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## The Fatherhood of God.

"If in these days any one were asked to name the most characteristic doctrine of the Christian faith it is probable that he would at once reply, without any hesitation, 'The Fatherhood of God.'" So writes J. Scott Lidgett in a recent article, and doubtless all will agree. The "our Father" of what is commonly called the Lord's Prayer has seized the imagination and gripped the heart of Christian folk in a way which makes the present age remarkable. That God who made heaven and earth is his Father is possibly the highest thought which any of the sons of men can possess. Nothing else can dignify, sweeten, make joyful, human life as this belief can.

Our attention has been directed to this transcendent theme by a few recent remarks. One of these is in Lidgett's article, and is to the effect that "for the space of a thousand years" in the history of the church, "from St. Augustine to Luther, the doctrine of the Fatherhood of God fell entirely into the background. Both the authoritative and the current faith and practice of the Christian church were almost hopelessly at variance with it." Moreover, the same writer declares, even now "so far as the more general aspects of religion are concerned, the sovereignty of God, treated often in a way that is incompatible with his Fatherhood, is deemed the key to his dealings with the world." R. F. Horton may be quoted as saying that "the great majority, even of Christians, did not believe that God was really the Father of all men. . . . But when we went back to Jesus, he brought home to us by all he said, all he did, all he was, that God was Father." This utterance has called forth a vigorous retort from one who believes that the suggestion of the preacher is out of accord with the Biblical revelation.

The situation seems to be that while formerly Christians were apt to err in regarding something else than the Father's love as the supreme thing in revelation, the tendency in some quarters to-day is to ignore Bible distinctions and to make a universal application of statements which are in the Scriptures used in a special manner. The remembrance of the fact that, as Prof. Sanday put it, "the idea of the Fatherhood of God is

presented in the teaching of our Lord upon three planes," will keep us from error.

1. *God is the Father of all men.*—The prophet's questions, "Have we not all one Father? hath not one God created us?" give us warrant in speaking of God as the Father of all men whom he hath created. The Lord Jesus showed how "his fatherly attributes are displayed even to the unthankful and the evil" (Luke 6: 35; cf. Matt. 5: 45). Paul adopts the view that all men are "the offspring of God" (Acts 17: 28, 29). It is evident to a reader of the Old Testament that the Jews, exulting in their privilege, forgot God's interest in and love for the Gentile nations; Jonah, the "foreign" missionary, is a good illustration of their error. Christians, too, have often made mistakes. If in our statements we put anything in front of the divine love, if we ever lose sight of our responsibility to take the story of that love to the world which knows it not, if we are content to enjoy the privileges of sonship ourselves, we have in effect denied the universal Fatherhood.

2. *In a special sense God is the Father of believers in Christ.*—In the Old Testament Israel is peculiarly referred to as God's son. The passages setting this forth are numerous; Ex. 4: 22, 23 and Hosea 11: 1 may be cited as samples. But it is in the New Testament that the sonship of believers is emphasised. Jesus taught his disciples to pray, "Our Father." Unbelieving Jews, though God's creation and in this sense his offspring, have this special sonship denied to them (John 8: 41-44). John, the very apostle of love, was not by his tender feelings led to ignore the special sonship which acceptors of Christ alone could enjoy; he wrote: "As many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12, 13). So Paul says to Christians: "Ye are all sons of God, through faith in Christ Jesus" (Gal. 3: 26). Again, he declares: "As many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father"

(Rom. 8: 14, 15). Accordingly, we see that if Paul regards all men as the offspring of God, yet "his relation is clearly not the same as that which the apostle in his epistles ascribes to Christians. . . . It does not include the blessings of freedom, of the spirit of adoption, or of being heirs of God. Hence, if this universal relationship is to be called sonship, it must be clearly distinguished from that Christian sonship of which he speaks most frequently and most fully." These are wise words from Camflish, the observance of which is needed to-day. Some, alas, so emphasise the universal Fatherhood as to obscure the plain scriptural fact of the need of the adoption as sons before men partake of life and of the inheritance of the saints, and receive the abiding possession of the Holy Spirit.

3. *In a unique sense Jesus Christ is the Son of God.*—John calls him the "only begotten Son." He himself claimed to be Son of God in such a special sense that the Jews charged him with blasphemy in that he claimed to be equal with God (John 5: 18). The Father here repeated witness to his Divine Sonship. It is remarkable that, while Jesus taught his disciples to say "Our Father," he is never recorded as having joined himself with them in this address. He carefully distinguishes between his relationship and ours, as in John 20: 17: "I ascend unto my Father and your Father, and my God and your God." His Sonship is unique, original and perfect; as we are "in him" do we become sons of God.

In the Gospels there are two great passages which show his unique position. He said: "All things have been delivered unto me of my Father; and no one knoweth the Son save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11: 27). Again, he declared: "No one cometh unto the Father but by me," and "He that hath seen me hath seen the Father" (John 14: 6, 9). "No other on earth dared use such words of himself. Let us constantly emphasise the unique Sonship and Divine authority of the Lord Jesus. We cannot honor him too highly; for it is God's will "that all may honor the Son, even as they honor the Father" (John 5: 23).

## Editorial Notes

### A Week of Self-Denial.

Our South Australian brethren propose having a week of self-denial to make up the deficiency of £300 or more in their Home Mission funds. This is not a large amount as compared with some. In the same State, for example, the Presbyterians recently reported a Home Mission deficit of about £1800. But our brethren feel it would be depressing to face Conference with such a report, and they appeal to all concerned to make an effort by self-denial from July 25 to August 1, to place the funds in a healthy condition. The fact is that in the urgency of appeals for Belgian, Red Cross, wounded soldiers, and various other patriotic and benevolent funds, added to the failure of last harvest, the claims of missions have largely suffered. This has been the experience more or less in all the States. We owe to the King and Empire our deep and practical loyalty, but we must not overlook the claims of the King of kings and the kingdom of God. And while we recognise the material needs of Belgians and our own soldiers, we may not turn aside the appeals for spiritual aid to the needy in our own and other lands. The week of self-denial is an extraordinary proposal, but the need is extraordinary. There is every prospect of an early return to prosperity by means of a bountiful harvest, but there are several lean months to be bridged over before then, and in the meantime the preachers and their wives and families must be fed and clothed. We wish our South Australian brethren success in their novel method of facing the situation, and trust that in all the States the principle of self-denial, and that not merely for one week, will have free course in every church home.

