

A Suggested Basis of Union.

It is one of the most hopeful signs of the times that the theme of Christian union should be so prominent and popular as it now is. The wide-spread desire for unity which exists amongst godly men is a thing for which every Christian should return thanks to God. It is our duty to foster every holy aspiration and to further every right cause. On another page appears a letter from a highly esteemed correspondent, referring to Christian union in general and to a suggested basis of union between two Bendigo churches in particular, and incidentally animadverting in kindly fashion on recent "Christian" contributions.

Some few weeks ago we received a copy of "A Basis of Union Suggested by the Joint Committee from the Churches of Christ and the Baptist Churches" of Bendigo, which a brother forwarded to us with a request that we express an opinion on the matter, preferably in the columns of this paper. We then declined publication, on the ground that we did not wish to do anything that might with reason be construed into an unfriendly attempt to criticise and hinder a worthy aim. As one of the Committee now seeks for publication, there can be no thought that our comments are gratuitous or ill-timed. So that brethren may be more fully informed with reference to the proposed basis, we give space for the full statement of which Bro. Cook gives a meagre summary (see page 449). The cause of union can be best advanced by a frank, brotherly treatment. Not an atom of truth will be lost by publicity.

As our leader of last week showed, and as we trust the whole tenor of our work and speech reveals, we deeply sympathise with every sincere effort to attain the unity for which our Saviour prayed. In the case of our Baptist brethren particularly, we earnestly long for the day when union with them will be an accomplished fact. In so far as the Bendigo movement is intended and destined to advance the cause of Christian union, we rejoice in it. Even if it be found to be premature or faint, we can be glad because of the spirit that impels Christian

folk to seek for a closer connection. Our doubts as to the scheme presented are not rightly to be attributed to a desire to do what our brother (in a momentary lapse from the good taste which should characterise even a Christian's criticism of his brethren) calls "trope ourselves off as Christians of a better and a different calibre from others," nor yet to a feeling of pessimism as to the ultimate answer to our Lord's prayer for the union of his disciples. We can plead for adherence to the Word of God without being open to a charge of claiming personal superiority or of ignoring any of the good there is in others.

A few general remarks on the proposed basis of union may be in order. Its fundamental weakness is that there is in it no reference to the Word of God as the final court of appeal. No one who confined his attention to the suggested plan could gather that the New Testament had anything to say about a basis. Our correspondent says, "This scheme has not been hastily prepared." We had privately expressed the opinion that it gave us the impression of having been hastily or at least carelessly prepared. If we have to withdraw the "hastily" at our brother's word, charity demands that we retain the "carelessly"; for it would in our judgment be a severe indictment to say that a body of Christian men in seeking a basis of union ignored of set purpose and deliberately the Scriptures which were given for our guidance, for our complete instruction, and so that men might know how to behave in the church of God.

The proposed name, "Christian Union Church," has the great demerit of not being a scriptural one. What is, possibly, worse, no reader could gather from the paragraph dealing with the name that there are such things as scriptural names for the body of Christ. We note also that "the names of the churches concerned" are to be perpetuated. The net result so far is that whereas our Baptist brethren add one unscriptural name to another, those hitherto content with a scriptural nomenclature are to be persuaded to adopt an unscriptural one. This is to us

a very curious way of approaching the question of union. Unscriptural names are the perpetrators and not the healers of division.

The section dealing with conditions of entrance into the church shows the characteristic defect of the whole basis. There is in it no statement as to the teaching of the Word. Possibly this was intentional; for, indeed, there could be no direct appeal to the Scriptures as to the conditions of entrance into the "Christian Union Church." Still, how lamentably weak does "we are glad to suggest" sound to those who have been wont to give the direct authority of Holy Writ for the terms of entrance—to give not what "we suggest," but what the Lord reveals as to his will as to entrance into the church of which he is the Head! We sincerely wish that the brethren had approached the inquiry and the statement of its results with such words as "From an investigation of the New Testament Scriptures we find," etc. We do not for a moment believe that the brethren of the Committee think that the Lord has left men free to decide as to terms of entrance into the church; but yet the words "we are glad to suggest this as our future method" leave the wrong impression. In this same paragraph there is a word which is either remarkably significant or astonishingly superfluous. "We are glad to suggest this as our future method of church entrance" (italics ours). "Future" is quite unnecessary if it has been the case that up to the present the churches conferring as to union have both been faithful to the scriptural requirement of the baptism of men into Christ and into the body, the church. We are altogether ignorant as to whether Hargreaves-st., Bendigo, is an open-member-ship Baptist Church (the contradiction in terms must really not be set to our account; it is due to the extraordinary fact that in Victoria, as elsewhere, there are so-called Baptist churches which are not composed of baptised persons). If there are now any unbaptised members in Hargreaves-st. church, then "our future method of church entrance" would ensure the continuance of these as members of the "Christian Union Church." This would be

quite opposed to New Testament warrant. "Future" is either superfluous or unscriptural.

The paragraph on the Lord's Supper does not need much comment. The time of celebration is a small matter. Yet we should be sorry to see a policy adopted of making the Supper on two Lord's days in the month an appendage to an evening service. The disciples of old who "were gathered together to break bread" evidently made the Supper a more central thing than they will do who make it not even an integral part of a service but "come after the regular evening service."

In the section on "The Fellowship of Giving" occurs the expressed judgment of the Committee that after the union "the denominational interests" are to be met in a certain way. "Christian union".... "Denominational interests"—the phrases are hardly synonymous; they are opposed. In a real Christian union there will be no "denominational interests" to conserve. Union will transcend denominationalism.

There seems to us to be a scheme for a certain kind of co-operation or federation presented by the Bendigo Committee, but little is given that will help on the cause of Christian union. The chief lack in the scheme is the omission of reference to the Bible as our rule of faith and practice. We do not know the reason of this lack. It is known to be the case that a very few of our brethren would cut our plea in half. By this we mean that they insist that it is a plea "for union." The rest of us do not deny that it is a plea for union; but we try to make it clear that the Lord who prayed for union did not leave it to twentieth century Christians to suggest a basis; we say that our plea is for union on the basis revealed in the New Testament Scriptures. We want union, but we also wish the restoration of the Christianity of the New Testament. We have a confident hope of union on the Lord's own basis revealed in his Word; we despair of it on any other, especially on any which recognises "denominational interests." We should love to think that at Bendigo and everywhere else our Baptist brethren and we could present a united plea for primitive Christianity, its doctrines and its life. May God hasten the day when this will be realised.

Editorial Notes

Congress of Church Efficiency.

Americans are ever alert and up-to-date. One of the latest developments of our American brethren is the Congress of Church Efficiency and Expansion. This will be held in the city of Hammond, near Chicago, from August 30 to September 3, "for the purpose of congregational development." The meetings will principally be held in the first

Christian Church, a 4000 building. Among the attractions will be a "School of Evangelism and Expansion," under the management of P. H. Welshimer, which will discuss the "go," "grow," and "glow" of evangelism; a "School of Song Leaders and Special Workers" led by J. E. Sturgis; a "School of Church Efficiency," conducted by W. S. Buchanan; and a "School of Religious Education" with E. J. Meacham at the head. Besides these, there will be special evening services addressed by the strongest speakers procurable, midday sermons by prominent preachers, and afternoon platform meetings. It is interesting to note the lines along which American brethren are working.

A Referendum.

While much feeling is being exhibited over the Commonwealth Government proposal to re-submit the referenda on industrial subjects, there is another matter in which the people of Victoria and South Australia are deeply concerned, and which it is difficult to induce the Governments of those States to submit to a referendum. Yet it is on a subject, to our mind, of much greater importance than those upon which the Commonwealth Government is so insistent. This is the question of Scripture Instruction in State Schools. We publish elsewhere a communication from the South Australian League, from which it appears that two Governments have refused a referendum, and a monster petition is now proposed. When moral and other considerations do not avail, votes—sometimes have their influence, and if 50,000 voters demand a referendum their petition will command respect. It is significant that the opponents of Scripture reading are unwilling to allow the electors to decide the question. This indicates their fear that the vote would be in the affirmative, and their opposition would be reasonable if the advocates of the Bible were contending that the children of those opposed should be compelled to receive the lessons. But, as a matter of fact, provision is made in the proposal, as in the other States, for the absence of all whose parents object. The opponents adopt a dog in the manger policy, refusing to have lessons themselves or allow any others to have them. In the four States where Scripture lessons are given the system works smoothly, while in Victoria and South Australia there is a strong and steadily growing dissatisfaction with the existing system in which the only people favored are the secularists.

Personal Responsibility.

It is difficult to educate the average church member up to an adequate sense of the fact of personal responsibility in the work of the Lord. There is ever a tendency to depend too largely on the supported preacher. And this tendency is growing among churches of Christ. We look to the preacher not only to preach the gospel but to instruct the church, with the result that most of the speaking on the Lord's day morning is now left to him.

Even well educated and able speakers in many instances have no conception of their responsibility to use their talents for the Lord. The inevitable outcome is that unless a regular preacher can be secured, there is a disinclination to commence meetings even where there are several brethren in a district. The speaking of the evangelist at all the Lord's day meetings is urged on the ground that the members will be better instructed, and the church thus strengthened. This may sound right in theory, but in fact it works out the other way, and the scattered members of a one-man church are not likely to commence meeting until a preacher comes along to lead them. The lack of a strong sense of personal responsibility acts upon the church in another way. Members deficient here do not realise the need of systematic contributions. If present on the Lord's day morning they contribute, but if absent the amount is not doubled the following Sunday. And yet the cost of the work continues whether they are present or not. A true sense of their individual responsibility for the upkeep of the work would solve the financial problem in many a church. But even those who regularly attend do not always contribute a fair proportion towards the expenditure. At conferences their representatives appoint home and foreign mission committees, but how often the rank and file of the membership fail to realise their responsibility to keep these causes supported which they have appointed delegates to bring into existence. But, quite apart from Conference considerations, the responsibility to extend the gospel at home and abroad rests upon every Christian, and for lack of a sense of this our mission funds must suffer. Our responsibility not only as churches but as individuals needs special emphasis.

"Rome, Rum, and Rascality."

Whether Mr. Farthing of Victoria is justified in his libel action for £5000 against the Methodist preacher, Mr. H. Worrall, who is alleged to have said that the former owed his Parliamentary election to the combined influence of Rome, Rum and Rascality, is for the Courts to decide, and upon this we have no opinion to express. But that Rome and drink are often closely associated is abundantly evident. In the recent referendum on six o'clock closing of hotel bars in South Australia, the Roman Catholic Church was the only one that did not support earlier closing. And in America today the cause of prohibition has no stronger opponent than the Roman Catholic Church. "America," said to be the most ably edited Roman Catholic paper of the United States, recently published an article against the abolition of drink on various grounds. Among other things the writer said, "Imagine the fanaticism that would make Holy Mass impossible, by forbidding wine, even for sacramental purposes! It is no small thing, but a monstrous thing, to stand between a priest and his right and duty of offering the Holy Sacrifice of the Mass as prohibitionists have done in Arizona, and as they have

planned to do in other places." While the cup is not given to the laity in the Roman Catholic observance of the Lord's Supper, priests are permitted to drink the wine, but it must be fermented. As G. P. Rutledge points out in an American contemporary, if "it is a monstrous thing to stand between a priest and his right and duty," it is a more monstrous thing still to let the mass stand between millions of people every year and their salvation from drink.

An Educational Vote in Rome.

In a leading article the "Christian Standard" of America deals with the necessity of "eternal vigilance" in connection with the purposes and methods of the Roman Catholic clergy in the United States. The writer says, "Citizens should know that a part of the Papal programme is the abolition of our 'godless' public schools, and the putting of the education of the youth into the hands of the Jesuitical clergy. For some time this clergy had been bitterly fighting the public schools of Rome, claiming that they were not only godless, but tyrannical, in that they taxed Catholic parents for the instructing of their children in things that they condemned. To silence this clamor for the handing over of the schools to the priests, the people were given the opportunity, a few weeks ago, to vote on the proposition. And in this city of more than half a million inhabitants, only 1403 voted for it! The people of Rome, under the shadow of the Vatican, know what Papal supremacy means, as they did forty-five years ago, when they voted as to whether the King or the Pope should be the supreme ruler of Italy. In that election, 133,681 were for the King, and 1507 for the Pope." The "Standard" contends that only by the constant vigilance of Protestants can the efforts of the Roman Catholic clergy to gain political power for their church in America be frustrated, and this is also true in Australia. Unfortunately, here, as there, there are a number of weak-kneed Protestants who shut their eyes to the influence of Rome, and especially her attempts to gain the help of public funds to subsidise her primary and secondary schools, the sole reason of whose existence avowedly is the teaching of their religion. By their wire pulling in the selection of parliamentary candidates, and their influence in securing a block vote of their people at elections, the clergy exercise an influence altogether out of proportion with their numerical position, while the mass of the public who do not place their churches above their politics pay little attention to their movements. It is when we look at the blighting effects of their rule in the lands where they have long dominated, as in South America, Spain, the Philippines, and other countries, that we realise the true inwardness of this soul-withering system, and in proportion as we do this we will oppose every attempt on their part to increase their influence.

Among the Americans.

A. C. Rankine.

Los Angeles is a city of some 600,000 in-will inhabitants. It is the largest on the Pacific coast. Its beautiful climate brings thousands of tourists this way every year. The great Panama Pacific Exposition in San Francisco, and the Exposition at San Diego, now in progress, are special inducements for people to come this way.

Great religious meetings have as a result been planned for this city during the year. The Bible Institute has planned for a year's campaign. The Northern Baptist Convention is now in session. It represents about 1,500,000 members. They have about 2000 delegates in attendance. Some of their finest speakers and preachers are present. I have had a chance of hearing several of them.

