to be present at its jubilee celebrations in October next.

Bro. Bert Whately, who is assisting Bro. Gordon at Prahran, Vic., has recently been appointed conductor of the choir, and in other departments is doing excellent service.

The Victorian Home Missionary Committee is arranging for a Volunteer Mission Campaign again this year. Churches that desire such an effort would do well to write the secretary.

The jubilee of Ballarat church was celebrated by a happy reunion gathering on Monday evening. A large number of past and present members were present, and a most happy time was spent. Prospects were never before so bright for this church.

A round table conference of Junior Endeavor workers will be held at the Victorian C.E. rooms, 46 Elizabeth-st., Melbourne, on Monday, July 5, at 7:45 p.m. Interesting business will be introduced, and all Junior C.E. Superintendents and helpers are invited to be present.

The Saunders Clay mission at Ballarat is proving a success. Up till Sunday last there were thirty confessions and one restoration. Large numbers were the order of the day on 21st inst. During the day 22 were received into church membership, 122 were present at the Bible Class of which Bro. Wilkie is the leader.

The monthly meeting of teachers arranged by the Victorian Bible Schools Department, held last Monday, was fairly well attended. J. C. P. Pittman gave an interesting essay on "The Home Department." This was much enjoyed and freely discussed. Bro. Pittman gave instances of the good which had resulted from this department of work, and all were urged to do their best to arouse an interest in their different Bible Schools.

An unfortunate printer's error crept into the article of T. J. Gore on "Things Worth While" in last week's issue. At its close he was made to speak of the B.A. degree, whereas the reference was to the B.D. degree, as the context showed. Bro. Gore, the possessor of the M.A. degree, was not guilty of the inconsistency of writing against the B.A. degree. He questioned the wisdom of divinity degrees, not of literary ones.

P. D. McCallum has begun his labors with the Dominion-road church, Auckland, N.Z. He recently closed a happy ministry in Dunedin. For two years he was president of the South Island Home Missionary Committee. The brethren there at a farewell social attended by from 120 to 200 members (not 20, as was wrongly stated in a recent issue) expressed their appreciation of Mr. and Mrs. McCallum's faithful work, and wished them God's blessing in their new sphere.

A splendid start has been made with the School of Methods at Geelong, Vic. Writing at the close of the first day, Bro. Emms says that the school has caught on well, one hundred being in attendance. Several from nearby towns have journeyed to Geelong to be present, and many of the Geelong churches are taking advantage of the lectures. Considerable notice has appeared in the local papers regarding the School of Methods. Prospects for the succeeding days are very bright.

Bro. W. L. Jones will be welcomed back as preacher of the church at Balmain-st., Richmond, Vic., on July 8.

Every official brother and sister in Victoria should have a copy of the Churches of Christ Year Book for 1915-16. In fact, it would be very useful to those in other States, and in New Zealand. It can be obtained from Thos. Hagger, 15 Walsh-st., Coburg, or the Austral Office, at a minimum per copy. Please send cash with order.

The roll of Australasia killed and wounded has become a terribly long and sad one. The latest figures issued at the time of our going to press show that the Australian troops have suffered losses as follows: Killed, 2014; wounded, 25,410; missing, 720. New Zealand casualties are correspondingly serious. Many of our brethren are amongst the above. Our sympathy and our prayers go out for all mourning the loss of loved ones, and for the heroes who have died.

A. E. Hingworth begins his fourth year's ministry at Emmore on July 4. Bro. and Sister Hingworth have done a great work in Sydney, and in Emmore particularly. God has blessed the labors of teacher and church. The following items regarding the work during the time of our brother's association with the church reveal this fact: "418 precious souls have made the good confession at the gospel services. The diamond jubilee of the church, and the jubilee of the Bible School, have been celebrated, both being delightful seasons of fellowship. The Bible School has been re-arranged, regraded, and reorganised, with much success. We have become reorganised as a living link church, with Bro. P. A. Davey our representative on the Foreign Mission field. The building has been lighted with electricity and repainted at a cost of £250. £100 has been paid of the mortgage."