### Baptist Statistics.

According to the American Baptist Year Book, as quoted by the "Australian Baptist," there are in the United States 52,410 Baptist Churches, 37,371 ministers, and 5,932,304 church members, and there were last year 309,243 baptisms. There are 42,760 Sunday Schools, with 3,288,992 scholars. These figures show a substantial advance upon those of last year. The statistics for the world show 62,510 churches, 43,192 ministers, 339,330 baptisms, and 7,003,737 members. This is a gratifying gain over 1914 of 459 churches, 1494 ministers, 30,895 baptisms, and 157,451 members. It will be noticed that the strength of the Baptists is in America, and here they are making the most rapid progress. While the Baptists are divided into several distinct bodies, the Regular Baptists are by far the largest, and these with most of the others are not only "close membership," but also rigidly "close communion." It is evident that the refusal to receive the unimmersed into the church

does not militate against numerical advancement. In England, where nearly all the churches are "open communion," and many of them "open membership," the progress is slow. The fact is that people like a clear cut position, and have but little sympathy with any lowering of the scriptural standard. A faithful adherence to the primitive conditions of membership, together with a loving, earnest evangelism, can always be relied on to win men and women for Christ and the church.

### Early Closing.

Victoria is to be congratulated on being the first State to bring into practical effect the growing sentiment against the drink business. Liquor bars are now closed by Act of Parliament at 9.30 p.m. instead of 11.30, and open at 9 a.m. instead of 6. As a direct result of the new law which came into operation on the 6th, the papers inform us that the streets were that night much quieter than usual. The South Australians a few months ago carried a referendum vote in favor of closing the bars at 6 p.m., but this will probably not come into operation before the new licensing year next March, and it has first to pass both houses of Parliament. The drink party by deputations and protests are doing their best to prevent the will of the people becoming law, and there is reason to fear that the contest in the legislative halls may result in some alterations in favor of "the trade" being introduced. The advocates of the publicans' interests as against those of the public will put up a strenuous fight, and it behoves the people in general to let their representatives know clearly that they will tolerate no evasions in the enactment of the popular vote. It is to be regretted that the New South Wales Attorney-General, Mr. D. R. Hall, could not promise the immense deputation, "the largest he had ever seen," which waited on him last week, something definite in response to their request for an Act closing liquor bars at 6 p.m. While his reply was sympathetic he feared the Labor programme did not leave room for a Bill this session.

### Worse than War.

The English "Christian World" quotes R. J. Campbell, of the City Temple, at the Congregation Union Meetings, as stating in a paper read there his conviction that some of the things we were living with and for before the war were even worse than what the country is suffering now. "I am not one of those," he exclaimed, "who think that the state of England previous to last July was either satisfactory or improving. It was going the other way. Drunkenness, gambling, sport run mad, idleness, greed, a general materialistic outlook on life, a decline of idealism and of the religious sense were widely observable. If all that is changed to-day we may be thankful for the fiery trial that has done it." We are not sure that Mr. Campbell is justified in his conclusion that "all that is changed" in Britain, and that the improvement is so marked and real; but he

is on the spot, and better capable of forming a judgment than we at this distance, and his conviction is worthy of respect.

### "The Glorification of War."

In the address referred to in the preceding note, Mr. R. J. Campbell quoted with approval Professor William James's statement that one great thing modern civilization had yet to do was to find a substitute for war. Mr. Campbell emphasised the fact that every Christian must loathe war: "See what the glorification of war has done for Germany. As a people, the Germans are intellectually better trained and more efficient than we are, but see how hard, arrogant, and domineering they have become. Watch a Prussian officer swaggering along the street of Berlin, and ask if that is the type we want to see domineering Christendom. Give me the out-at-elbows proletariat, and even our slums, disgraceful as they are both to our Christianity and our patriotism—give me those before the Prussian jack-boot that produces such fruits." His utterance was loudly applauded, and the cheering broke out afresh when the speaker exclaimed a little later: "God forbid that the victory of the Allies should ever mean the establishment of militarism in this country as a permanent power." The victory of the Allies does not seem so close as when the address was given, but that it must ultimately come there can be little doubt, and Mr. Campbell placed his finger on a weak spot when he hinted at the possibility of that victory resulting rather in the spread of militarism than its suppression.

### Our American Colleges.

According to the "Christian-Evangelist," Churches of Christ in America have 17 Colleges and Universities, 2 Bible Colleges articulating with great secular Universities, 7 Bible chairs giving religious instruction at State institutions, an institute giving instruction to religious workers, and College of Missions, training college graduates for work in mission fields. The 17 colleges and Universities have property and equipment valued at over £800,000, and endowments of more than £600,000. Another £600,000 will be added from the Men and Millions Movement. They have over 7,000 students, and are adding to their enrolment annually. There are 1200 ministerial and missionary students, an increase of 350 in two years. While the number of theological students in the United States has increased by one half in the past nine years, the Disciples have increased the number studying for ministry and mission field by 40 per cent. in two years. There is one theological student to every 2000 church members in America, but the Disciples have one to every thousand of their membership. Increase in enrolment is said to be a great need. On the whole, the above figures are most encouraging, and indicate that the American brotherhood are increasingly realising the importance of education as a factor in the extension of the truth.

## "What Think Ye of Christ?"

By the late J. Binney.

The most important questions in the New Testament are those that are asked by Jesus himself. For instance, this question, "What shall I profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" or that which forms our text, "What think ye of Christ?"

Before man can pronounce judgment concerning Christ, he must accept Christ's invitation to think, and investigate the evidence which is at hand. Many have not done this, and consequently have gone astray. Tom Paine admitted that he wrote most of "The Age of Reason" without even having a Bible in the house to which to refer; and there are many men who are against Christ who have never beheld the magnificent portrait presented to us in the Gospels. Joshua Reynolds in closing his lectures in art said, "And now, gentlemen, I have but one name to present to you: it is the incomparable name of Michael Angelo." And so prophet, priest, and king all point with reverent homage to the humble cradle, the matchless life, the rent tomb, the opening heavens, and utter one incomparable name, Jesus Christ. "What think ye of Christ?"

This is the question for the individual in this age, and it is very important that we realise its nature.

It is not, "What think ye of man's representation of Christ?" For no man has truly represented the Christ yet, and Jesus does not ask you to form an opinion concerning man, but concerning himself. If men to-day would direct their vision to Jesus instead of their fellows, more men would testify, as did the rough western miner when he saw the love of Christ, "If that is religion, you can't get me into it too quick." It is manifestly unfair to judge Jesus Christ by some of his professed representatives.

The question is not, "What think ye of some church creed?" For Christ's magnificence cannot be crushed into any human creed, however pliant and plastic it may be. The question concerns the divine creed, which is a person, Christ himself, and not the thirty-nine articles or the confessions of faith of men.