They dedicated another railway gospel car yesterday. It is beautifully fitted up. It is the gift of the Board of Publication Society of the Baptist Church by some of their wealthy members of this city. It will seat about 100 persons, and will run over the railway lines of the adjoining States. It will cost about 4,000. This makes the sixth railway gospel car that the Baptists now own.

There were nearly 3000 present last night at their Home Mission session. A young man appeared on the platform dressed up as Uncle Sam. He made the remark that he did not like war, and was not going to have it. This was loudly cheered. He went on to say that he welcomed all nations to this beautiful land with its splendid environment. Let them come! Let them come! Then a young lady stepped forward and said to him, "What is the use of bringing people here from every land unless you Christianise them?" She gave him some good advice. Then he said again, "Let them come." And upon the platform trouped about a hundred children, representing Chinese, Japanese, Mexicans, Italians, etc., waving their different flags. They sang gospel songs. Some gave testimonies in their own language which were interpreted to the audience. They then waved little red flags, with the cross upon them, and afterwards waved miniature stars and stripes, and sang the National Anthem of America. A Mexican missionary gave a splendid address, making a plea for Mexico and Central America with their 23,000,000 inhabitants.

A limelight lecture was also given, showing the progress of the Baptist cause in the Western States since its inception.

I was also present when the Foreign Missionary report was under discussion. It was a lively debate. The Board has agreed upon retrenchment this year. Last year they spent 925,000 dollars. This year they propose to spend 836,000 dollars. Some of the speakers charged the Board with lack of faith. One of the Board arose and said, "Money talks. Give us your money and we

go ahead. Mere resolutions are no use."

A representative of the Baptist Student Body threw out the challenge that he could get 15 or 20 young missionaries if they would supply the money. He stated that some of them were tired of waiting. If the Baptists would not send them out, then they would either offer themselves to other Boards or go into business.

The Baptists hold a noonday gospel service for men in one of the picture theatres, on the main street of the city. I commend that action to our own people during the days of their great gatherings.

Elaborate preparations are being made for the National Convention of Churches of Christ, to be held in this city in July. The Bible Institute Auditorium has been secured for the sessions. That holds 4200. The "delegate convention" system is exercising the minds of a number of the brotherhood. Bro. Dungan gave an address in opposition to the same at our monthly preachers' meeting last week. Judging from appearances, I think the air will be a little electric during the Convention.

My address at the Southern Californian Preachers' Association meeting, held a fortnight ago, on "The Sunday Morning Service in the Australian Churches," was well received. These meetings are attended by the sisters as well. I am supplying the pulpit at the Boyle Heights church in one of the suburbs. They have just opened a beautiful new church building. The work is going on well. Bro. L. F. Stephens is the preacher here. He and his wife were out in New Zealand some few years ago for a year. Mrs. Stephens is suffering with a nervous breakdown. They will be away for two months. We have delightful fellowship with the church here. Mrs. Rankine joins me in sending Christian love to all our Australian friends.

The River of Peace.

The River of Peace—it flows beyond the low line of to-morrow;
And yet we sometimes hear, above the complaint of earth's sorrow,

The song, like a heart-deep sigh that is born of gladness,
Seeming to say, "O hush!" to our pain and our sadness.

The River of Peace!—afar past life's limit it goeth;

Out of the basin of God's own love that was wounded it floweth,
Singing, not sobbing—comforting, never upbraiding.

Cheering the heart that is broken, the rose that is fading.

River of Peace! Ah, flow through the day that is dreary;

Speak to our souls, so often sin-stricken and weary,
Calming our fever and fret, our labor and sorrow,
Till our agony-scarred to-day be crowned with the joy of to-morrow.

—Lauchlin MacLean Watt.

Things Worth While.

George P. Cuttriss.

The first thing worth while is the church. The church is God's witness to the great facts of creation and revelation, and is a most potent force in re-training evil from becoming the dominant factor on earth. God help the world when the church is called away therefrom. Nothing can take the place or do the work of the church. Brotherhoods, Christian institutions, modern missions, and societies various, might—as they assuredly do—effect a certain degree of good, but any or all can never accomplish what the church was primarily instituted to do, viz., to create those conditions conducive to the doing of the will of God on earth as it is done in heaven. The church is a means to an end. Outside of the church there is no hope for the Christian religion—apart from the church the civilisation of heaven on earth is but an idle dream. What hope is there for foreign missions, or any other mission, if the church of Christ ceases? There is none. Conditions approximating those that prevail in the heart of Africa, China, India, would obtain generally if it were not for the influence of the church. Christ organised the church. It is his only sphere of operation. Without the church Christianity can do nothing.

The gospel is another thing worth while. Whatever views may be held regarding the various dogmas, it is palpable to the most superficial readers of the Scriptures that there is nothing doctrinal or denominational about the gospel. Faith, repentance, baptism and church membership do not constitute the gospel. Strictly speaking, the gospel of Jesus Christ contains neither "claims," commands, nor threatenings, nor terms, but is simply God's word concerning Christ. The heart of the gospel is the atonement. The atonement by the blood of Christ is the substratum of Christianity. The gospel does not consist in pressing the duty to "believe and be baptised": that savors more of "law" than gospel. It is right that it should be done, for it is demanded by God, but merely urging the doing of it is far short of the gospel. The essence of the gospel is, Christ died for our sins, was buried, and rose again, and that in him we have redemption through his blood, even the forgiveness of sins. This gospel is the power of God—the greatest force in the world. Its efficacy does not depend upon human eloquence or academical attainments. The thought has been quaintly expressed thus: "Though the waters of a fountain may come from differently shaped heads—one like that of an angel, the other of a beast—the water refreshes not because it comes from such a source, but because it is water." Nothing can take the place of the gospel. To modernise it is to minimise it. The gospel is the divine instrument ad-

mirably adapted to rouse men to the exercise of faith and obedience. It is designed to save. Give it a trial.

The next thing worth while is an educated ministry. I have already affirmed that scholarship is not sufficiency in the ministry of the gospel. I readily concede the point that God can do without our education. He can also dispense with our ignorance. It is true that the author of the gospel was born in a barn, and spent his early years in a carpenter's shop, and eventually was crucified as a common malefactor. It is also true that the first preachers of the gospel were obscure persons, and that for the most part the early Christians were not among the learned and the wealthy. But "time and scene hath shifted." By far the larger proportion of accessions to the church to-day is drawn from the superficially intelligent. We cannot disguise the fact that we lamentably fail to appeal to the intelligence of the community. It is not that the gospel has lost its power; it cannot be that there is no affinity between culture and Christianity. It might be that our presentation of the gospel is at fault. The platform should always be in advance of the pew. We are not living in the days when "anything would do," but in times in which the best is always in demand. An educated ministry embraces all who take part in the services of the church, including teachers and superintendents of Bible Schools. Education will sort out and bring ability to the top, and consequently appropriate task to capacity.

The Bible School is not by any means the least important among the things worth while. A fact which gives the Bible School a unique claim for consideration is that the larger part by far of the scholars are in the church. A rightly taught and trained Bible School cannot fail to contribute largely to the size and service of the church. Hitherto the school has been conducted on similar lines to the church. The school is not the church, nor can it ever take the place of the church. The Bible School is a social organisation, with a great spiritual objective. It is a means to an end. Methods modern or ancient calculated to secure that end should be employed. Organisation in connection with the school should be appropriate to its nature and needs. The school possesses within itself all that is necessary to adequately solve the problems which so persistently press in upon us to-day. An institutional Bible School would speedily relegate to the irrevocable past the problems of drift, discipline and decision. Social clubs provide a point of contact with the young people. The school buildings should be available to the scholars during the week for social purposes. The Bible School is

related to the church as the tree to the fruit. It is a great thing to have part in a work whose aim reaches as high as God, and whose subjects are the boys and girls of tender years, but the way of the Bible School work is difficult.

Another thing worth while is a common fund for all purposes. There are far too many appeals. The multiplicity of offerings is likely to defeat our ends. The number of appeals heard is confused with the number of times responded to. The mere remembrance of the appeals makes people perspire under the burdened sense of their liberality. It were a pity that church members did not keep a record of their gifts. They would in most instances be surprised at the smallness of the amount given. There are too many treasuries. At a certain church there are fourteen different funds exclusive of the several annual appeals. The church is divided up into so many departments with their respective funds, that are certainly developing into a serious menace to church finance. The offerings of the church and auxiliaries should be pooled, a financial committee appointed, local expenses should be met, and apportionments made to other branches of the work generally, as finances permit.

An active association with public bodies—reform, social, and charitable—is another thing worth while. The good effected and the inspiration received from our participation in the recently successful campaign in favor of early closing of liquor bars in South Australia is incalculable. The church should be in those things. It is but its duty to direct. As an avenue by which we can widen our influence, there is no better. In the past the tendency has been to stand aloof from public movements as if they were "unclean." The church should be in these movements, but not necessarily of them. No institution has a more sacred right to engage in reform, social or industrial, than the church of Christ. The duty of the church is to set the standard of morality, and not permit current customs to shape her ideals. The church has a social as well as a spiritual message, and is as clearly bound to fight the causes of pauperism and degraded life as to antagonise paganism and sin. Association with outside institutions is only a means to an end. Salvation can never be effected by social service. Nothing can take the place of the church. Our work is to preach the gospel—strengthen the church, and bend every energy that the community in which we live might be made Christian. There are many other things worth while, but limited space forbids any allusion to them. Of those that have been considered the two more worth while in the writer's estimation are the church of God and the gospel of Jesus Christ.

"Thy love to gild each page,
Thy strength in feeble age,
Thy peace to keep my heart,
Thy grace to heal each smart,
Thy self-indwelling me,
That I, from sin set free,
May lose myself in Thee."

Sufficient Unto the Day.

A. B. Cooper.

My little girl has home lessons to do. Sometimes she faces them quite cheerfully, works steadily through them one at a time, and gets them finished and off her hands. But I have known her suddenly lay down her pen and exclaim: "Oh, dear! I have my algebra to do yet, and after that some analysis and parsing, and then to look over my French, and then to draw a sketch-map of Kamchatka, and then—and then——" Oh, foolish child! She is taking all her steps at once in her mind. She is meeting all her troubles half-way, and more. She is climbing every stile before she comes to it. And it spoils her best temper and discourages her dreadfully.

First place to the hardest.

When she is in this sort of mood I talk to her like this: "Which is the hardest of your lessons to do? Algebra? Well, do that first. Never postpone the hard tasks for the easy ones. Then when you have finished your algebra it will be a positive pleasure to turn to the other lessons; you will feel such a sense of relief. And even this dreadful algebra only consists of a letter or a figure at a time; and I am here, close at hand, to help you when you are really at a standstill and cannot help yourself."

I am very fond of long walks as a rule, but one's fitness varies, and sometimes the weather is very hot, and the way grows long and one begins to think of the distance ahead instead of the step one is taking and one's immediate surroundings. I remember setting out to walk twenty miles, but when I had walked about eight I sat down on a stile and began to calculate how many steps I should have to take to complete the other twelve! I was appalled at the number—well over twenty thousand—but I got up with an effort and made up my mind to face this dreadful task.

Presently I found myself counting my steps and all the time comparing my meagre progress with the awful sum of steps I had still to take. Birds singing? Oh, yes, they were singing as if they would burst their little throats for very joy. Sun shining? Oh, yes, it was shining gloriously from a cloud-flecked sky. And the spring buds were bursting, and the primrose and the violet and the anemone were starring the hedge-rows! but I did not see these things. I was counting my steps and thinking about the awful number I still had to count, and, alas, to walk. I had discouraged myself by thinking about all my steps at once, instead of being happily content to take one at a time, merrily and blithely, instead of looking outside myself to the beauties of Nature and taking with thankfulness God's present gift of joy.

"Be not anxious."

It is one of the commonest and shallowest

criticisms of the teaching of our Divine Master that he not only countenanced, but actually encouraged the spirit of *laissez-faire*. Of course, he did no such thing. Both by example and by precept he gave the lie to that slander. But he knew, as no dweller on this seemingly lonely planet had ever known before, the secret of the universe, which is: *God is Love*. He knew that that love could not err, could not be unkind, could not fail, was never out of reach of the stretched hand of faith. He knew this. So he said: "Be not anxious about to-morrow. Your heavenly Father knows what you need, and he will not fail you, if you will but trust him." That is not *laissez-faire*. That is sublime faith, which removes mountains of worry and whole ranges of cares and troubles about what is going to happen to-morrow, and next week, and next year, on and on to the far horizons of life. "Oh, ye of little faith!"

Jesus Christ never discouraged plans, aims, ideals. He himself had one to which he ceaselessly moved. "I have a baptism to be baptised with, and how am I straitened until it be accomplished." He knew it was coming. Yet how serenely he moved through his appointed days. With what splendid calm he made his daily journeys, healing the sick, opening the eyes of the blind, unstopping deaf ears, even raising the dead, only very occasionally referring to that great to-morrow when he was destined to be "led as a lamb to the slaughter," and to bear in his own body the sins of the whole world. That was not *laissez-faire*; it was sublime trust in the unfailing Fatherhood of God, and in the ultimate triumph of good over ill, of love over hatred, of sacrifice over selfishness, of heaven over hell.