The Victorian Preachers' Association, by invitation of the officers of the Fitzroy (Gore-st.) church, met for their meeting in the Fitzroy chapel last Monday. H. E. Knott occupied the chair, and G. E. Moore and H. A. Prezer gave addresses. A very nice tea, graciously provided by the Fitzroy Ladies' Mission Band, was heartily partaken of. On the motion of T. Hagger, seconded by G. B. Moysey, the ladies were heartily thanked for their kind hospitality. After tea, T. Hagger led the discussion in the conference on "How to Increase the Spirit of Reverence in Our Services." This was followed by a fine I.M. rally, presided over by J. J. Franklin. Addresses were given by G. D. Verec, on "A Call to the Colors," and W. L. Ewers, on "Ways of Answering the Call." These with special anthems by Fitzroy choir, made a fine meeting.

The famous Bishy letter, written by Abraham Lincoln, President of U.S.A., to a mother who had sacrificed her best for her country, is doubtless well known to many of our readers. It is beautifully appropriate at the present time, and sorrowing parents may be helped by the message of this great-hearted man. We therefore reproduce the message:

Executive Mansion, Washington, D.C.,
November 21, 1864.

To Mrs. Bixby,

Boston, Mass.

Dear Madam,

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to lighten your burden, or bring you grief or sorrow. But I can do the little that I can, and so hereby tender you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have had so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
A. Lincoln.

A telegram from Bro. Brooker reports:—"Queenstown, S.A., twelve received Sunday morning; one confession Sunday evening."

Wm. Bradshaw writes: "Please answer the following query—Is it scriptural to take up collections at Sunday evening preaching services? Do the Scriptures teach on this subject by command, example, or necessary implication?" We presume that the question refers to public collections, from all attendees, for the church work or support of the gospel. There is, of course, no Scripture directly dealing with this subject. We are convinced that it is at once most consonant with the spirit of the New Testament and the best policy on our part to refrain from such practices. The church will gain strength and not lose in self-respect or public esteem by being self-supporting. This answer is not intended to suggest that collections for benevolent or patriotic purposes are inappropriate at our gospel services.—Ed.

Roll of Honor.

The following names of members of Churches of Christ who responded to the call of King and Empire have appeared in the casualty lists. We are dependent on secretaries and preachers for our information, and request such to forward names, stating the church in which membership was held. We wish to do honor to those who have counted not their lives dear as compared with duty and love of country.

KILLED IN ACTION OR DIED OF WOUNDS.

P. Andrews, Fremantle, W.A.
E. Miller, Bayswater, Vic.

WOUNDED.

I. Drury, New Zealand.
E. Inman, Fremantle, W.A.
Corporal G. M. McDonald, Albion, Qld.
Roy Salter, Wimbury, Vic.
Arthur Salter, Wimbury, Vic.

MISSING.

Alfred Salter, Wimbury, Vic.
Tom Mareham, North Richmond, Vic.

IN MEMORIAM.

HANNAM.—In loving memory of Henry Hannam, who died on July 5, 1907.

No space of time or lapse of years

Can dim our loved one's part;

A loving memory holds it dear,

Affection holds it fast.

—Inserted by his loving wife, "Twickenham,"

Torrens-st., College Park, S.A.

WANTED.

Copy of the song "No, Sir." Please send price to "Country Member," c/o Austral Co.

COMING EVENTS.

JULY 8 (Thursday, 8 p.m.)—(Balmain-st., South Richmond, Chapel.) A social to welcome Bro. W. L. Jones, and farewell Bro. Haggard. Friends from sister churches cordially invited.

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 July 4 to 10—CONSECRATION.
 Inherited Tendencies No Excuse for Sin.
 Ez. 18: 1-9.
 Choose you. Josh. 24: 15.
 Salvation in Christ alone. Isa. 44: 22.
 Salvation a gift. Rom. 6: 23.
 The cleansing of the leper. Mark 1: 40-45.

ACKNOWLEDGMENTS.