This question, "What think ye of Christ?" has to be asked in the light of his character. The character of Jesus forbids his classification with men. Jesus was such a man that he could not have been a mere man. Emerging from the narrowest of nations, provincial in thought and texture, he stepped out on the arena of life to preach the widest of faiths. Forty-nine times in the Gospels do we read, "But I say unto you." Here we have the amazing picture of a Hebrew peasant placing himself above the traditions of his time, and asserting authority over hu-

man conduct. Man is compelled to-day to consider the supernaturalness of his claims which are presented in the Gospels. There are first of all the great "I am's" of Jesus. "I am from above," "I am not of this world," "I am the light of the world," "I am the bread of life," "I am the door," "I am the good shepherd," "I am the way," "I am the truth," "I am the resurrection and the life," "Before Abraham was I am," Then there is his claim to be one with the Father, "I and the Father are one." "He that hath seen me hath seen the Father." These supernatural claims were not only made, but were attested by our Lord's own consciousness. Let a mere man claim to be God incarnate, and see how far he will go. In Acra, Syria, Abbas Effendi made this claim, but he could not carry it through; he failed to bear himself Godlike. We look at the life of Jesus, and we see that every step he takes substantiates the claims which he made, and by his death upon the cross he convinces the hardest of men of the authenticity of his claims, for we hear the centurion say, "Truly this was the Son of God."

Then men have to consider the perfect equality of his character. His is the one perfect life. In human life through the centuries we have seen how man may excel in one thing, and be sadly deficient in another. How often can we point to the man who has been a genius in the realm of intellect, but sadly deficient in the realm of morality! But Jesus Christ is the perfect One, and no one can point to him and say, he lacks this one thing.

Again, you have to consider his spotless character. Like the handiwork of God, the more we search it, the more the beauties unfold to our wondering gaze. After two thousand years of the analysis of his character, there is the challenge of Jesus ringing out, "Which of you convinceth me of sin?" In the books of other religions the claim of sinlessness has never been made by their founders. The very conception of a sinless character was not invented by anybody. It came to men as they saw it worked out in the life of Jesus. "He was without sin, neither was guile found in his mouth." As Dr. McLeod says, "Jesus Christ is the infallible standard of perfect manhood, built into the temple of our humanity. In vain we search for lapse or flaw. The strongest glass does not expose a blemish. Enchanties have searched his career with lamps and candles, but no profane tongue has ever whispered a suggestion against his blameless name. His character is blotless, his life spotless, his perfection has no parallel, no approach."

Then you are called upon to answer this question in the light of his ministry. "I came not to be ministered unto, but to min-

ister." He lived the only purely unselfish life that was ever lived upon this earth. His life was one of unselfishness, of powerfulness, and of sacrifice, and the culminating point of his ministry upon this earth was Calvary, where "he gave his life a ransom for many." The ministry of Jesus has not been confined to the gospel age, nor to the apostolic age, but the ministry of Christ has been the inspiration of all the loving ministry upon this earth. To-day he is going about doing good, transforming the lives of men by his almighty power. Christ's ministry is manifest on every hand to-day.

Again, you must answer this question in the light of his influence. Volumes have been written about the influence of Jesus, but the subject cannot be exhausted. Who can estimate his mighty influence upon this earth? Napoleon said, "Caesar, Charlemagne, and myself founded empires; but upon what did the creation of our genius rest, but upon love? Jesus founded a kingdom upon love, and to-day there are millions who would die for him." One has said that "the commanding and perpetual surprise of history is how that twelve illiterate fishermen influenced by Jesus have become the centre of all things." Jesus said, "I am the light of the world," and certainly he has focussed upon himself the light of the world's learning. Haydn and Handel in music; Raphael and Reynolds in painting; Angelo and Canova in sculpture; Grotius and Gladstone in state-manship; Blackstone and Burke in law. It is useless for us to even attempt to compare the influence of Jesus with that of man, and you have to answer this question, "What think ye of Christ?" in the light of his influence.

The demons of hell have answered this question, and have said, "Depart from us, for we know thee, who thou art, thou Holy One of God." The saints in heaven have answered this question, and have declared, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor and glory and blessing." The millions of the saints that have lived upon this earth raise their voices as they behold the Christ and make one exulting declaration, "Thou art the Christ, the Son of the living God."

But "what think ye of Christ?" is our question. Is he the Son of the living God to you? If you believe that he is the Son of the living God, there is one thing to do, and that is to bow in submission to his will.

A lady while on a visit to the Exposition of Paris died. During her last moments speech had almost left her, but she managed to articulate the word "Bring." She kept repeating that word, and her friends did not know what to bring her, but at length she completed the sentence, and said, "Bring forth the royal diadem, and crown him Lord of all," and then passed away to be with Jesus. Unless we crown Jesus Lord of all we do not crown him at all. To those who say that Jesus is Lord, but have not confessed him, he says, "Why call ye me Lord, Lord, and do not the things which I say?"

## Christ.

W. J. Way.

"Is not this the Christ?" "Thou art the Christ." Jesus Christ is the connecting link between earth and heaven; the one divine ladder by which men climb from earth to the paradise of God. Christ is the new and only living way of separation from sin, death, mortality, to pardon, life and immortality. Christ is the light, truth, and life of the world. His flesh is meat indeed, and his blood is drink indeed, and his words are spirit and life. "Christ is all and in all."

We need no other proof that Christ is not of this world, and that he is divine, than the fact that he has filled the world with wonder, thought and subject matter for two thousand years—positively the highest ethics, morality, and religion, the nature and power of which the most advanced philosophers never suspected. And seeing it is for these things men live and will live, Christ is easily the light of the world, and the name and example above all others. Not a nine days' wonder, but the marvel of twenty centuries. But, better still, he has given us an example of love and mercy (not a theory) never dreamt of by angels or men—in fact a divine, infinite revelation. Men's souls and hopes had traversed the paths of human wisdom and speculation to find but little good. But with Jesus there came a new living code, throbbing with life, love, and power. Not a dead letter nor a dead lie, but a holy, spiritual, life-giving force. He lifted the darkness that covered the land, and the gross darkness of the people.

It is the light that streams from Jesus Christ that makes the present war look so wicked and appalling. If we could take the events of the world to-day back two thousand years, yea, in the midst of the renowned philosophers, they would not look nearly so bad; but in the light from the cross, that light which is above the brightness of the sun, men's brutality and wickedness shame us. Men are beginning to tell us what great benefits and advance will accrue from this terrible war. Well, it is to be hoped that their prophecy will come to pass. But whatever the profits may be, contrast them with the advance and uplift, and the power to uplift us, as individuals and nations, that has come to us through Christ without any cost to humanity. His short, sinless life, his few pregnant words, his death on the cross, his resurrection from the dead. From this quartette of facts have flowed that divine light and moral energy which have lifted the world ever since. And had as the world is to-day, there is a power to regenerate it, and the only power is the blood, gospel and doctrine of Jesus Christ.