By all means have your plans well laid. Leave no stone unturned the turning of which will help to bring those plans to pass. Have your ambitions too, and let them be lofty. Aim to touch the very stars with your crown if you like. You can hardly aim too high. But do not burden your heart and mind with all the possible trouble and toil, all the obstacles and hindrances, all the rain and frost and hail and snow you may have to face on your journey to reach the goal of your ambition. There is all the difference in the world betwixt foresight and foreboding. Do not burden yourself with to-morrow's load. To-day's load is sufficient, and God has promised to help you to bear it, may, verily to carry it for you. But there is no such promise for to-morrow's burden until to-morrow comes. That would mean the negation of faith.

Patience, the master-builder.

Did it ever strike you that Patience is a good master-builder? It is the day's work patiently performed which builds up the

fabric of life, the structure of vast achievement. Patience says: "Brick by brick the building rises." It is only the fabled palaces of fancy which are built in a night, and they are only dream buildings after all, unsubstantial as the moonbeam. The hill of success is steep and rugged, and God gives only one man in a million the wings of genius wherewith to fly to the top. Most of us have to climb by slow, laborious steps. But if we arrive! Ah, it is the arriving which matters. Really, I think one of Longfellow's simplest and best-known stanzas puts the whole thing in a nutshell, as many a more stately measure has failed to do:

"Tidings, rejoicing, sorrowing,
Onward through life he goes,
Each morning sees some task begun,
Each evening sees its close,
Something attempted, something done,
Has earned a night's repose."

And the poet takes care to reveal the fact that the Village Blacksmith was a Christian man. He had learned his lesson of patient continuance in well-doing, each day, every day, all day, from the Master. To-morrow he left in the hands of him who loved him with such an everlasting and all-embracing love "that he gave his only begotten Son, that who-soever believeth in him should not perish but have everlasting life."

The ozone of love.

Think of worry and a promise like that in conjunction! It is like a disease germ trying to live in pure ozone. If God so loves, if the future is so bright with his presence and joy, if nothing can separate us from that Love, if all things work together for good, if God makes even men's wrath to praise him, then should not such a love and care and certainty of ultimate and eternal satisfaction cast out fear? If it does not, there is something a little out of gear with our faith, and we ought to strive to bring ourselves, by prayer and the intelligent and earnest study of God's Word, to the stamp of Jesus Christ, whose trust in his Father was perfect because his faith was unclouded.—"The Quiver."

In Times of Gloom.

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be not as those who own
Nor hope nor glow of faith;
Beyond the clouds the light remains,
And true life conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in grey shades of clouded times
Bear thou the hero's part.

Thou shalt thou know the Bush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

Marianne Farnham.

Solomon Dedicates the Temple.

Bible School Lesson for July 25, 1 Kings 8: 1-53.

W. C. McCallum.

Many of the achievements of Solomon's reign were made possible by the work of David. This was in a measure true in regard to the temple. The friendly relations existing between David and Hiram, king of Tyre, were the basis upon which the commercial alliance between Solomon and the Phœnicians was built. This made available the building materials and also the skilled workmen that Israel lacked for any large building undertakings. David had conceived the idea of a temple to take the place of the tabernacle he had erected to shelter the ark when he brought it to Jerusalem. He had also made preparations toward the building of this temple to be reared by his successor on the throne. Thus we have here another example of large undertakings begun in one generation and completed in another, or an enterprise initiated by one man and carried to a successful issue by another, a Paul planting and Apollus watering, each doing his part, but all fitting into God's great plan. It is good to serve one's own generation, it is better in that serving to lay foundations for the profit and blessing of the coming peoples.

The prayer of dedication which forms the greater part of our lesson is one of the finest pieces of devotional literature to be found anywhere, yet it is quite evident that Solomon was building better than he knew, or at least he did not comprehend fully the part his temple was to play in the religious history of Israel. For many years past the worship of Israel had been carried on at various sanctuaries throughout the country. It was a long time before the temple displaced these older sanctuaries, the so-called "high places." Solomon himself had no expectation of such a result, and continued with the people to sacrifice in the "high places." The building of his temple, however, was a long step in the direction of the ideal set forth in the law of one God, one sanctuary. This was the way God led his people in preparation for the complete revelation of himself in Christ. First the fitness of the one sanctuary for the worship of the one God, as opposed to the worship of the one God at many sanctuaries with all the temptations and tendencies toward idolatry. Then when the faith in the one God had gripped the people so as to free them from the danger of idolatry, there came the teaching of Jesus that there was no necessity to worship the one God at one sanctuary whether at Jerusalem or on Mount Gerizim, but that all places were holy where there were true worshippers to worship God "in spirit and in truth." Solomon's temple formed a more important link in this chain of revelation than either he or the people of his time conceived. It is thus the Master Mind uses our little achievements as stepping stones to results beyond our thought.

The city of David occupied the hill Zion. The temple was built on Mount Moriah to the eastward. The gully between the hills was filled in with stone and earthworks, the so-called Millo. The temple was one of the group of royal buildings. The whole group was surrounded, as we are told in 1 Kings 7: 12, by a great court, and the temple by a separate or inner court. We are also told of a "middle court" (2 Kings 20: 4) as being part of the royal buildings. Thus we can picture the royal buildings as being enclosed by a great court within which there were two other divisions, the inner one of which, i.e., the one farthest from the entrance to the great court from toward the city, was the temple enclosure. The temple was built on the west of the hill, for we read of ascent from the palace to the temple (Jer. 26: 10). The site can be easily identified today by the great rock, on which the altar stood, with its provisions for drainage of the blood of the victims.

The Book of Kings mentions five buildings within the royal enclosure beside the temple. These were of considerable size, and one of them, the House of Lebanon, very much larger than the temple. These buildings are described as being elaborate, and their furnishings very costly. In this larger group of richly ornamented buildings the temple occupied the position of a royal chapel. But while the large group of palace buildings, the assembly hall, the House of Lebanon, with its two hundred shields of beaten gold, the porch of judgment with its great ivory throne overlaid with gold, the great porch of pillars, the king's own palace, and the palace of Pharaoh's daughter, all built of "costly stones, even great stones, stones of ten cubits, and stones of eight cubits, and above costly stones, after the measures of hewed stones and cedars"—while all these readily pass from our mind it is this royal chapel, to become so important as the centre of Israel's religion, that remains in our thoughts as the only significant part of the group of structures reared by this king-builder. This is not the place to dwell upon the fittings and furnishings of the temple, nor of the many attempts at reconstructing its architectural detail from the description given, full as it is of technical expressions, the meaning of which the translator has sometimes to guess at.

The ark had been placed in the oracle of the temple, the glory of the Lord had filled the house, many sacrifices had been offered, the king had blessed the people, and now he turned and addressed God, "who keepest covenant and mercy." Solomon's temple was a magnificent structure for the time in which it was built, but rich as was the building, the most sacred thing about it was a little box containing two small stone slabs, but upon the surface of these slabs were chiselled the

words that told of Israel's covenant with God. This covenant lay at the very foundation of their existence as a nation, and again and again they turned back to it, chastened perhaps for their sin, or in the hour of need seeking the help of God, but it was there, the covenant with God who kept covenant and that in mercy. "Happy either the people or the individual whose life is anchored in such a relationship to God; it can hold them fast.

There is a splendid acknowledgment of the majesty of God, "But will God dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee," and even though Solomon loved display, and his pride in his building must have been great for him to prosecute it to such an extent as he did, yet in the presence of the glory of God he adds humbly, "how much less this house that I have builded?" Jesus said the beauty of the lilies of the field surpassed the glory of Solomon, how well might Solomon then feel humbled before him who made the lily. In the presence of God the gold of Ophir, the workmanship of his skilled Phœnician artisans, and the "costly stones" hewn out in the quarries by his tens of thousands of slaves, seemed all too poor with which to honor God.

The prayer dwells repeatedly upon forgiveness. The ancient temple with its pouring out of floods of blood from the innumerable sacrifices of Solomon and his people would not appeal to us very much. It would suggest a slaughter-house more than a church, but though the sacrificial code has passed, the yearning of the heart after God's forgiveness is still the same. In this great need of God's mercy, "for there is no man that sinneth not," we are at one with the Hebrew king and his people. At one with them in the need, but surpassing them in the privilege of knowledge of the way of the divine forgiveness.

The prayer is comprehensive. It requests that the Lord guide to a righteous decision tests between man and man before the oracle. The various vicissitudes that might come to the people are remembered, defeat before enemies, drought, famine and pestilence, or other plague. In all of these there is the expectation that the affliction will come in consequence of sin of the people, and the prayer for God's forgiveness is conditioned upon the people turning from their sin and seeking God in prayer.

A petition is offered for the stranger within Israel's borders, that the temple might be a blessing to him, so that all people of the earth might know God and fear him. A prayer is made for Israel in the land of the stranger in case they have been given of God into captivity as a penalty of their sin.

This noble prayer breathes a high level of devotion and dependence upon God that would have saved Israel and saved Solomon from much folly and sin had they always maintained it, but who can doubt that they were all better for having for a time at least been on the heights with God at the dedication of this his temple?

"Sunday" Utterances on the Bible.

[From the Vir Publishing Co., London, we have received "The Billy Sunday Book," by William T. Ellis, L.L.D., author of "Men and Missions." It contains a biography of one of the greatest living evangelists, together with copious extracts from his sermons. The reader of this most interesting volume of 122 pages will have a better idea of the man and his message than he could get in any other way than by seeing and hearing the preacher. The book is authorized by Mr. Sunday, and is published by special arrangement with him for the use of copyright material and photography, which could be used only with his permission." The author has a profound belief in his hero; he says, "That he is God's tool is the first and last word about Billy Sunday." One might accept this while not subscribing to the suggestion in a leaflet accompanying the volume that he is "the greatest preacher since Christ," or "the twentieth century Elijah." As a most interesting and serious attempt to explain the methods and the secret of the success of one wonderfully used of God for the turning of men to righteousness, this book merits the wide reading which it will undoubtedly have. Sunday's definiteness, his belief in sin and a Saviour from sin, his positive statements as to the Bible, are amongst his outstanding characteristics, and explain in great part the marvellous influence he has on all sorts and conditions of men, from the man in the street to the most highly cultured. Unitarians and saloon-keepers do not love Sunday. The volume is published at 4/6 net, and should be on sale in Australia at an early date. We give some extracts from his sermons on the Book of books.]

The Bible is the Word of God. Nothing has ever been more clearly established in the world to-day, and God blesses every people and nation that reverence it. It has stood the test of time. No book has so endured through the ages. No book has been so hated. Everything the cunning of man, philosophy, brutality, could contrive has been done, but it has withstood them all.

It is the only book that tells us of a God that we can love, a heaven to win, a hell to shun and a Saviour that can save. Why did God give us the Bible? So that we might believe in Christ. No other book tells us this. It tells us why the Bible was written, that we might believe and be saved. You don't read a railroad guide to learn to raise buckwheat. You don't read a cook book to learn to shoe horses. You don't read an arithmetic to learn the history of the United States. A geography does not tell you about how to make buckwheat cakes. No, you read a railroad guide to learn about the trains, a cook book to learn to make buckwheat cakes, an arithmetic for arithmetic and a geography for geography. If you want to get out of a book what the author put in it, find out why it was written. That's the way to get good out of a book. Read it.

It was written that you might read and believe that Jesus is the Son of God. The Bible wasn't intended for a history or a cook book. It was intended to keep me from going to hell.

The greatest good can be had from anything by using it for the purpose for which

it was intended. A loaf of bread and a brick may look alike, but try and exchange them and see. You build a house with brick, but you can't eat it. The purpose of a timetable is to give the time of trains, the junctions, the different railroads. A man that has been over the road knows more about it than a man who has never been over it. A man who has made the journey of life guided by the Bible knows more about it than any high-browed blabster who has never lived a word of it. Then whom are you going to believe, the man who has tried it, or the man who knows nothing about it?

So many church members know nothing about the Bible. A preacher will take a text from the Bible and get as far from it as the East is from the West. A young preacher just out of the seminary said: "Must I confine myself in my preaching to the Bible?" Just like a shrimp who would say, "Must I confine my roaming to the Atlantic Ocean?" Imagine a little minnow saying: "Must I confine myself to the Atlantic Ocean?" "Must I confine myself to the Bible?" Just as if his intellect would exhaust it in two or three sermons.

We have cut loose from the Bible, and any man who is living contrary to the Bible is a sinner, whether he feels like a sinner or not. Every man who is living contrary to the Bible is a sinner, whether he feels like a sinner or not. Every man who is living contrary to the laws is a criminal, whether he feels like it or not. A man who breaks the law of God is a sinner, and is on the road to hell, whether he feels like it or like a saint. Jesus came into the world to reveal God to man, and man reveals him to man. The only revelation we have of Jesus is through the Bible. You have got to know Jesus to know God; that's how I got there. There is no revelation for God to make of himself greater than he has made through Jesus Christ. It is not possible for the human intellect to have a greater conception of God. Every man needs Christ. Jesus is the Saviour that he needs, and he has got to know the Bible to show what it is that makes Jesus the Saviour. He needs a Saviour, and now is the time to accept the Saviour and be saved. That's what the Bible says. Whatever the Bible says, write "finish" after it and stop.

The great men of the ages are on the side of the Bible. A good many infidels talk as though the great minds of the world were arrayed against Christianity and the Bible. Great statesmen, inventors, painters, poets, artists, musicians, have lifted up their hearts in prayer. Watt, the inventor of the steam engine, was a Christian; Fulton, the inventor of the steamboat, was a Christian; Cyrus McCormick, who first invented the self-binder, was a Christian; Morse, who invented the telegraph, and the first message that ever flashed over the wire was from Deuteronomy—"What hath God wrought." Edi-

son, although a doubter in some things, said that there was evidence enough in chemistry to prove the existence of a God. George Washington was a Christian, Abraham Lincoln was a Christian, and with Bishop Simpson knelt on his knees in the White House, praying God to give victory to the Army of the Blue. John Hay, the brightest Secretary of State that ever managed the affairs of State, in my judgment, was a Christian. William Jennings Bryan, a man as clean as a brand's tooth; Garfield, McKinley, Grover Cleveland, Harrison, Theodore Roosevelt, Woodrow Wilson—all Christians.