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Ascot Vale, £2/10/-; Ballarat, £3/10/-; Brim, 10/-; Berwick, £1/10/-; Blet Blet, £2; Box Hill, £1 12/-; Buninyong, 10/-; Brighton, £1; Burnley, £1 1/6; Carlton, Lygon-st., £17/17/3; Carlton, Climbese, £1/8/-; Collingwood, £1/10/-; Castlemaine, £2; Carnegie, £1/9/-; Cheltenham, £1/5/-; Croyn, 3/-; Dandenong, £2; Doncaster, £4; Dunolly, 10/-; Essendon, £2/11/-; Echuca, 12/6; Fitzroy, £2/11/3; Footscray, 6/3; French Island, 10/-; Gardiner, £1/6/6; Galah, 6/6; Geelong, £3; Hampton, £1; Harcourt, £1/17/-; Hawthorn, 16/5/-; Kaniwa, £1/2/3; Kyneton, £1; Koroora, 6/6; Lansfield, 6/-; Malvern, 12/6; Maryborough, 15/6; Melbourne, Swanston-st., £13/5/-; Merbein, £1/10/-; Middle Park, £1/19/-; Mildura, £3/6/4; Montrose, £1/10/4; Meredith, 2/6; Newmarket, £1/3/7; Northcote, 15/6; North Fitzroy, £5; Nth. Melbourne, £2/10/-; Prahran, £2/15/-; Preston, £2/5/-; Shepparton, 12/-; South Melbourne, £2; South Richmond, 11/2; South Yarra, £2/12/-; Stawell, 15/2; Surrey Hills, £2; Swan Hill, 12/6; Taradale, £1; Warrambool, £1/5/7; Warragul, £1/1/-; Williamstown, £4/4/10; Windsor, £2/6/-; Wonga Park, 12/6; Wallahalla, 10/-.

Amounts sent in later will be acknowledged.

C. W. Mitchell, Treasurer.
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COLLEGE OF THE BIBLE.

Offering from New Zealand Churches, 1915.

Auckland, Ponsby-road, £1; Avondale, £1; Christchurch, £1/4/7; Dunedin, South, £1/0/6; Greymouth, 10/-; Hamilton, £2; Hastings, £2; Hotoke North, 18/6; Invercargill, £1/11/6; Kaitiaki, £1/10/-; Levin, 10/-; Lower Moutere, 15/-; Matamua, £2/17/3; Motueka, 10/-; Nelson, £1 12/10; North Auckland, 10/-; Pahiatua, £1/8/-; Pukekohe, 10/6; Petone, 10/6; Port Albert, 13/3; Richmond, Nelson, £2/15/3; Richmond, Auckland, £2/12/-; Takaka, £1/10/-; Tapanui, £1; Tara, 6/-; Te Anau North, £1/10/-; Tamaru, £1; Waipiti, £2; Wellington, £1/12/6.

Amounts sent later will be duly acknowledged.

W. C. Craigie, Treasurer.

REMARKABLE RESULTS



Bradshaw Students at the Incorporated Phonographic Society of Australia's Theory Examination, held on May 8.

18 Candidates presented, 18 passed, of whom 8 gained distinction, as indicated by D. following their names. Reading from left to right, the names are—

Front Row—M. Warlow (Convent of the Good Shepherd, Albert Park); D. Paine (D.), Northcote State School.

Second Row—N. Cameron, Kensington S.S.; V. Phillips, Melbourne High School; D. Carter, Fairfield S.S.; E. Williams (D.), Malvern S.S.; H. Butler (D.), West Warburton S.S.

Third Row—C. Burley (D.), Yarrowonga S.S.; M. Lawless (D.), St. Mary's Convent, Hawthorn; M. Sawyer, St. Michael's, St. Kilda; Miss Denery, Instructor; C. Camm (D.), Nhill High School; A. Mackie, Spring Road, Malvern, S.S.

Fourth Row—D. Macdonald, Presbyterian Ladies' College; N. Lay (D.), Coburg S.S.; M. Wan, Convent of Mercy, Fitzroy; L. White, E. Malvern S.S.; N. O'Leary, Sacred Heart Primary, Kew; T. Grieve (D.), Camberwell Grammar School.

As only three of these had more than four months' tuition, the results obtained are remarkable evidence of the splendid work done by students, and the sound character of the instruction given.

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