Again: The amazement with which the people of Palestine heard and felt in relation to Christ has extended to all the world. The officers are still reiterating the statements of those two thousand years ago,

"Never man spake like this man." The trouble of thousands of the best men who have ever lived has been this: They have found it impossible to write, or speak, or sing, so efficiently of Christ as they have felt he deserved. How great must this being be whom angels and men feel incompetent to adequately describe or portray. The resources of language have been taxed to set Christ forth, and still we feel the inadequacy of an expression. "Being made so much better than the angels, he has received a more excellent name than they. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Yes, after two thousand years men crave for a thousand tongues to sing and speak of Christ. Even Paul urged his brethren to pray that utterance might be given him to proclaim the unsearchable riches of Christ. No wonder, for Jesus Christ walked in a robe all his own; he spake in a language all his own; he dwelt in sinlessness of character all his own. Christ sits in heights and altitudes above all others, imperial, impregnable. And that which establishes his divinity is the fact that no other being can approach him in glory except by the means which he has laid down.

We admire men, but we love Jesus Christ. Men philosophise, Christ saves. I suppose that all that can be said in admiration of Shakespeare has been said; likewise of Milton, Dante, and thousands of others of the world's greatest poets, orators, writers and benefactors; but who amongst men or angels has said all that can be said of Christ? When John was in the isle of Patmos, and had seen the wonders of the book of Revelation, he fell down at the feet of the angel to worship, but the messenger said, "See thou do it not; for I am thy fellow servant; worship God." Some of us have grown weary of hearing of Wesley, Luther, Calvin, Campbell, and others so often; but we are as anxious as ever to hear and see Jesus, and we crave to set Christ and his doctrine forth more worthily. We are sorry that Christ gets so poor representation. O Christians, why is it we do not think, speak, act, love like Christ? We have almost forgotten Talmage, Spurgeon, Parker, though they were always talking of Christ. Jesus still holds, charms, renews us. He has become a part of ourselves as no other being ever was or can be. "Christ in you the hope of glory." If Shakespeare or King George were to enter a building we would stand up to indicate our respect, but if Jesus Christ should enter we would fall prostrate and cover our faces with our hands. In human experience it often happens that familiarity breeds contempt; but it is not so in our acquaintance with Christ. The language of

thousands of hearts to-day is exactly that of Paul two thousand years ago, "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

Again: What has Christ said? "As the Father hath loved me, so have I loved you." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." "Because I live ye shall live also." "At that day ye shall know that I am in my Father and ye in me, and I in you." "This is the bread which cometh down from heaven, that a man may eat thereof and not die." "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." "I am he that liveth and was dead, and behold I am alive for ever more. Amen, and have the keys of hades and of death." "He that overcometh will I grant to sit with me in my throne." "And lo, I am with you always, even unto the end of the age." These are some of the things, precious things, he has said. But read the Gospels, and the New Testament through, that you may get the pure nectar of the soul and the secret of eternal life.

Again: What has Christ done? He has done everything. He tasted death for every man, gave himself a ransom for all, gave us a new testament in his own blood. Christ has been and still is the salvation of unnumbered souls, of that multitude which no man can number, and who shall sing, "Unto him that loved us and washed us from our sins in his own blood." Every one will have been washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God." Even if there were no heaven to gain or hell to escape, Christ has wrought immeasurably the greatest moral miracles of all. He has saved hundreds of millions from themselves (no mean salvation). On seeing a man being led to execution, Bunyan said, "There goes John Bunyan, but for the grace of God." Yes, there have been millions of murderers, and crimes, and our hearts sicken as we think of them, but there would have been vastly more but for what Christ has done. Christ has torn the knife from the murderer's grasp; he has drawn the charge from the assassin's gun; he has quenched the fires of lust in the hearts of thousands of the redeemed. Christ is the foundation and corner stone of every church building on earth to-day. He is at the back of all philanthropy; and, although humanity seems to have lapsed, it is only for a moment. Christ's blood has mingled with the dust of our earth. It was flesh of our flesh and bone of our bone that he brought up glorified from the dead. There is a sense in which our world, and all that is in it, is born of God, and it will recover. Christ is

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## The Ethics of Letter-Writing.

George Jackson.

If a Christian minister were to announce "The Ethics of Letter-writing" as the subject of a sermon, some of his hearers would write him down a pulpit triller. Nevertheless, there are two simple facts which alone seem sufficient to justify a much fuller discussion of the subject than is possible either in a sermon, or in a short paper like this. In the first place, there is the large amount of time which most of us spend in writing letters; and while, of course, many of those being of a merely formal or business character, are, so to speak, morally opaque; on the other hand, there are many through which the Christian spirit may and should clearly shine. And, secondly, it is in the form of letters that a very considerable portion of our New Testament has, in the wisdom of God, come down to us. What we are in the habit of speaking of as "The Epistles of Paul" are, of course, simply the letters of a missionary to his converts. They are a portion—only a portion—of one side of a long correspondence which went on with more or less regularity throughout the whole of Paul's life as a preacher of the gospel. Therefore, while it would be absurd to speak of the apostle as if he were a model for letter-writers, yet incidentally his writings may prove fruitful even in so remote a field of human duty as theirs.

### Biblical letter-writers.

Look, for example, at Paul's letter to Philemon. Forget for the moment that it is part of the Bible; judge it as we might judge, say, the letters of the younger Pliny or of William Cowper; apply to it any test that we might properly apply to any other example of the epistolary art and I venture to say that for true refinement of feeling, for playful tenderness, for graceful tact, for skill in the handling of a delicate personal problem, there is nothing in the whole range of literature, ancient or modern, to surpass this exquisite little letter.

A point of considerable practical importance is suggested by Paul's first letter to the church at Thessalonica. The true rendering of 3: 6 (see R.V.) shows that the apostle wrote immediately on the arrival of Timothy and the receipt of the tidings which he brought. And such promptitude, as Dr. Denney truly says, has not only a business value, but a moral and Christian worth as well; "it not only prevents arrears from accumulating; it gives to those to whom we write the first and freshest feelings of the heart." Yet, except in strictly business matters, it is rarely reckoned at its full value. There are some, indeed, who are models of painstaking promptness; their sleep is uneasy so long as an unanswered letter lies upon their desk. But there are others whose guiding principle in the management of their correspondence appears to be that let

ters answer themselves provided only you leave them unanswered long enough.

### When to write.

Let us not be unreasonable in our condemnation of busy and often over-worked men. It should be remembered that, as Mr. Hamerton says, we have to write thirty letters where our ancestors wrote one. Few people realise the enormous burdens which are often laid upon public men by unknown correspondents in all parts of the world. The late Dr. Cuyler, of New York, used to say that he would willingly write another man's sermons if that other man would write his letters. It is always well to write before the warmth of our own generous emotion has had time to cool, and while those to whom we write are in the frame of mind in which they can most appreciate and profit by what we may have to say. To put off is, in most cases, to rob our words of whatever worth they might possess.