The poets drew their inspiration from the Bible. Dante's "Inferno," Milton's "Paradise Lost," two of the greatest works ever written, were inspired by the Word of God. Lord Byron, although a prodigal, drew his inspiration from the Word of God. Shakespeare's works abound with quotations from the Bible. John G. Whittier, Longfellow, Michael Angelo, who painted "The Last Judgment," Raphael, who painted the "Madonna of the Chair," Da Vinci, who painted "The Last Supper," all dipped their brushes in the light of heaven and painted for eternity. The great men of the world of all ages, of science, art, or statesmanship, have all believed in Jesus Christ as the Son of God.

Twenty-seven years ago, with the Holy Spirit for my guide, I entered this wonderful temple that we call Christianity. I entered through the portico of Genesis and walked down through the Old Testament's art gallery, where I saw the portraits of Joseph, Jacob, Daniel, Moses, Isaiah, Solomon, and David hanging on the wall; I entered the music room of the Psalms and the Spirit of God struck the keyboard of my nature until it seemed to me that every reed and pipe in God's great organ of nature responded to the harp of David, and the charm of King Solomon in his moods.

I walked into the business-house of Proverbs.

I walked into the observatory of the prophets and there saw photographs of various sizes, some pointing to far-off stars or events—all concentrated upon one great Star which was to rise as an atonement for sin.

Then I went into the audience room of the King of Kings, and got a vision from four different points—from Matthew, Mark, Luke and John. I went into the correspondence room, and saw Peter, James, Paul and Jude, penning their epistles to the world. I went into the Acts of the Apostles and saw the Holy Spirit forming the Holy Church; and then I walked into the throne room and saw a door at the foot of a tower, and, going up, I saw One standing there, fair as the morning, Jesus Christ, the Son of God, and I found this trust friend that man ever knew; when all were false I found him true.

In teaching me the way of life, the Bible has taught me the way to live, it taught me how to die.

Foreign Missions.

Conducted by I. A. Paternoster.

Mission Study.

No class of literature to the disciple of Christ is more fascinating than the record of gospel triumphs. In the daily papers eager eyes read first of all the reports from the front, and of these reports those of greatest interest are the ones dealing with the exploits of our own soldiers. We read every word written about the Australians, and our hearts thrill with pride as we note the evident sign of progress. We know the progress is slow. It has to be. The very nature of the country is such that spectacular displays are infrequent. Trench by trench, hill after hill, the battle has to be fought—fought against great odds, on unfriendly soil, at tremendous cost. Yet no one loses heart! In an equally thrilling manner, the records of our brave soldiers in a God-given task fill us with admiration. They are fighting on unfriendly ground. Some complain that the results are so slow. The cost is so great. There are no flashes of victory by which thousands are taken captive—captives by choice, to whom captivity means freedom. We have just to keep on. Year after year there is very little to report. As we make our appeal for money the question is often asked: "What is being done? After all these years, so little to show!"

It is not unlikely that we say such a view of the missionary propaganda is due to a lack of information, and the task before every missionary society is to supply information, to educate the church member.

The winter is a splendid time to plan for a definite course of mission study. But, some ask, "What is mission study?" It has been defined as "conversation about missions with a purpose before it, and preparation behind it." The method is for a group of friends to meet weekly to discuss some particular branch or aspect of missionary work in order to gain definite knowledge on the subject. The course should extend over about eight lessons. The ladies of the church could conveniently meet one afternoon a week, and under the direction of one, study together the problems of the work. It would be a most profitable thing if the church officers for two months were to meet once a week and consider the missionary work of the church. There are a number of young people in our churches who are not engaged in any service for Christ. We would suggest they group together and spend one evening a week in some home, and definitely consider some book on missions. Perhaps a young man or young woman is looking for work to do. Let the preacher place this matter before them as a line of work yielding good returns. Encourage them to invite five other friends to their home, and seek to engage them in the study of missions. It is well to find if possible some person who has had some experience

in the study circle method as a leader. In this you will receive assistance from the Foreign Mission Board of your State, who will be glad to help you find such a leader.

These circles are not organised to hear one person read a paper or chapter from a book. The purpose is to have each member of the circle taking part in the meeting. A study problem is put before the members in connection with each chapter, and the aim for each meeting of the circle is to solve the problem they are considering. It is wise for the leader of the circle to assign each week in advance certain phases of the problem, and these assignments serve as an introduction to the study. Everything will depend upon the contribution each individual makes to the common fund of information. It will be useless to simply read the textbook without seeking to enter into the incidents narrated.

Some will doubtless say they have no time to devote to this kind of work, nor have they the ability. We would very respectfully point out that we are not asking for those who have no time, and no ability, to commence. The study circle has no place for the person without time or ability, because it is generally recognised that those particular individuals are a mill-stone about any work they take up.

There is, however, no work productive of better results. What purpose does the study circle serve? First, it sets before a person a definite object of work. It also provides congenial work. It helps us realise the task before the church. It unites us in work for the Master. We have several groups of "two or three gathered together in my name." It stimulates prayer for missions, for no circle meeting should be commenced without spending some time waiting on God. It forms a centre from which will radiate a missionary influence, which might easily set on fire the whole church of God. The study method will also stimulate an appetite for good literature. As we have already said, this kind of reading is most interesting. Personally I would lay aside any book for one dealing with problems of the mission field. The study of missions reveals to us history in the making, and how Christianity is shaping the destiny of nations. It is as though we had received a new Acts of the Apostles, showing us how the Spirit of God is still working in the world in our own day. No person could read "Thinking Black" without a deeper appreciation of the African. The companion works of Amy Wilson-Carmichael, "Things as They Are," and "Overweights of Joy," should be read by every member of the Churches of Christ in Australia because of our interest in Indian missions. Every prospective candidate for missionary labors should read these two books. The latter of these books in one chapter sets before us the need of workers, but it also gives an idea of the kind of work-

ers needed. "Do not go to any foreign field until you know beyond doubt that God has himself sent you to that particular field at that particular time. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first moment you step upon shipboard upon your way to the field the devil and all his agents will attack, and entice you, or try to do all these, in order to defeat the purpose for which you cut loose and launched out. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until you be endued with power from on high.'

"Believe me, the foreign field is already full enough of prophets who have run, and He did not send them. If you know beyond a doubt—and you may—that God is empowering, and sending you there, and now, go and fear not; and when, through the days, months and years of suffering, that are sure to be in this cross-bearing life, the question arises again and again, 'Why is this? Am I in God's plan and path?' the rock to which you will hold in this sea of questionings and distress is, 'God sent me here, I know beyond a doubt; therefore I may go on fearing nothing, for He is responsible, and He alone.' But if you have to admit, 'I know not whether He sent me or not,' you will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find your-self crying out, 'Oh, that it were time to go home. What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to the field sweetly to tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through.

"Forgive me for writing so plainly. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain firm as the Rock of Ages."

Such matters as these are often not known, overlooked, or unheeded, and the study of the problems of missions will develop the right spirit, and attract the right persons into the work. We must constantly "pray the Lord of the harvest to thrust forth laborers," and at the same time seek to prepare by careful study those whom the Lord thus delights to honor.

This article has been suggested by reading a booklet published by the Australian Mission Study Council, from which free quotations have been made. To those interested in considering the question of mission study further, the Federal Committee will be glad to supply copies of this and other booklets. Write the Secretary, Ira A. Paternoster, Prospect, S.A.

Christian Union.

The Editor of "The Australian Christian."

Your subleader and T. Hagger's article in your issue of June 21 dealing with Christian union are interesting and timely, particularly to the writer and others of the church at Bendigo.

For some months the leading brethren of the Baptist Churches and ours in this city have been fraternising and endeavouring to weld our separate forces into one. A joint committee has, after several meetings of careful and prayerful discussion, prepared a scheme of union which is to be submitted to both memberships for approval or otherwise. This scheme has not been hastily prepared. It is the expression of much deliberation by those who were entrusted with that duty. Put briefly, it consists of five items—

1. The name to be Christian Union Church, as indicative of its function and ideal.
2. Membership to consist of baptised believers in the Lord Jesus Christ.
3. The breaking of bread to be observed each Sunday.
4. Fellowship of giving into one common fund, and to both Baptist and Churches of Christ Conferentes.
5. Sunday School administration to be left to the officers of the respective schools.

If this report be favourably received by both churches it should not be very long before union is accomplished. If it be not adopted, then this attempt will be only one of many efforts at pioneering which have been futile.

Bro. Hagger's note of warning and caution, and his quotation—"Content earnestly for the faith"—may have been necessary in past years, but in the present, the need for a display of the spirit of brotherliness and sympathy and love for the union of Christians is so much more necessary. An emphasis placed on the points of contact and agreement will surely help to a better understanding of differences. It may be that, on account of the recent thirty-four or hundred years, has been so long delayed in the matter of a harvest because of our attitude to other churches.

We cannot refuse to recognise as a Christian any disciple who is intelligently obeying our common Lord, then why question his integrity because it is not on the roll of one of our congregations? We need once more to take stock of ourselves, our movement, or position in the Christian world and our aims, and if it be that while we plead for Christian union, we are still going to rope ourselves off as Christians of a better and a different calibre from others, and do not at the same time show fruits meet for our claim, then it will be another hundred years and more ere Christian union will be any further advanced by our plea.

June 28, 1915. T. J. Cook.

We are glad to invert the above letter, written as it evidently was in the hope of advancing the cause of union for which we all pray. There are but one or two things which we regret to notice. The first is found in the sentence: "Bro. Hagger's note of warning and caution, and his quotation—"Content earnestly for the faith"—may have been necessary in past years, but in the present, the need for a display of the spirit of brotherliness and sympathy and love for the union of Christians is so much more necessary." There is a false antithesis here. To "content earnestly for the faith" is not opposed to displaying brotherliness and sympathy and love. We suggest that Judge had all. The writing of our editorial contributor and of T. Hagger did not lack any of the love and brotherliness which the above letter displays. But the truly remarkable thing in the sentence quoted is the implication that "Content earnestly for the faith" was a more needful exhortation for bygone days than for the present. We beg to point out that the full text of Judge's itself suggests the perpetual appropriateness of the advice. It was "the faith which was once for all delivered unto the saints" for which Judge urged his fellow disciples to contend. In the twentieth century there are preachers of Christians and preachers who tell us that the New

Testament faith and practice should not bind us; some deny the scripturalness of the positions for which we plead; others declare that whether the Bible says so or not there is no reason why we should be bound by Bible precept or example. Many plead for union, but ignore the teaching of God's Word. Bro. Cook surely does not live so secluded a life as to have been spared contact with men who, with a doctrine of development, show a profound indifference to the teachings of the New Testament. In any case, such men are to be met; and so long as any neglect the guidance of the Book will it be well for men like Bro. Hagger to write articles in the strain in which his recent brotherly and sympathetic article was written.

Another word may be in order. "Why question his integrity because he is not on the roll of one of our congregations?" We think that this is not worthy of our correspondent. No preacher or writer among us questions the integrity of any Christian or disciple for any such reason. It is questioning the integrity of those who are in a kindly manner that we regard the Divine Word. Where in "The Christian" or outside of it has our good brother found the questioner of integrity? Has he not been following the pernicious example of some German philosophers, and been evolving a "new" religion?

Lastly, we note the closing hypothesis (was it meant to be a suggestion of fact, rather than a hypothetical case?), concerning a plea for union by those who "hope" themselves "off as Christians of a better and a different calibre from others, and do not at the same time show fruits meet" for their claim. If there are such folk on earth, they deserve the hardest words that any man can say of them; when Bro. Cook can read the hearts of men as Jesus did, he may safely apply to such words which our Lord used of a similar class of ecclesiastical pretenders. Well, I now we confess that we all who plead for union require the grace of Christ have in our lives come. So of His glory. We all agree that if we have not the character inculcated in the New Testament as well as the faith contained therein, we greatly err. Suppose it true that we are convicted of pleading for union in the name of the Lord Jesus Christ. It does—what is the proper advice for us in that case? Is it that we drop the doctrine as well as the character? Surely not; that were to seek to cure an evil by adding another ill. The appropriate exhortation is the old scriptural one, "Take heed to thyself and thy teaching—get life and faith as rich as you can; for this is the only revealed way of achieving that which is the desire of all our hearts: "Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16). Let us appreciate truth wherever found, let us be thankful for points of agreement, let us meet in the midst of differences, let us be good to our brethren as readily as to other; let us speak always and to all "the truth in love."

We append the full text of the proposed basis of union to which our correspondent refers. Comments on it will be found in our leader on page 40.

A BASIS OF UNION SUGGESTED BY THE JOINT COMMITTEE FROM THE CHURCHES OF CHRIST AND THE BAPTIST CHURCHES.

The Name.—We conceive the function of a church name to be two-fold: first, it should identify the particular church with all Christian churches; and secondly, it should describe the function and ideal of the particular church which it names. And we feel that the name, Christian Union Church, fulfils this two fold purpose better than any other name which has suggested itself to the joint-committee; and greater still, it breathes the spirit of our divine Master's prayer when He prays that all His followers might be one, so that the world might believe that God sent Him to it, and that the world might know that God loves all of His children even as He loves Jesus. (The names of the churches concerned are to find place on stationery, and other office papers.)