There is one class of letters, however, to which what has just been said does not always apply; I mean, written in the heat of a sudden anger. We have been, we think, cruelly and shamefully wronged, and we sit down with a tingling sense of injustice to redress so far as words can the wrong that has been done to us. We write a letter that is meant to strike and wound, which we know, when it is read, will both strike and wound. Now I do not say that such letters ought never to be written; I do say that we ought to think twice before we commit them to the post. Many years ago—if a personal reference may be permitted—I was the subject of a needless and wholly unprovoked attack in a country newspaper; I was hit a youth, and my assailant a middle-aged man, a Christian, and a fellow church member. I sat down at once and wrote a hot and angry letter bristling with all the barbed phrases my immature pen could command. When I had finished it I showed it to a friend; he sympathised with me, but advised me to destroy it. When I protested, he persuaded me at least to "sleep on it." Very reluctantly I yielded, with the result that the letter was never posted at all. My friend was right and I was wrong; I had forgotten that the command to "be angry and sin not" applies not less to the written than to the spoken word.

### Good-tempered letters.

The chief value to us of Paul's example as a letter-writer lies in the manifold good of which his letters were the channel. What the receipt of a message from him meant to the little Christian communities at Thessalonica, at Corinth, at Ephesus, or to younger fellow-workers like Timothy or Titus, we partly know, and we can partly imagine. Yet those first results were but an insignificant

fraction of the debt which mankind owes to the Epistles of Paul. Mr. Froide does not hesitate to say that of all human writings, these, perhaps, have produced the deepest effect on the history of the world. Now, though it may seem ludicrous, or worse, to associate anything that we may write with letters such as these, it is nevertheless given to most of us to be fellow-workers in the same field. There are weak men and women fighting a hard battle whom we may strengthen; there are sad souls whom we may comfort; there are discouraged workers whom we may hearten. Once when Kipling had published a new poem he received from Tennyson a letter of commendation. This was his reply: "When the private in the ranks is praised by the general, he cannot presume to thank him, but he fights the better next day." And this is what it is often in our power to do—to help men to fight a better battle. In a little drawer in my study lies a small bundle of letters; most of them have been written by poor, and some of them by illiterate correspondents; but to me they are above rubies. I cannot quote from them; they are too sacred; but when my light is low, and I am tempted to think I have spent my strength for naught, I turn to them and am comforted.

### Anonymous letters.

What is to be said about anonymous letters? They are not always offensive. One lies before me as I write which belongs to that little bundle to which I have just referred. It was written one Sunday evening, after one of my services in Edinburgh. "May God bless you, sir"—these are the closing words—"for the ray of light which you have this night shed upon a soul in darkness." The letter moved me strangely at the time, and I have always been thankful for it; and yet how often I have wished that name and address had not been withheld, and that it might have been given me to lead the writer out of darkness into light. But most anonymous letters, so far as my experience goes, are simply the devices of cowards. You come down to breakfast in good spirits; you pick up a letter and open it, and all of a sudden (as the author of "The Upton Letters" says) it is as if a snake stepped out and bit you. I shall waste no words in seeking to analyse the state of mind which is responsible for these secret dastardly things. I will only say that if we could have another Dante, those masked murderers of good men's reputations, those cowardly miscreants who stab their victims in the back, who fling vitriol in the dark, would find a place in the lowest circle of his "Inferno," and all honest men would say "Amen!"—"The Young Man."

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

# The Queen of Sheba Visits Solomon.

Bible School Lesson for August 1, 1 Kings 10: 1-10, 13.

W. C. McCallum.

As we indicated in the discussion on Solomon's choice of wisdom, great care should be exercised before the class in presenting Solomon's wisdom for just what it was. This wisdom, as we saw, was a remarkable mental equipment, and extraordinary ability in reading human nature. This gave Solomon great skill as a judge, and this class of wisdom was what he craved of the Lord in his dream at Gibeon. An illustration of his equipment in this direction is given immediately after the account of the dream. He further possessed a many-sided intellect, and a well stored mind. His attainments in this direction were very notable for his times. He also excelled in that power much coveted by ancient Semitic peoples of expressing important truth in striking and brief form, and also of solving riddles. It was this latter phase of his wisdom that especially interested the Queen of Sheba. She came to try him with "hard questions."

It is a mistake to fail to make clear that such mental equipment and remarkable powers do not mean character excellence. Very frequently great emphasis is placed upon Solomon's deflection in his old age. Nothing more is demanded by the statement in 1 Kings 11: 4 than that Solomon's defects became more marked in his old age. The defects were there already, the lack of self-restraint, the love of display, and the unwisdom of extorting the means from his people for his own aggrandisement. That Solomon was a better man than he would otherwise have been had he not possessed such a clear knowledge of human character and relationships, and been moved to such devotion to God's house and worship, may be readily believed, yet he stands as an example of how knowledge and conduct do not always go hand in hand, that a man may possess with great clearness a knowledge of the results following different lines of conduct and at the same time lack those necessary qualities of control and unselfishness in order that he may consistently follow the good path, so that he may possess not only a wise head, but a wise heart, not only a well stored mind, but also a noble character worthy of becoming an example to others.

While we admire the ability by which he transformed the little Hebrew city amongst the rocky hills of Judah into a capital wrapped in luxury and wealth, let us not fail to see that here we have a man in whose conduct and policies individuals and communities can find wholesome warnings. The results of Solomon's course were a memory for the people of a dazzling royal splendor, but also a kingdom rent asunder; many wise sayings about conduct, but the record of a noteworthy example of the absence of some of the most important virtues enjoined; a

richly furnished temple to the honor of God, but a record of the countenancing of foreign and idolatrous worship, and as our last lesson showed us, a record of noble religious ideals, but a halting and poor attainment of those ideals. What a mingling of our poor human strength and weakness was the life of this brilliant Hebrew king!

The fame of Solomon had travelled extensively. The king who carried on such extensive trading expeditions to foreign lands could not but be known afar, and when that king was such a gifted man, the report would be dwelt upon and remembered. The budding undertakings of Solomon would be much talked of, the large groups of slaves, and the levy for Israel, all toiling to make more glorious the reign and achievements of a king by nature highly gifted. The new temple adorned with a richness that was rare, the many provisions for doing honor in religious rite to the name of the Lord, would be amongst the things told in far-off lands.

The Queen of Sheba heard the report. In her southern Arabian home she could not believe all the reports that came to her. She resolved upon a novel expedition for a queen. She would journey with a caravan to the capital of King Solomon, and see for herself. This journey would occupy well over two months in one direction. The queen was evidently determined to "prove" the report. This determination was not simply an insatiable curiosity. The reason lay in the nature of the report that had come to her. They had told her that Solomon possessed wisdom surpassing that of any man, and she came to put this rumor to the test, and undoubtedly in that testing to receive information should the report be true.

The result was beyond what she expected. Not only did Solomon tell all that she sought to know of him and solve all her "hard questions," but the magnificence of the king's palace, his troops of servants, the provisioning of his large household, and the burnt-offerings he offered in the house of the Lord, so impressed her that "there was no more spirit in her," and she was compelled to say, "The half was not told me." So impressed was she that she pronounced all those happy who had the privilege of being in his royal and brilliant presence.

This was the famous visit that our Saviour referred to. He contrasted the zeal of the queen of the south in coming from the uttermost parts of the earth to hear the wisdom of Solomon, with the indifference of his own generation toward seeking One who was greater than Solomon. And how truly the contrast can be drawn, not only between that generation and the Queen of Sheba, but also between our own times and the zealous

queen of the south. She sought and was dazzled by a brilliant mind and an artificial splendor; she was impressed by the liberal burnt-offerings that Solomon offered in the house of the Lord (for this is how the words translated, "his ascent by which he went up into the house of the Lord" are to be understood), while the people of Jesus' time, and, sad to say, of our own times, not only do not seek, but spurn him, that not only spoke wisdom but was wisdom, not only taught truth but was the truth, whose beauty surpassed that of the lilies of the field, arrayed as they are in more matchless beauty than all Solomon's vaunted splendor, and who put out of the way for ever the bloody code of sacrifice, pouring out his own life and making an abiding atonement. The Jews dwell much upon the reign of Solomon, and many a fair fiction was woven around his name. In him the acme seemed to them to have been reached in their history, and the most dazzling figure in all their story they saw in Solomon. Nothing we have written about Solomon and his reign has been intended to throw light upon this hero worship of Israel, but to point out how clearly the sacred record shows us that even in the gifted Solomon there were great and glaring defects. The pitiful flaws in the best of our human achievements plead so eloquently of our deep need of him who is greater than Solomon. There were others besides Solomon—many who did not see so clearly as he, but yet who did see where the path of true wisdom lay—who proved that the flesh was weak through sin.

If the Queen of Sheba pronounced the servants of Solomon happy because they had the privilege of hearing his wisdom, how deep should be our joy that we can learn of him who gives the water of life; and if she could bless God for having raised up Solomon, how can we cease to praise God for the Son of his love!

Christ.

(Continued from page 460.)

that power of recovery. Christ is at the back of all missions and every institution for lifting humanity to better things. Virtue has gone out from him to dry up the issues of blood, to quicken the dead, and straighten the crooked body of humanity. He has the keys of hades, of death, and of every evil and influence related to them. "Christ in you the hope of glory." "Christ is all and in all." "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "Judgment also will I lay to the line and righteousness to the plummet." "Heaven and earth shall pass away, but my word shall not pass away."

"Arouse, my soul, to Israel's state;  
Betake thee now to prayer and zeal.  
Arouse thee! for the hour is late,  
And souls are dying: do not wait;  
Their fetters are their meek appeal."  
—Samuel Wilkinson.

## Foreign Missions.

Conducted by I. A. Paternoster.

### Intrench or Retrench?

We are glad to feel there is not one missionary church in the whole of our Australian brotherhood, so confidently expect an offering from every church this year to help forward the work. We would like to urge that all money collected for mission purposes be sent promptly to the Missionary Treasurer. This money should as speedily as possible reach the channel for which it was given. Those churches using the duplex envelope should consider this matter. It hardly seems right for a church to hold for a year money given to Home or Foreign Missions, simply that they may receive a little interest for it. While they receive 3 3/4 per cent. the Committee is possibly paying 6 per cent. or more on an overdraft. As we are in business for the King, we should conduct our business on businesslike principles, and it certainly does not seem good for us to gain in one place, but lose almost double the amount in another. The safest plan is for every church to appoint a missionary treasurer who will attend to all finances of a missionary character. This removes all fear of money given for missionary purposes finding its way into the local expenses of the church. We commend the idea of weekly giving, provided the money be sent along monthly or quarterly to the Committee.

The reports regarding the offering to date have been encouraging. Some report above the apportionment, while others show a liberality to be highly commended. One preacher has written as follows:

"Knowing the anxiety of a Foreign Missionary secretary, I thought a line re our offering would gladden your heart. The Committee asked for £4, the preacher for £5. The church gave £8 1/10, with more to follow. I am proud of the 54 members at —. Last year the day's offering was under £3. To God be the glory for such a fine increase! Result of offering: God honored, Christ glorified, church happy, united and enthusiastic; preacher very happy."

This is the spirit that will lead a church into still larger things for the Master. We are quite safe in saying that such a church with such a preacher will have cause to rejoice this year in their local work.

Some Christians are urging the present is not an opportune time to extend. We must heed the call of Empire, and God will take care of the missionary work! While we reverently say we believe God quite capable of taking care of his work without the help some people give, we have become convinced that the first duty of the church to-day is to "Go into all the world." In a moment of national peril God commanded Moses to "speak unto the children of Israel that they go forward!" In no less certain voice does he bid us to-day "Go ye therefore!" We ought this year to send not less than two

men to India. The work demands them. Is it to be retrench or intrench with a view to future attacks? Surely there is no retrenching in our plan of campaign! We are not going back, but on to victory for Jesus!

### Farewell to Miss Tonkin.

On Wednesday, the 7th inst., the Federal Committee in conjunction with the Greatest Foreign Mission Band, said farewell to Miss Rosa L. Tonkin, who has since started on her return to China. J. E. Thomas, the President of the Federal Foreign Missionary Committee, presided, and spoke a few words of appreciation of the work Miss Tonkin has done in Shanghai. He hoped that after the war there would be a better future for missionary enterprise, and that China would seek more for the enlightenment of the West, which can only come through the gospel of Christ.

The Federal Treasurer, Bro. Cosh, said he was pleased to hear of the splendid work done by Miss Tonkin, and assured her the whole brotherhood would not fail to remember her in prayer that she may be strengthened to continue.

The State President, H. J. Horsell, said this was the second time he had in that capacity said farewell to Miss Tonkin. Seven years ago he had had the same privilege. The hope of China, as of the rest of the world, was in the missionary enterprise, and the greatest joy that could come to our churches would be in co-operating with these splendid workers on the mission field.

Miss Tonkin in replying thanked the Committee for allowing her to rest while on furlough. She believed the work in Shanghai would be greater than ever, as the school work was developing so nicely. China was a vast empire. Her wealth was enormous. She could supply the world for four thousand years. The American Standard Oil Company were tapping oil mines in China which were proving to be richer than any previously found. Her mountains were found to be rich in every mineral, which was only waiting to be taken. When properly awakened, China would be a wonderful power. But power is dangerous unless rightly used. Without the influence of the gospel China would be like Germany, a dangerous power.