Confession of Entrance into the Church.—We feel that the two bodies herein concerned agree that baptism [the words "induction or initiation

into the Church and into Jesus Christ" were inserted here in the typed copy, but had been deleted] should be administered to those who publicly profess faith in Jesus Christ as a personal Saviour. Hence, we are glad to suggest this as our future method of church entrance.

The Lord's Supper.—This second of the only two ordinances which the New Testament presents, finds our respective bodies practicing it with great diversity. However, if please, the joint-committee after careful deliberation to suggest that it be observed each Sunday, alternately morning and evening, to be a part of the regular evening service, and to come after the regular evening service. We would have our brethren know that we deem this one of the privileges of the club of God, not a merely duty-enjoined institution.

The Fellowship of Giving.—It is the unanimous judgment ["Judgment" was here pencilled over the "mind" of the typed copy] of the joint-committee that all offerings go into a common fund, but that the denominational interests be met for the present in the same proportions as is seen to obtain by the statement of each church's finances of the last two years.

Place of Work and Worship.—As our brethren in Hargreaves Street are so well situated in respect to a church house, we suggest that their "First" be changed to "Third" building, be the base of our preaching services, and, further, seeing that our respective Sunday Schools stowed as one, would probably overtax our future church home, we suggest that the Temperance Hall be retained for this work. All matters of S.S. administration are left to the proper officers of the respective Schools.

A Personal Word from the Joint-Committee.—May it please our brethren of the various churches to know that the spirit of love and friendship has controlled their committee all through its deliberations, we feel that as we are all working on holy ground, listening in spirit to the Lord Jesus in His solemn pleading for such an union of those who would believe on Him through the preaching of His disciples. May God's Holy Spirit pervade this message to you in a way that Jesus' prayer might have its way with us, and, as a result, of it, we shall administer an abundant entrance into the Kingdom to many a needy child of God. Finally, dearly beloved, we would have you know that we have not sought to force a human bond of union, but we have yearned to let God's love work in its own gracious way among the children of His everlasting Kingdom.

Reverently submitted after careful study and earnest prayer to God for His divine guidance.

We remain your servants for Jesus' sake,
Signed by eight members of the Committee,
May 26th, 1915.

Women and Red Cross Work.

Auditorium Buildings.

The Editor.
Sir,—The Victoria League has been asked by the Red Cross Society to collect old linen for the use of the State for the wounded, and I ask permission through your paper to ask all the women of your church to help.

We want all the old linen, muslin and cotton stuff we can get—tons of it. Any thing that is old, soft, white and clean, boiled free of blue and starch; old dresses, blouses, shirts, cuffs and collars, under linen, house and table linen, muslin, etc., sent in any quantity are and in order to or unpacked—the Red Cross workers do that and sell all scraps that cannot be used, for the benefit of the fund, so that nothing is wasted.

Australia Day has been chosen as "Old Linen Day," and arrangements for reception of parcels will be advertised later in the daily press, but any one who wishes may send parcels to our office in the Victoria League, Auditorium Buildings, Collins-st., Melbourne, or to the Red Cross Depot, Federal Government House, Melbourne. In every woman think of her own men on the field, and remember she may be helping them.

Yours faithfully,
Solel Mami Chan,
Acting Hon. Sec.

Reports from the Field.

Queensland.

MA MA CREEK.—On Lord's day, June 27, Sister E. Pollock met with us for the last time for probably quite a while. Our sister leaves this week for the battle front as a trained nurse. The work at Platstone continues to advance. Lord's day, June 27, saw the largest gospel service to date. Two young ladies stood up for Christ. The arrangements for building a chapel in a day are well in hand. Materials are ordered. We hope to erect very shortly.—W. H. Morton.

GYMPIE.—The work is progressing through the untiring energies of the brethren. W. J. Way recently conducted a short mission; strangers are interested, and the church is spiritually strengthened. The results achieved are due to Bro. Way's energetic work in visiting, tract distribution and open-air meetings. The writer preached to a splendid congregation last Sunday evening. Foreign Missions have been given their due emphasis of late.—W.E.P.

BUNDAMBA.—Since last report we have been helped by Brisbane brethren, to whom we are much indebted. On June 22 we had our Foreign Mission rally, when Bro. Pratt gave a stirring address, and Bro. Nightingale a lecture on "A Month in India," which we all appreciated.—G.G., July 1.

South Australia.

TUMBY BAY.—On June 20th, during the writer's absence at the Butler anniversary, G. Hammond preached the gospel, and at the close of his address a young man made the good confession. June 27 was a wet Sunday, with splendid rains, which, however, somewhat spoil the Bible School and church services. At night finer weather enabled us to have a good attendance at the ordinance of baptism, when Arthur L. Burnett obeyed the gospel message.—A.F.

WALLAROO.—Our all day meeting last Wednesday brought much good to the church. The visiting brethren, Bro. Wright, D. A. Ewers, W. B. W. Wedd, and Allan, inspired the church with their messages. In the afternoon Bible School work was considered. At the evening meeting two young people made the good confession. Four were received in this morning. The work is in a satisfactory condition.—E.J.K., June 27.

KADINA.—The United Church Mission, led by Lionel H. Fleisher, has been held every evening in the Methodist chapel has been packed. This afternoon the evangelist addressed over 600 men in the Town Hall, at this evening the Town Hall was packed, while crowds were turned away. This mission closes on Wednesday next. This preacher closed his ten days' mission in Wallaroo with over one hundred conversions. Our chapel was crowded again this evening to hear Bro. Wedd. We are sorry to report that Sister Wright sun. in his aside through sickness; that Bro. Brambridge, who is over ninety years of age, is very low; and that Sister Cicely Giles is still in a very weak condition in the private hospital.—J. H. Thomas, July 4.

MAYLANDS.—The Brotherhood held a splendid meeting on Thursday night, when a temperance programme was presented. The practical idea of brotherhood was displayed by an offering taken up for a poor brother of the church. It amounted to £2/15/. Four persons, who were baptised on Wednesday evening, were received into fellowship yesterday morning. Both morning and night congregations were smaller than usual.—H.R.T., June 28.

YORK.—On June 27 two were received who were baptised the previous Lord's day; also a sister from the Baptists in England. Bro. Bennett exhorted, the writer being away at Semaphore, at the annual Endeavour Day. At night, to a big meeting, the writer spoke on "The Conversion of Saul." Bro. Geo. Brooks is leaving with his wife for West Australia. Our brother is a member of the choir. We wish them God-speed. At a teach-

REMEMBER TO MAKE YOUR OFFERING FOR THE

DOMINION

Church Extension Fund

And forward to the Secretary,
Box 500, G.P.O., Wellington,
New Zealand.

New Zealand.

DUNEDIN.—We regret to record the loss of one of our esteemed isolated members, Mrs. G. Fairley, who died at Otaki, North Island. P. D. McCallum has accepted an engagement with the Auckland (Dominion-road) church. Preachers at the Tabernacle last three Lord's day evenings were G. W. W. B. Hughes, Secretary N.M.C.A.; H. D. Bedford, and Prebble. On several occasions the Tabernacle Literary and Debating Society have been indebted to C. Watt, who by lecturing and in other ways has assisted the society.—L.C.J.S., June 23.

SOUTH WELLINGTON.—Last evening Bro. Phillips gave a very interesting address in connection with the terrible European war now raging. Bro. and Sister Pratt have had a very busy time lately, taking the convalescent ones for a tour in their motor car. We were pleased to have worshipping with us Bro. Page and Phillips, of Nelson. The former intends to reside permanently in Wellington, while the latter is on his way toRotorua to recuperate his health.—A.L., June 21.

CHRISTCHURCH.—Last Sunday morning Bro. Gebbie exhorted from the text, "What is in thy hand?" Two women were given the right hand of fellowship. At night he dealt with another world-blunder, "That the Invisible is not Real." For some time a need has been felt for some society to help in the development of our young people, and for this purpose a young women's society commenced work last Monday evening, under the presidency of Mrs. Gebbie. On Wednesday evening we united with the other evangelical churches of the city in an intercession and memorial service for the cause of right in this war.—P.S.N., June 26.

ROSLYN.—Things look fairly promising. Our meetings for worship are fine. Another young man was immersed into Christ last week, and a married lady has made the good confession, and awaits her baptism. Last evening, 18th, the Bible School held a very successful anniversary. In the many items—almost all by the children—the little ones comported themselves well, revealing great pains in their training. Singing under the skillful baton of Bro. McKenzie was a distinctive feature. The primary department under the management of Sister Mrs. Paterson was a strong feature. As Bro. Henry Lutz, who has held the secretaryship of the school for eleven years, has been compelled to resign on account of his Uni-

versity studies, the teachers took occasion to show their appreciation of his valued services. In their name the writer presented him with a handsome pocket book, for which the recipient fittingly replied. The tea was a great success.—C.W., June 19.

West Australia.

RUNBURY.—The work continues to improve. E. G. Warren, Conference President, visited us last week, and Bro. H. J. Banks, Organising Secretary, was with us this week. Their messages were greatly appreciated. Mr. Coff confessed Christ, and was baptised. The meeting last Lord's day evening was one of our largest. The subject was "The History and the Curse of Secretarianism." Next Lord's day morning we intend to organise a Christian Endeavour Society to meet at 10 o'clock.—H. Urquhart Rodger.

FREMANTLE.—On June 23 W. B. Blake more gave us an instructive lantern lecture on Foreign Missions. Friday night, the J.C.E. Society had a very enjoyable social, over sixty present. Lord's day, June 27, Fred Viant, from Hindmarsh, S.A., was received by letter. At the evening service Mr. Upham, President of the Perth Chinese Mission, assisted the writer, James Owen read, and Bro. Tie Gan sang a solo. Both these brethren are members of the Chinese Class in Perth. Monday evening, the Senior C.E. had a good social.—E. G. Warren, June 30.

PERTH.—The anniversary celebrations of the Bible School were commenced on June 13, in the presence of large congregations. In the morning F. D. Pollard, president B.S. Committee, spoke on Bible School work, and in the afternoon an excellent programme of songs and choruses was rendered by the scholars. On Wednesday the scholars' tea meeting was held, followed by a public demonstration. A good programme of musical and edificationary items was much enjoyed. R. W. Ewers, the superintendent, presented the annual report, which showed an enrolment of 330 scholars, 33 teachers, and 11 officers. This year the scholars agreed to give to the Belgium Relief work the money that would have been spent on their prizes. Our hearts were filled with sorrow when we heard of the death of our young brother, Franklin Bell, a promising son of our esteemed Bro. Albany Bell.—W.A., June 23.

Tasmania.

HOBART.—Last Saturday afternoon and evening a fair was held by the members of the Bible School in aid of the Belgian Fund, the sum of £40 being realised. All the Bible School scholars and teachers worked hard to make the fair a success, special praise being due to the joint secretaries, Sisters A. Paterson and M. Ridd. We were very sorry to hear that Bro. T. W. Swift, who was with the troops at the Dardanelles, has been reported missing.—J.A., July 1.

LAUNCESTON.—On Sunday morning, June 27, Bro. Woods presided, our attendance being much affected by rain. Practising for our C.E. anniversary is going on steadily. On Monday night our C.E. meeting adjourned, owing to a public meeting for the purpose of forming a branch of the early closing of hotel bars. Our praise service was held on Tuesday night instead of Wednesday, as a C.E. rally and tea was fixed for that date at the Mission Church, Wellington. The president of the Union, Mr. Ride, was leader; Mr. Fowler, the Methodist minister, gave a splendid address on the C.E. pledge. We regret to report that Miss Evelyn (Lily) Miller passed away on June 29, at her mother's residence, 12 Law-st., after a very painful illness. We pray that God may comfort her sorrowing mother and sisters.—D. Dowde, July 1.

ers' meeting on Thursday, it was decided to approach the officers of the church to provide greater accommodation; the need is urgent. Our choir, under Bro. Fielder, gave a concert in aid of returning wounded soldiers; about £2 was raised. To-day good morning meeting, 130 present. Foreign Mission offering, £10/10-. Bible School, 157 present; best yet. Evening, fair meeting.—P. J. July 4.

MILE END—We had good meetings to-day. Miss D. Miers was received by letter from Henry Beach. Bro. White presided, and Bro. Manning gave a splendid exposition on the purpose of the Book of Revelation. At the close of Bro. White's address to-night, an elderly lady confessed Christ.—M. J. July 4.

COTTONVILLE—We were pleased to have an address from K. Bowen, of the College of the Bible, last Thursday evening. Good meetings all day to-day. We have had the following brethren meet with us from the military camp, some of whom have recently left our shores: W. Black of St. Hill, H. H. of Tunby Bay; A. Jackson, of Kadina; A. Halliday, of Stirling East; F. Lewis, and A. Garret, of Mile End; Bro. Watkins, of Queenstown; N. Morphet, of Grote-a. Another of our young men, W. Farrier, has just gone into camp.—H.W.M.

NORBERTOWN—L. E. Verco, from the College of the Bible, exhorted the church and preached the gospel yesterday; his messages helped us.—E. F. July 5.

GLENELG—On June 30 we held our annual church meeting. Reports from the evangelist, the Bible School and various other auxiliaries showed good progress. The following elders and officers were unanimously elected: Elders, Burford, Bailey, Wright, E. W. Pitman; Deacons, Inverary, Menz, Vincent, Revell, Macdonald, C. Ferris, Blockley, C. Thomas. A vote of thanks to the officers for past services was carried. At the end of this month Bro. and Sister Pitman will complete seven years' happy service with the church.—Chas. Ferris, July 4.