Miss Tonkin asked for the continued prayers of the Australian churches, and through the Committee thanked them for their support. Our sister leaves Brisbane on April 2, but will spend a few days in Melbourne, Sydney and Brisbane prior to this.

### Miss Tilley at Shrigonda.

On May 12 I came to Shrigonda, and was welcomed by Mr. and Mrs. Watson and Miss Cameron, who are doing a good work

among the sick and suffering. As regards my village work: it seems as if I am walking round Jericho waiting for the walls to fall. I have been into a few high-caste wadis, and am encouraged at the smiles beginning to appear on the women's faces as I pass. Some bias said they were glad I had come, as I talked like them. The homes here have not been visited by a lady missionary, so pray as the people get to know me there will be many open doors for service.

Shrigonda is a rather quaintly laid-out village. The people seem to have spread out, i.e., have larger courtyards than in some other villages. There are quite a number of Brahmins. The schoolmaster has invited me to visit the boys' school. We are four miles from the railway station, but quite close to Shrigonda village. The village was formerly called Chamhurgonda, for so much property was owned by a chamber, and that this should be so evident to all rather annoyed the Brahmins, for chamberlains are quite a low-caste people, so they changed it to Shrigonda. The inhabitants number about seven thousand. At present our surroundings look arid, but when the monsoons fall, and when I have visited the surrounding villages, I will write more about this corner of our vineyard.

All through the heat there has been a plentiful supply of water from the mission well. The wadi inhabited by two of the preachers and their families is also used for our Bible study and prayer meetings. Four of the Indian Christian women go out for a time daily to seek to tell their heathen sisters of Christ. It is good to see them doing this, even though they are not what one would term Bible women.

The post office at Shrigonda is small, but the postmaster is very friendly, having received medical treatment from Mr. Watson. The girls' school is very good. Shrigonda is not a business place. It is just a quiet country village; maybe in the future there will be more industries and shops. There are some very interesting old archways at different points of the village, and some fine spreading shady trees. The bazaar is held Monday, and opportunities are given for the people to listen to the gospel messages. We trust that many hearts may be opened to receive Christ.

### Christianity Alive in Japan.

Christianity is very much alive in Japan. The Three Years' Union Evangelistic Campaign is giving a fine impetus to the Christian movement. Enquirers are numerous. In my Bible Class at the Koishikawa church, in the Oriental College, and at the Y.M.C.A. during the past week we had a total attendance of 76. Besides this Evangelist Hasegawa had a class of 25. There were two baptisms at Koishikawa church recently, also three baptisms at Hota, where Wala San, who is supported in school by Sydney young people, is hard at work. He conducted a week of prayers, and then a week of evangelistic meetings. The Christians went up into the mountains to pray before the break of day.—P. A. Davey.

## Geelong School of Methods.

G. E. Chandler.

The success of the School of Methods held in Melbourne last year led the enterprising organiser of the Bible Schools of the Churches of Christ in Victoria, Bro. Reg. Emiss, to believe that a school on similar lines could be run with success in various country centres; and he determined to give it a trial. Adding good judgment to enterprise (at least in the writer's opinion), he picked on Geelong as the place in which to try the venture, and approached the writer with a view of arranging same. Geelong readily fell in with the proposition, and the school was arranged for June 28 to July 1.

That week has passed now into history for the Geelong church. The specialists have been, the people have heard, and the unanimous opinion is that, though far too short, the School of Methods in Geelong was a grand success, and the Bible School Organiser's belief was justified.

It has not been the privilege of the church here to have such a number of our preachers on her platform for many years. In fact, it is doubtful if Geelong ever before had so many of them within her borders at one time. Six preachers took part in the proceedings each night: Bro. Main lecturing on *The Teacher and His Work*, Bro. Wilson on *Departmental Work*, Bro. Hagger on *The Bible*, Bro. Emiss on *Organisation*, Bro. Knott on *Child Study*. The writer appeared on behalf of the student body, administering a gentle reminder, by the tap of a bell, to the lecturer, that time was up, and announcing a lively hymn to vary proceedings.

With a Faculty such as the above the success of the school was assured. The attendance at each session averaged well over 100, made up largely, of course, of the members of the church in Geelong, although a number of Bible School teachers from other churches in the city availed themselves of the opportunity afforded. Beside these, the delegates from Ballarat and students from the Bible College, whom we were delighted to have with us, were always present. Altogether well over 200 people must have been touched by the course of lectures. 100 were present at the last session.

What good was accomplished? That, of course, is the question that other country centres will ask who may have a like school in mind for their city. While it is impossible to state in so many words the result of any such work, yet a few things may be mentioned in which it has greatly helped. As far as Geelong is concerned, it will give the Bible School a great uplift by having given our teachers valuable training in how to teach, and organise, and manage, their classes. This in itself is worth the whole effort. It has helped the church. The presence of five of our leading men, who gave their services so freely, has made us appreciate the fact that we are not alone, but are

a part of a great brotherhood in a great work. It has brought us prominently before the town as a moving people, who are up to date and enterprising in Bible School work. Lastly, it has enlarged our vision, and that possibly is the greatest help of all.

The Geelong church is delighted with the outcome of the venture, and greatly appreciates the work of Bro. Emiss in arranging, and the Faculty in carrying out, the Geelong School of Methods.

### A Vesper Hymn.

Instead of the familiar vesper hymn, some of the churches are now using the following:

Ere we leave Thy house, O Father,  
For our Nation we would plead;  
Guard our Soldiers, God of Armies!  
In their need.

Spare our Sailors in their perils,  
Monarch of the mighty deep;  
Safely guide them, Holy Pilot,  
Safely keep!

Grant to victor and to vanquished,  
When their earthly conflicts cease,  
Crown of Blessings, Loving Father!  
Heaven's own Peace.

Amen.

### The Three Prayers.

I asked for happiness and love;  
God gave them for a day.  
At eventide He stretched His arm  
And took them both away.

I asked for solitude and peace  
To rest my soul a space.  
God spread them out before my eyes;  
Then chained me in my place.

I asked for freedom from my chain;  
God broke my prison bars.  
With rivets on my feet and hands  
I watch the wheeling stars.

But since I ask for gifts no more,  
He gives Himself to me.  
A Fellow Prisoner of Hope  
In my captivity.

### War.

"The moan of a woman's anguish,  
Sad eyes too tired to weep,  
A babe left without its father,  
Now one of a shattered heap,  
On the field where thousands are lying,  
Each one dearly loved of his own,  
Where beneath the dead and the dying,  
You can hear the wounded groan."

"In this world which Christ died to ransom  
Two thousand long years ago,  
The fruit of our peaceful progress  
Shall war's bloody sickle mow?  
O yes, who trust still in His promise,  
And long for His peace in our day,  
By the Christ who died in torment,  
Let us down on our knees and pray!"



NEW CHAPEL AT ALBION, A SUBURB OF BRISBANE, QUEENSLAND.