QUEENSTOWN—Splendid meetings all day, record attendance at morning meeting; 146 broke bread. Building packed at night. Bro. P. Jeffrey presided in the morning, and Bro. G. P. Cuttriss preached the evening night subject, "The Bible Way of Salvation." We have just received news of two of our members being killed at the Dardanelles: Bren F. Pinkney and J. Lawrie. We have a number of our boys in active service. Bro. F. Critten and Bro. S. Clench are with the Red Cross. Several are on the way to the front, and others are in camp getting ready to go.—B. J. July 5.

NORWOOD—On Thursday evening the church officers gave a successful social to the auxiliaries in the work. To-day Bro. Baker addressed good meetings, the evening one being crowded. Our platform has been enlarged, giving greater facility to our choir, who carried out the alterations. The Brotherhood Chis was addressed by Pastor P. Fleming. Foreign Mission offering reached £4, but we hope to reach £5.—G.H.J. July 4.

STIRLING EAST & ALDGIATE VALLEY—We are sorry to report the death of Bro. Hup Buz, a sufferer for some months. The writer, assisted by Bro. White, laid his mortal remains to rest in the presence of a large gathering of brethren and friends. Our sympathy is with Sister Huppard and the two little ones left to mourn.—T.E.

GROTEST—Last Sunday one was received into fellowship. The Foreign Mission offering this morning amounted to £20; other amounts are coming in. The service this evening was very impressive; Bro. Thomas delivered a fine address. Bro. Arthur Morphet, a faithful and consistent member of the choir, sang a farewell solo. He is leaving with his wife and family to take membership with Prospect church. After the service Bro. Gerd, on behalf of the choir, presented him with a clock as a mark of esteem.—T.M.G.

BALAKLAVA—On July 4 H. Curtis presided,

and Bro. Taylor gave a fine exhortation on Foreign Missions. At the close of Bible School one young woman who had previously confessed Christ was baptised. At our gospel service the Bible was well filled. Bro. Taylor gave a stirring address on Acts 20; by Third Day Bible School one young man confessed Christ. R. J. Finlayson is progressing. A. Smith is still laid aside, and E. Roberts is seriously ill.—P.H.R. July 4.

NARACORTE—On June 28 the church gave Bro. and Sister Warhurst a farewell social and presentation. He has left for Narrabri, N.S.W. The chapel was crowded; ministers from the church spoke well of the work done for the town by Bro. Warhurst. The members also spoke well of him, and wished him future success. Good meetings to-day; A. Cameron gave very interesting addresses morning and evening.—H. Hawkes, July 4.

HINDMARSH—In the morning of June 27 Bro. Huntman, from Unley, spoke. The evening service was conducted by G. Wilson. Tuesday evening the official opening of the Young Women's Institute was held in the lecture hall. Bro. Wright, President of the Conference, presided over a large gathering. On July 4, the special Foreign Mission offering amounted to £20/10; the church was well attended. At the close of a special address by Bro. Cuttriss, four young people confessed Christ. One of these is the youngest daughter of Bro. A. Glastonbury, all of whose family are now in the church. During the week Bro. Black, of Southwark, passed away after several months' illness. We express our deepest sympathy to all those who mourn their loss.—J. L. Roberts.

NORTH ADELAIDE—On Sunday, June 27, we held a special service for young men. The writer preached on "The Glory of Young Men" to a good attendance. On Monday, June 28, the Band of Hope tea and festival was celebrated. The children, trained by Mrs. Harkiss, rendered some pieces in a creditable manner, and Bro. Thomas gave a good address on "Patriotism." To-day, July 4, we had good attendances. Some new scholars were enrolled in the Sunday School. We used the individual cups for the first time, glasses and trays were neatly presented to the church. Bro. and Sister Walter Lawrence last week lost their little girl Mavis, four years old. Much sympathy is felt for them in their sad bereavement.—R.H.

UNLEY—Another of our members passed away on Monday last. Sister Mrs. W. A. Harris was at the morning service on the previous day, but was taken unwell shortly after reaching home, and died on the afternoon of June 28. She was an active member of the Doreas Society, and took a great interest in other branches of church work, and was very highly esteemed and loved by all the members. The funeral at West Terrace on Wednesday afternoon was conducted by Bro. Huntman, Bro. Gore offering the prayer. The Foreign Mission offering is £65/19 to date.—F.S.M. July 5.

MOONTA—On Sunday, June 27, we held our Bible School anniversary. In the morning Bro. Cully presided, and G. P. Cuttriss spoke. In the afternoon the chapel was nicely filled. G. P. Cuttriss addressed the children on "Clean Hands." At the evening service the chapel was packed long before the hour of starting. Bro. Cully gave a stirring address. The singing by the Bible School and the sweet solos by Miss Bice were enjoyed by all. On Monday we held our tea. The public meeting was well attended. Bro. Cully, superintendent, presided, and distributed prizes. Bren, Cuttriss and Weld gave interesting addresses. An enjoyable time was rendered by the school, Miss Bice, and friends. For Foreign Missions we asked for £5, and received £8/10.—B. Marsh.

New South Wales.

ENMORE—F. T. Sammlers gave a stirring missionary address at our morning service on June 27. Fine attendance at the gospel meeting. The choir sang splendidly, and Miss H. Bains

rendered a beautiful solo. Bro. Illingworth's theme was "The Great Recruiting Campaign." Intercessory prayers and vespers hymn for the soldiers were very impressive. A list of 66 names was read out and 10 added to the roll of our members, went on leave ships on Friday, en route to the front. Very fine meetings all day on July 4. Bro. Illingworth commenced his fourth year, and spoke morning and evening. One confession at the gospel service. Our Foreign Mission collection was £25; we expect more. Helped services were made during the day. The death of Bro. Dr. James Kingsbury, and an in memoriam service will be held next Sunday night. A young people's Temperance League will be inaugurated this week. Pro-ops are very hopeful.—July 4.

ERSKINEVILLE—A. E. Forbes spoke helpfully on Foreign Mission work yesterday morning. Good meetings for the day. We are losing another member and Bible School teacher, Miss G. Odell, by removal. We are to receive six new members, all adults, next Lord's day.—P. J. Pond, June 28.

HORNSBY—On Lord's day, June 27, Bro. Crosthwaite presided, and Bro. Payne exhorted on "The War and Foreign Missions." Linley Gordon presided at a special meeting and sermon in the evening, his topic being "How to meet the dark experiences of the soul"—E.D.A.

WAGGA WAGGA—The Wagga Wagga Women's Church Aid Society wish to acknowledge receipt of parcel from our late president, Sister Davidson, now residing in Lawson, Blue Mountains. Sister Davidson was the first president of the above society. We propose holding a sale of gifts in November; Sister Winks is our president.—Gladys Brown, July 2.

JUNEE—On Thursday the Bible School's rally was brought to a close by a social gathering. Bro. Morton presided. J. Wilson presented the school prizes. Rally prizes (donated by Bren, S. Wicks and Morton) were well appreciated. We expected for again this quarter, no child having secured the requisite three new scholars. As a result of the rally, tea has been added, and two new teachers. The kindergarten has 18 scholars. Since last report one has been restored to fellowship. Bro. Morton presided at a night on "Remember Lot's Wife."—W.L.C. July 5.

MARRICKVILLE—We regret to report the death of Bro. Dr. James Kingsbury. After a long illness, which he bore with Christian fortitude, he passed away on Friday last. A devoted husband, loving father, faithful church member, and honest citizen. The church officers have suggested six definite aims for the members to accomplish this church year, standards being set for attendance at communion, prayer meeting, Bible School, definite amounts to be raised for Home and Foreign Missions, and a definite increase in membership. We have the plan outlined on a large paper in the church building. Foreign Mission offering yesterday afternoon of 100 shillings. One confession on June 27.—C.C.S.R. July 5.

AUBURN—Bro. Gale is still with us. To-day he presided, and Bro. Day, of Marrickville, exhorted on Foreign Missions. Sister P. Davies, from Paddington, was received into fellowship. Bro. Gale gave a splendid gospel address this evening to a good congregation.—George Sisk.

NORTH AUBURN—The work is keeping up well. Good meeting, Bro. Collins conducted the service towards the end of June a young man and his wife made the good confession; at the close of the service Bro. Crossman baptised the husband. The school is growing. On July 4 a tribute was paid to the memory of our late Sister McAlister.

PADDINGTON—On June 27, Bro. Callen presided, and Bro. Smidley, from Victoria, gave a fine address. Bro. Collins conducted the gospel service. On July 4 Bro. Smidley presided, and Bro. Collins spoke. At 3.30 Dr. Arthur, M.L.A., gave a splendid address to men and ladies on "Social Purity." At the gospel service we had a good attendance, including some visitors who are shortly leaving for the front. Bro. Westburn, who was en route to Narrabri, assisted Bro. Call-

Continued on page 454.

The Family Altar.

Conducted by A. E. Illingworth

AWAY FROM THE CROWD.

A profound impression was made both upon friends and foes alike by the great miracle Jesus wrought when he raised Lazarus from the dead. The master conspiracy of the ages was the immediate outcome. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with the disciples." Yes, he went away, "far from the madding crowd's ignoble strife," out on the outskirts of the wilderness. Jesus there found rest.

Occasional seasons of retirement are needful. The hustle of life, its competition and strife, will overwhelm the soul, if we are not watchful. Alone with God we may find opportunity for true heart-searching. We must!

"Steal awhile away
From every cumbering care"

if we are

"In solitude to shed
The penitential tear."

Time spent in the secret place, away from the crowd, will help us

"By faith to take a view
Of brighter scenes in heaven."

From the upper room or place of solitude we may come out to cross our Kebleton, face our Gethsemane, bear our cross, and Calvary-like passion, and look forward to our Olivet ascension.

SUNDAY, JULY 18

Seed Thought—*The Message of the Passing Day.* And God called the light days, and the darkness he called night. And the evening and the morning were the first day.—Gen. 1: 5

Selected Gems—Every sunrise is a sacrament of peace, outward and visible signs of God's dealings with us.—"Divine Immanence," Illingworth.

Father of all in every age,

In every clime adored,

By saint, by savage, and by sage,

Jehovah, Jove, or Lord!

Thou Great First Cause, least understood,

Whose all my sense confined

To know but this, that Thou art good,

And that myself am blind.

—Pope, "The Universal Prayer."

Scripture Reading—Gen. 1: 1-12.

MONDAY, JULY 19.

Seed Thought—*Merciful Ministries.* Eyes to the blind, and feet to the lame became I.—Job 29: 15

Selected Gems—Noble blood is an accident of fortune; noble actions characterize the great.—*Carl Goldsch.*

Let not ambition mock their useful toil,

Their honest joys, and destiny obscure;

Nor grandeur hear with a disdainful smile

The short and simple annals of the poor.

—T. Gray.

Scripture Reading—Job 29: 1-16.

TUESDAY, JULY 20

Seed Thought—*At the Master's Feet.* Mary sat at Jesus' feet, and heard his words.—Luke 10: 39

Selected Gems—Loneliness represents Mary saying to Jesus:—

O Master, when Thou comest it is always

A Sabbath in the house. I cannot work;

I must sit at Thy feet, and see Thee, hear Thee.

I have a feeble, wayward, doubting heart,

Incapable of endurance, of great thoughts,

Striving for something that it cannot reach;
Baffled and disappointed, wouldst, hungry;
And only when I hear Thee am I happy,
And only when I see Thee am I at peace.

Only to be with Thee, only to see Thee.

Sufficeth me. My heart is then at rest.

Scripture Reading—Luke 10: 38-42.

WEDNESDAY, JULY 21

Seed Thought—*At the Master's Feet in Service.* Then when Mary was come where Jesus was, and saw him, she fell down at his feet.—John 11: 32

Selected Gems—If you are about to enter the great Mammoth Cave of Kentucky, while you are still outside in the sunshine, the guide puts a lamp into your hand. It seems useless then. But when you enter the cavern you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom.

The lamp of Christ's comfort may seem useless to you in the happy days of youth, but sometime it will grow dark about you, and then this heavenly lamp will be most welcome.—J. R. Miller.

Scripture Reading—John 11: 20-36.

THURSDAY, JULY 22

Seed Thought—*At the Master's Feet in Service.* Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus.—John 12: 3

Selected Gems—There is a third scene in Mary's life, and once more we find her at her wonted place.—J. R. Miller.

If I can put one touch of rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse.—Phillips Brooks.

Scripture Reading—John 12: 1-11.

FRIDAY, JULY 23

Seed Thought—*Lessons from Bodily Ailments.* Lest I should be exalted above measure... there was given to me a thorn in the flesh.—2 Cor. 12: 7

Selected Gems—And judging by the stupendous grandeur of the revelations—therefore, lest I should be over-entitled there has been sent to me, like the agony of impalement, Satan's angelic deluding blow after blow, lest I should be over-elated. (Read Weymouth's, also his following verses.)

Is it one special thorn? One near thy rose?

One that endures when summer's seasons close?

A thorn that wounds in some tender place,

In hand, in mind, in hearts' mark of disgrace

And Adam's Fall?

Be patient, God in time will trample all

Intruding briars,

Till thou shalt be all that thy heart desires.

—William Lull's Poem, "Israel's Promise—and Ours" on Ezek. 28: 24.

Scripture Reading—2 Cor. 12: 1-10.

SATURDAY, JULY 24

Selected Gems—*A Great Promise.* Seek, and ye shall find.—Matt. 7: 7

Selected Gems—Every man must be his own Columbus, and find the continent of Truth.—Anon.

Everywhere in life the question is not what we gain, but what we do.—Carlyle.

Scripture Reading—Matt. 7: 1-12.

FOR THE WEEK END.

Why carry thine own burden

Day by day?

Why through the thickest shadows

Take thy way?

A Saviour is beside thee,

A loving friend would guide thee,

Therefore, pray.

—Marianne Farningham

Scriptural Instruction in State Schools' League, S.A.

This League has been in existence for about four years. It has been seeking to secure the introduction into the State Schools of South Australia of a plan of scriptural instruction, which has been in operation in New South Wales for nearly half a century, and has since been adopted by Tasmania, Western Australia, and Queensland. The Educational Departments of these States testify that it has given great satisfaction to the vast majority of the parents.

The South Australian League has vainly appealed to two Governments to grant a referendum on this question. It is now the intention to get a monster petition signed throughout the State by those who are in favor of a referendum. When not less than 50,000 signatures have been obtained, the petition will be presented to Parliament. An influential deputation will then wait upon the Government and request that a referendum should be granted.

The League has sent a letter to ministers of religion asking them to observe July 18 as "League Sunday" in their churches, and to state and explain the aims of the League on this date. As funds are needed for the campaign, an appeal is made for a "retiring collection."

If any church finds that July 18 is an inconvenient date, it is suggested that the church should decide its own date for the observance of "League Sunday."

It is confidently believed by the League Executive that if those who favor the aims of the League will only unite their forces in a vigorous campaign they will not only succeed in securing a referendum, but they will also carry it by an overwhelming majority.—R. Taylor, Secretary.

Tasmanian Home Mission Notes.

During the conference meeting at Hobart it was decided that something should be done to recognise the very valuable service rendered to the churches by our esteemed Bro. Warrnhorn for his untiring efforts to extend the kingdom of God in this land. An offer of money was made which he refused. He has just received a beautiful gold mounted fountain pen with his name inscribed thereon. On Tuesday night in the chapel we had the pleasure of listening to a helpful address from Bro. Seymour, who arrived that day on his way to take up the work in the Nubena district. After the meeting the Home Missionary Committee met at the house of Bro. E. Nicholls to welcome Bro. Seymour to this State. Supper was provided by the host and hostess, to which the Committee is most deeply grateful. The meeting closed with prayer.—Daniel Dawde, July 1.

Obituary.

Fallen Heroes.

BURDEU.—It is with deep regret that we record the death of Bro. Cyril Burdeu, youngest son of Bro. and Sister A. P. Burden, of Essendon. Our brother was among the first to enlist for his war, responding to the call of loyalty to his King and Country. He never hesitated, though he knew of the great possibility of never returning, as he occupied the position of runner-in-charge for the Fifth Battery Field Artillery, in which he was corporal. He was baptised at Ascot Vale some years ago, and was a member and regular attendant there up to his time of leaving for the front. In one of his letters to his father and mother he said, "I always think that our lives are disposed on far us, and whether the war finishes or not, it is God's will, and if we are to go to the front and fall or return, as the case may be, he alone knows, so therefore I have no fear; I have thought this all out even before I enlisted, over and over again. He was brave and true, and we honor his memory. May the "Father who knows" comfort your bereaved ones. "In Thy presence is fulness of joy. At Thy right hand there are pleasures for evermore."—W.A.K.

TWINING—It is with deep regret that we have to record the death of our young brother, Pre Jim Twining. He was a faithful member of the church at Asvat Vale, having been baptised by Bro. Kingsbury during his ministry there. He was in the First Division of Infantry to leave our Shore, and died of wounds received in action at the Dardanelles. In writing to the K.S.P. he said, "The best time of my life, including many glorious hours, were spent with the little brown church in the Vale. My duty now lies before me, and I pray that I may always do to the best of my ability. I have kept my sheet clean so far, and with the help of God will always do so, and thus show that I am worthy to be a member of the Church of Christ and the K.S.P." He nobly answered the stern call to duty, and has helped us to retain our freedom by his life's sacrifice. May the God of all comfort be near to all who mourn his loss, and give us the assurance of meeting him in the "City of the Great King." His dying message was "Tell mother I'll meet her in heaven."—W.A.K.

SALTMARSH—On Tuesday, April 27, our aged Sister Mrs. Ann Willessee Saltmarsh passed to the brighter home at the advanced age of 84 years. Her name was formerly Mrs. W. H. Rainis until sixteen years ago, when she was married to Bro. Henry S. Saltmarsh, of Milang, who preceded her some years since. Our sister has been for some years a member of Grote-st., but her poor state of health did not permit her attending the meetings. She was in her younger life a very active woman, and has been for many years a resident in this State. In late years she has been a member, but she manifested all the true spirit of Christian patience. She was a constant reader of the "Christian," and interested in the work of the Lord. She leaves a large family of grown-up children and several grandchildren. We laid her body away in the West Terrace Cemetery on April 28th, in the certain hope of that life beyond the grave, where we shall be ever with the Lord. We extend our Christian sympathy to all the loved ones. It is a joy to them to know that she is free from suffering, and that their kind and loving mother is at rest.—J. E. Thomas, Adelaide, SA.

WOOLFORD—On June 18 Mrs. Will Woolford passed away, after a few days' terrible suffering. Our sister was received into fellowship from Grote-st. last December, and during her brief connection with us, we have felt her to be one of the sweetest and brightest of true Christian spirits. She was one who knew the meaning of sacrifice, having literally given up home and parents for Christ's sake. We mourn with those who mourn, feeling that we have each sustained a personal loss, and especially pray that the Lord may strengthen and help the young husband, who has been married only eleven months.—W. G. Pappin, Williamstown, SA.

MELHAN—In Sister Mrs. Melhan the Lygon-st. church has lost one of the best known and most beloved members. She, with her husband, who died some years ago, was associated with the church in the early days. They were amongst those whose efforts established the work in Victoria. For a very long time this good soul contributed most regularly a cheerful personality and a liberal offering at every opportunity. Even when aged and very ill she would come to the meetings

of the church she loved so well, so that the Lord's day before she was with God in glory she was with him in his house on earth. For some months she had been failing, and on June 2nd she passed quietly away at eighty years of age, and her body was laid to rest beside her husband in the Melbourne Cemetery, the writer officiating.—S. G. Griffith, Carlton, Vic.

Correspondence.

To the Editor of the "Australian Christian."
Dear Bro.—In the obituary notice of the Late Mrs. Munzel, the following error occurred: Mrs. W. Dehne was included as a member of the Church of Christ, and the two following omitted: Mrs. Bailey, of Middle Park, who was a member here at Bendigo till her marriage two years ago, and Mr. E. Munzel, of Fremantle. Mrs. Munzel left nine surviving children out of a family of fourteen, and six out of the nine are members of the Church of Christ. Will you kindly correct this in your next issue, and oblige—Yours, etc., M. G. Sims.
[The published report followed copy sent from Bendigo.—Ed.]



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From the Field.—Continued.

lins, and gave a much appreciated address. One decided for Christ.—A. W. Shearston.

HURSTVILLE—The Improvement Class held their quarterly social on Wednesday. At the gospel service one made the good confession. Good meetings to-day. Bro. Day, exhorted. Foreign Mission collection was taken up. At the close of Bro. Garden's address, another man came forward.—B. E. Heasman, July 4.

ST. PETERS—Good meetings to-day. In the morning Alan Price spoke. Sister Twigg, who was baptised last Wednesday, was received into fellowship. Our Bible School is growing. At night one lad from the Bible School confessed Christ, the writer preaching.—A.L.C., July 4.

THORNBY (Albert-st.)—L. J. Thompson presided. Elder Crowlwith exhorted the church on Finis 2: 11, 12. The exhortations of our elder are always appreciated. The gospel service in the unavoidable absence of Bro. Linley Gordon was taken by Bro. Alan Price, who gave us an able address on the differences between the divine and human religions. A very good attendance.—Thos. F. Reif.

CITY TEMPLE—Fine meetings to-day. Glad to see a number of members present who were laid aside with illness. Bro. Warhurst, from S.A., gave a splendid uplifting address at the morning service. Night service, Bro. Harward gave his gospel address on "The City Moved by the Gospel." Good response for Foreign Mission collection during the day.—J.C.

PAIDINGTON—One confession and one baptism since the report. Bro. Warhurst, the teacher elect of the Narrabri church, preached a fine sermon to an attentive audience last night. At the close a lady came forward. Bro. Ray Wakefield, brother of W. Wakefield, evangelist of the Swan Hill Circuit, was reported wounded in the Dardanelles. Much sympathy is felt for Sister Wakefield. Twenty members of Paidington members have been accepted for service with the A.E.F., and most of them are now at the front. W. Smidley, of North Fitzroy, exhorted very acceptably on June 27th, and presided at the Lord's table yesterday. We are planning for a revival under Geo. Burns, of Taree, shortly.—F. Collins.

Victoria.

PRESTON—The Bible School continued its anniversary services with a highly successful entertainment on the 16th, when Bro. Sidwell distributed the prizes. A charge of admission was made, the profits to be spent on new books for the school library. 1s/6d. is expected. This afternoon the Bible School Union inspector visited our school, and urged the formation of a Temperance League. A fair meeting this morning; Bro. Sidwell exhorted the church, and to-night to a fine audience and a full choir he gave a splendid farewell message from the Shepherd Psalm. The church has not yet made out her finances, and local brethren will do the preaching until this is done. Bro. D. Lang will be the preacher for the next six or eight weeks.—W.A.S., June 27.

MORELAND—On Sunday, June 27, our Junior Endeavor held a harvest festival, when a great quantity of fruit and groceries were given by the Juniors. These estates were donated to the Refuge Home in the district. At the gospel service Bro. Ewers gave a special address to young men. On Tuesday, June 29, our Senior Endeavor held their third anniversary, when a splendid programme was provided. Well attended meetings all day, July 4. Bro. Kingsbroat exhorted at the morning. Bro. Ewers preached at night.—V.C.K., July 5.

NORTH FITZROY—Magnificent meetings to-day. In the morning a large congregation attended to the breaking of bread, after which a fine address was delivered by Bro. Franklyn. Our Foreign Mission effort so far will realize about £5. In the evening the chapel was crowded. After an address on "The Kingdom of Jesus," three from

the Bible School stepped out and confessed Christ. Altogether there seems to be an increasing interest on the part of the residents in the work here, our evening meetings having a large proportion of strangers.—J.B.

MELBOURNE (Swanston-st.)—An excellent Foreign Mission address by J. W. Baker on the morning of July 4. One baptism and two confessions at the evening service, subject, "Difficulties of the Christian." On July 11th we expect to hold a special Protestant service, when Bro. Franklyn will preach on "The Gibraltar of Protestantism."

GHELTENHAM—We had the pleasure of a visit from J. T. Tinkler to our Bible School on June 26th. During the visit he offered a gift of a lime-light lantern and equipment, at the same time offering to give a display in order to make one of our number acquainted with the working of the lantern. The school accepted the gift with gratitude, and last Tuesday evening enjoyed the picture night under Bro. Tinkler's operations. We would again thank him for the splendid lantern presented. To-day's meetings have been very good; the Foreign Mission offering, though good, was not up to previous years. Bro. Wilson commenced his series of discourses based on the pamphlet, "The Restoration Plea of the Churches of Christ," the subject under treatment being "The Church and its Place in Religion."—F.W.M., July 4.

NEWMARKET—Meetings have been fair to late, though several members have removed. The Bible School teachers' annual meeting took place on June 26, when W. Mitchell and J. C. Cook were elected as superintendent and secretary respectively. Almost all other officers were also re-elected. Yesterday Bro. R. Ennis (Bible School's Organiser) visited our school. He gave a helpful address to the teachers. Foreign Mission offering has reached almost £4; we expect more.—J.I.M., July 5.

COSGROVE—L. Anderson has paid the church a couple of visits. On June 20th he rode from Shepparton and preached to a small but good congregation. On July 4th he favored us with a week end visit, when he exhorted the church, had a talk to the Sunday School scholars, and proclaimed the gospel to a fair attendance. The visits were highly appreciated. Foreign Mission collection was £2.—J.C.S., July 5.

BENDIGO—H. Swain conducted the services yesterday in the absence of C. R. Mitchell, who was in Melbourne owing to his serious sickness. Bro. Swain's earnest sermons did us all good. J. P. Seymour has left for Southern Tasmania. Alan Jack and George Crouch, of our Bible School, were given a memento Testament on leaving for the military camp at Seymour. About 25 of our past scholars are now volunteers. George Square is working for a successful School anniversary. F. W. Collins and Dr. Cook conducted the services there yesterday.—C., July 5.

TARADALE—Bro. and Sister A. Clarke and family, who have removed to Castlemaine, were given a farewell social on Friday night. They were presented with a beautiful silver cake basket as a small token of the esteem in which they are held by every member of the church. By their removal the district loses a family that was always foremost in every good work, and the church loses her secretary, treasurer, correspondent to the "Christian," Bible School superintendent and two teachers. This loss, following, as it does, the loss by removal of several other members, will seriously weaken the cause.—D. Wakeley, July 5.

DRUMMOND—The Bible Class held their first social last Monday night. During the evening the Kitchener pledges were introduced and signed by all present. Three new names have been added to the roll, and more are expected. Miss M. Andrews has accepted the position of organist, and Hubert Mann that of treasurer. A. Mudford is doing good work as secretary.—D. Wakeley, July 5.

CARELTON (Lygon-st.)—Splendid meeting on Lord's day morning. Rev. Ennis gave a fine address. Large meeting at night, when S. G. Grif-

finth gave a practical discourse upon "Triumphing Faith." The offering for Foreign Missions amounted to £39; this will be further increased. On Friday last our esteemed Bro. R. McCance, veng., suddenly passed away. He has been faithful in service to his Master. He recently took his turn in presiding at the Lord's table in the evening, and was a devoted member of the choir. His sympathy of the church goes out to his sorrowing wife and family.—J.M.C.

BRIGHTON—We had two good meetings to-day. Bro. Moore gave us a practical talk on "Brotherhood" at the morning meeting, and to-night descended to a large congregation on "Why we are at war." One young woman confessed Christ. At to-night's meeting 4s/1s was collected for the Lady Stanley branch of the Red Cross fund. Last Tuesday we had a spirited Foreign Mission rally, and two excellent addresses from Bro. More and Mudford.—R.P.C., July 4.

MALVERN—We have had splendid meetings, since last report. To-day our meetings were well attended. At the close of L. C. McCallum's address at night, the church on his conviction, a brother of ours, Bro. George Page, whom we are losing for a while, he having enlisted for service at the front.—A.V.I., July 4.

BURLEY—We had a good attendance this morning. Bro. Henderson gave an interesting address. In the evening we had another good meeting. Bro. Henderson's address on "The Divine Love" was greatly appreciated.—J.A.C., July 4.

SOUTH MELBOURNE—In Bro. Clay's absence Bro. Leng occupied our platform for Lord's days. On June 20th one young man made the good confession. Bro. Leng's addresses were much appreciated. On Thursday, June 17 and 21, Bro. F. M. Ludbrook addressed the mid-week meetings on "The Fulfillment of Prophecies." The church thank Bro. Leng and Ludbrook for their help. Last Lord's day Bro. Clay conducted the services. One young man who has enlisted and another who has confessed Christ. We are glad to fellowship again with Sisters Scott and Finney, and Bro. Armstrong, who has been ill. Our Bible School collected 4s/1s for the Talbot Colony of Epileptics, Clayton. Our school had 211 present yesterday. The names of our brethren and relatives of members who are at the front are read at our meetings, after the gospel service, when special prayers are offered.—F.C., July 5.

FRAIRHAN—Last Lord's day was the first anniversary of Bro. Gordon's ministry with us. The year has been a very successful one. There have been 50 additions to the church. The contributions of the members have increased nearly £4 per week, and £500 has been raised for all purposes. More marked than anything else, is the wonderful improvement in the spiritual tone of the meetings, and the church generally. The year was brought to a close with one of the best days in the history of the church. 85 were present at the morning Bible Class. The meeting for worship was most impressive; splendid attendance, nearly £18 was collected. The building was packed at the gospel meeting. Seats were placed in the aisles, and the singing was of a high order. One man made the confession at the close of Bro. Gordon's address. Altogether over £27 was collected towards the expense of carpets.—A.E.M.

ESSENDON—The attendances have shown marked improvement as our cause is becoming known in the district. July 4th, splendid address on Foreign Missions by J. I. Mudford. We A. C. Kemp presided. Foreign Mission collection £22/1s/2d., with more to come in. Bible School at 12th street, 64; the offering was £12. Mid-week meetings are well attended. The sisters are arranging to assist in Red Cross work.—A.B.

GEELONG—The School of Methods, which was held at Geelong last week, proved a great success. It closed on Thursday night with a special fee supper and social chat. Lord's day, splendid meetings. Bro. Chandler exhorted. At the gospel service in the evening Bro. Chandler preached a good sermon to a large audience. Two young women responded.—W.H.L., July 5.

Here and There

George Green, Elbow Vale, Queensland, is secretary of the Bundamba church.

One received at Subiaco, W.A., Sunday, June 20—a man previously baptised. Meetings good.

At the close of Bro. McCrackett's address on Sunday evening at North Melbourne, a young man confessed Christ.

The Lygon-st. Sunday School has library books to dispose of. Those interested should communicate with Mr. Reid, Christian Chapel, Lygon-st., Carlton, Vic.

Victorian Bible School secretaries are reminded that entries for the annual examination must reach the secretary of the department not later than July 21.

The paper on "Things Worth While," by G. P. Cuttriss, in its original delivery followed on T. J. Gore's contribution on the same theme, and makes an interesting supplement to it.

T. McCallum, of Ascot Vale church, preached at Warrnambool, Vic., last Sunday. The Home Missionary Committee hopes soon to announce the name of the new resident evangelist for that place.

The Victorian Women's Prayer Meeting Committee will visit Box Hill on July 13, and Ascot Vale on July 28. Both meetings will be held in the afternoon at 3 o'clock. All sisters cordially invited.

Some of the Chinese in Fremantle have asked E. G. Warren to start a Chinese Mission. Enquiries are being made about teachers, etc. Bro. Warren believes that there is a splendid work to be done among the Chinese here.

The monthly council meeting of the Christian Endeavour Union of the Churches of Christ in Victoria will be held in the Swanston-st. lecture hall on Monday, July 12, at 8 p.m. All delegates and Junior superintendents are urged to attend.

From several churches we learn of record offerings for Foreign Missions. Some have not been able to do so well as last year. It is too early to report as to the offering generally. We trust that those who have not yet had fellowship in this work will yet help, if possible.

The Geelong School of Methods proved a distinct success. In addition to our own people, numbers from other schools came to the lectures, the average attendance at each evening session being 113. This is the first attempt of its kind in Australia, and the success is very gratifying.

The Geelong brethren and sisters did all in their power to make the School of Methods a success. Arrangements were provided for all visitors, and some delightful outings were arranged. Bro. and Sister Chandler did everything possible to make the school worth while both for students and teachers.

W. G. Cambridge was in touch with a family in his circuit who subsequently removed to Swan Hill, whereupon he notified Bro. Crockett, who visited the people, and the other day had the pleasure of visiting both husband and wife. It would be good if all our preachers would thus advise each other.

After much delay the supply of Hurllut's "Organising and Building up the Sunday School" is now at hand, and copies on order have been sent through the mail. It is hoped that in many of our Victorian country churches study classes will be formed, in order that teachers may study this excellent book on Bible School work. Later in the year, after the Bible School Annual Examination is over, an examination will be held for teachers on the matter contained in Hurllut's book. There are still a few copies available. Send 3/6 to Rev. H. W. 35 Dandenong-road, Malvern, and a copy will be sent free.

Hallarat mission, conducted by Bro. Saunders and Clay, resulted in an addition to the church. This is most gratifying, and is a fine tribute to the work done by these brethren, and also to the splendid preparatory work of H. P. Leng, the preacher of Dawson-st. church. We hope to give a more extended notice of the mission and jubilee service next week.

A correspondent writes: "Will you kindly explain in your next number of the 'Christian' the wrong in backing a shooter or other sportsman, if you are sure of him winning, for a few shillings?" He who "backs" an uncertainty is guilty of the folly of gambling; he who takes another's money when he is "sure" that that other must lose is guilty of a breach of the eighth commandment.—Ed.

The three families meeting at Sutton Grange every Lord's day demonstrated their Foreign Mission enthusiasm on July 4 by the fine offering of £1/11/7. Bro. Schwab is working Sutton Grange (which is eleven miles away) in conjunction with Harcourt, and giving regular services every Thursday evening. So far one has accepted Christ. The faithful few meet regularly for the breaking of bread and reading of the Scriptures. Bro. Schwab addresses the meeting for worship once a month. Sutton Grange is a promising field.

In the Institute Hall, Bordertown, last Lord's day afternoon, Bro. E. Edwards conducted a memorial service to the first fallen hero of this district, our late Bro. Victor F. Hunt. The service was attended by the local Light Horse Troop under the command of Lieut. H. R. H. Mattinson; the chairman, councillors and clerk of the District Council, the local branch of the Orange Lodge, and the general public to the number of about sixty-six and seven hundred. The service was impressive, and bore testimony to the esteem in which our late brother was held in the district in which he was born and lived all but three years of his life. An offering amounting to £9/17/- was given for our wounded Australian soldiers.

Tuesday last was the five-hundredth anniversary of the death of John Huss, who was burnt by order of the Council of Constance. He was one of the great reformers before the Reformation. "On the 6th of July, 1415, he was brought into the Cathedral of Constance, in the presence of the King and all the leaders in Church and State, and compelled to listen to the reading of the evidence against him without being allowed to reply. He, however, remained his judges that he had come to Constance under the safe conduct of the King, and, turning his gaze upon him at that moment he made the guilty monarch blush for shame. Both Huss and his books were then condemned to be burned. When they said they would offer his soul to the devil, he replied that he committed it to Jesus Christ. On his way to the stake, he chanted the 1st and 15th Psalms, and shortly thereafter went home in a chariot of flame."

It is sometimes condemned as "a Protestant error" that those who regard the Bible as the Divinely inspired standard of faith and practice, "express their dissent to the exclusion of the Society whose Book it is," and thereby "create a jealousy between the written and the living tradition." This is not a fair judgment. We might argue, *per contra*, that in this claiming the Book as its own, the "Society" (meaning the Church, whether Anglican or otherwise) shows at least the careful and thoughtful attention to the living tradition, and in any particular from the teaching and example which it sets forth. It is precisely this *parure* which has led Protestant Christians to follow the Book in preference to the errors which have arisen from exalting human "tradition" to an equal place with its Divine authority.—The Christian.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches on account, Evangelists' Salaries: June, £1; Murray, £10/14/6.

From Churches per Collectors: Inverell, 16/-; Moama, £12/7/9; Hornsby, £2/3/0; Belmore, £1 0/0; Narrabri, 9/-.

Individuals: Anon., £10; Bro. L. Rossett, £10; Mrs. A. E. Juffit, 2/6.

Miscellaneous: Bible Schools Committee, on account of Salary of Organiser, £20; Same Committee, proportion cost of Telephone, £1/2/4; Speaking Plans, £2/2/6.

Total Receipts for the month, £65/9/10; expenditure, £102/16/8; overdraft, £34/7/8.

W. H. Hill, Treasurer.

Meister-st., Canterbury, N.S.W. June 14.

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.

F. Pinkney, Queenstown, S.A.

J. Laurie, Queenstown, S.A.

WOUNDED.

S. Glastonbury, Hindmarsh, S.A.

R. Pickering, Hindmarsh, S.A.

P. Chittman, Hindmarsh, S.A.

Lance-Corpl James Palmer, Grote-st., S.A.

Robert C. A. Lawson, Merbein, Vic.

R. W. Kenfield, Paddington, N.S.W.

F. W. Gennehl, Het Bet, Victoria.

MISSING.

T. W. W. Swift, Hobart, Tas.

WANTED.

Wanted to Borrow, Campbell and Rice Debate (complete edition). Please communicate with C. R. Mitchell, Trades Hall, Bendigo.

Wanted Home for Girl (10), Boy (5) attending school, in or near Sydney. State board required. Address correspondence, Mrs. Wilson, "Glenoble," Gelling-st., Petersham.

MARRIAGE.

MATSON—GOULD.—On the 3rd July, at the residence of the bride's parents, by C. R. Hall, evangelist, Floyd E. Matson, youngest son of William Matson, of Lincoln, Nebraska, U.S.A., to Esther G. Gould, youngest daughter of Mr. and Mrs. H. Gould, of Byrne, Railway-road, Caulfield.

BIRTHS.

SMITH.—On 30th June, 1915, at "L'Allegro," Rathdown-st., North Carlton, to Eveleen, wife of Thos. W. Smith, a daughter (Enid Eveleen).

DICKENS.—On July 5, at "Nurse Hooper's" Hospital, Northcote, to Mr. and Mrs. G. A. Dickens—a son, Rich. well.

IN MEMORIAM.

DYSON.—In loving memory of our precious mother, who passed peacefully away on July 8, 1915; also our dear father, who died October 23, 1900.

"Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe, and they?"—inscribed by their sons and daughters.

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 Acts 17: 22-31.

The mission of Jesus. Luke 4: 16-21.
 The mission of the twelve. Matt. 9: 36-10: 8
 The mission of the seventy. Luke 10: 1-11.
 The mission of the Holy Spirit. John 16: 1-15.
 The mission of the Church. Matt. 28: 16-20.
 The mission of the Christian. Rev. 22: 12-17.

Glory Everywhere.

"The fulness of the whole earth is His glory."
 Isaiah 6.

This was the song of the seraphim, those burn-
 ing ministers whose purity is translucent, and who
 dwell in the immediate presence of God. And they
 sang that the fulness of natural glory is the ves-
 ture of the Lord. Wherever they gazed upon
 "any," they knew it to be the hem of His gar-
 ment. Every glorious thing was significant with
 God. Everywhere they heard the rustle of mystic
 wings. Their purity gave them senses of superlat-
 ive refinement, and material things became trans-
 parent and sacramental, and they held communion
 with the inward spirit, which was the Spirit of
 God.

Now we can almost test our spiritual strength
 by our discernment of the divine glory. The
 power of our lens is determined by the measure
 of our purity. We may gauge our purity by our
 vision. How much, then, of "the fulness of the
 whole earth" do we recognise as the glory of
 God? How much of nature is vesture, the gar-
 ment of an immediate Presence? When we go on
 our holidays to grand or lovely places, what kind
 of a time has the soul in vision and communion?
 How much of the grandeur of loveliness is left to
 the holy ground, hallowed by the indwelling Spirit
 of God? Or, when we gaze upon anything noble
 and glorious in human life, with what measure of
 readiness do we interpret the human "fulness" as
 the shining glory of God? Are our eyes dim, and
 is our vision veiled, so that we can be in the wide
 house of the Lord and not know it, and be in the
 very brightness of His glory and not discern His
 presence? It is all a matter of eyes, and eyes are
 all a matter of holiness.

Blessed are the pure in heart, for they shall
 see God. "Lord, that I might receive my sight."
 "Lord, if Thou wilt Thou canst make me clean."
 "I will be clean clean." And in that reaction the
 eyes are enlightened to behold the glory of the
 Lord.—J. H. Jowett.

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