A report of the opening of the above building was given in a recent number of the "Christian." The secretary of the Albion church writes: "Bro. Enchelmaier was both architect and builder. The building is of neat, imposing design, is strongly put together, and will attract attention. The interior is finished in clean pine, and the artistic ceiling designed by Bro. Enchelmaier has called forth many words of praise for the work contained therein."

# The Family Altar.

Conducted by A. E. Illingworth

## THE COMMON-PLACE.

It has been said that "we are beings of two worlds. Or, rather, we live in one world with an outlook upon another." It is well to remember this fact so that our religion may be both other-worldly and this-worldly. It is our business to glorify God in the "life which is to come," so that he may be able to glorify us in the "life which is to come." Some people have the foolish notion that the only way to do this effectively is to become a minister, or a missionary of the gospel.

The name of Jesus can be glorified in the colliery's stall, by the unlearned carter, or by the shop assistant; as well as by the greatest Bournemouth thunderer out of the gospel from the public platform. God is glorified by our serving him in our proper vocations. Every lawful trade may be sanctified by the gospel to noblest ends.

Whatever God has made your position, or your work, abide in that, unless you are quite sure that he calls you to something else.

Fill up your present sphere to his praise, and if he needs you in another he will show it you. If Christians always lived to bring honor to the Father above, they would find that

"The trivial round, the common task,  
Would furnish all we need to ask;  
Room to deny ourselves a road  
To bring us daily nearer God."

## SUNDAY, JULY 25.

Seed Thought—*"The 'One Body.'"* We who are bread are one body; for we all partake of the one bread.—1 Cor. 10: 17.

Selected Gems—Union with the Lord Jesus, the Head, involves at the same time mutual union with the members of the body. He that really eats the body of Jesus, and drinks his blood is incorporated with his body, and stands therefore in the closest relationship to the whole body, with all its members.—Andrew Murray.

As the sun shines brightest at noon, so does divine love shed its most glorious beams in this marvellous feast. Here the Son of God has opened his heart, like a rose in full bloom. Here he presents, not his garments or pictures, not silver or gold, not crown or sceptre, but himself, with his whole merits, complete righteousness, heaven, and perfect bliss.—Scriber.

Scripture Reading.—1 Cor. 10: 14-21.

## MONDAY, JULY 26.

Seed Thought—*"Man's Supreme Need."* O that I knew where I might find him.—Job 23: 3.

Selected Gems—The soul of man is miserable without God.—Romaine.

My one desire is to, and the God within, whom I find everywhere without.—Kleper.

The world's experience has found nothing yet equal for joy, strength and joy, to the love of God, the love of Christ.—Brierley.

Scripture Reading.—Job 23.

## TUESDAY, JULY 27.

Seed Thought—*Releasé from Sin's Power.* O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.—Rom. 7: 24, 25.

Selected Gems—Christ's way with sinners was to love them, to believe in their recoverability. While Schopenhauer declares you can no more change the character of a lead man than the character of a tiger, while Nietzsche sneers at the weak and exalts force and repression; the gospel sees on hoping and it goes on saving.—Brierley.

Scripture Reading.—Romans 7: 14-25.

## WEDNESDAY, JULY 28.

Seed Thought—*The Argument that Counts for most.* We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.—2 Cor. 4: 5.

Selected Gems—Christians are in the world what the soul is to the body. The soul is spread through all the members of the body, and Christians through all the divers cities of the world. The soul is enclosed in the body, and yet itself holds the body together. So Christians are kept in the world as in a prison-house, and yet they themselves hold the world together.—The Epistle to Diognetus.

Scripture Reading.—2 Cor. 4: 1-7.

## THURSDAY, JULY 29.

Seed Thought—*Science and Prayer.* O Lord, my God, I pray thee, let this child's soul come into him again.—1 Kings 17: 21.

Selected Gems—Science can only indicate the path that leads to territories beyond her own, ruled by other laws than these to which her realm is subject.—Wundt.

Prayer is a spiritual exercise, and its results are spiritual.—Brierley.

Pray and you cannot go far wrong—says the farmer in Meredith's "Randa Fleming." Let a man try it: let him morning and evening, and in the hours of the day, bring himself into mental and moral contact with the All Holy and the All Loving; let him in that sacred presence review his affairs, his projects, seeking help and guidance; will that make no difference to his daily conduct, to the pulse of his spirit? Those who have done this persistently, testify that prayer is a vital power in the soul.

Scripture Reading.—1 Kings 17: 17-24.

## FRIDAY, JULY 30.

Seed Thought—*Religion a Necessity.* Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.—Ecc. 12: 13.

Selected Gems—How shall we get morality? There is only one way; it is to re-establish religion.—Napoleon.

You might find communities without walls; without letters; without money; with no need of coinage; without acquaintance with theatres and symphony; but a community without holy rites, without a God, that uses no prayer; without sacrifice to win good or avert evil—no man ever saw or will see.—Plutarch.

Scripture Reading.—Ecc. 12.

## SATURDAY, JULY 31.

Seed Thought—*Youthful Piety.* It is good for a man that he bear the yoke in his youth.—Lam. 4: 27.

Selected Gems—

Garber ye r-sounds, while ye may,  
Obl' time is still a-flying.—Herriek.

Heaven lies about us in our infancy—  
Shades of the prison-house begin to close  
Upon the growing boy.

But he beholds the light, and whence it flows,  
He sees it in his joy;

The youth, who daily farther from the First  
Must travel, still is nature's priest.

And by the vision splendid  
Is on his way attendèd.—Wordsworth.

Scripture Reading.—Lam. 3: 22-40.

## FOR THE WEEK END.

### "EVERMORE."

I think I never had such a view as to-day of the Menschlichkeit of the evener of concentration.

It was so glorious to see something of the being in his very own, the serving him, the being atty at his disposal, with him, and in him, and on through the ages of eternity. My whole heart said, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."—E. R. Haverd.

## Jubilee of Ballarat Church.

Ballarat jubilee services commenced on June 13 by a special mission with A. G. Saunders, of Adelaide, and Bro. Clay, of South Melbourne, which yielded the satisfactory result of 43 new converts.

The reunion of members was held on June 24 in the school hall, just fifty years to the day since the chapel was opened by H. S. Earl in 1864. About 250 were present, Bro. C. Morris in the chair. A number of visitors were present from Melbourne and other places. The oldest member present was Bro. Edwin Fisher, from the North Richmond church, he being fifty-nine years a member. Sister C. Morris, the duration of whose membership is over fifty years, was prevented by illness from attending. Letters and telegrams were received from New South Wales and other places from former members congratulating the church on reaching its jubilee.

The chairman referred to the first starting of the cause in Ballarat by Bro. and Sister Divers in their own home in February 1850, they being afterwards joined by some brethren from the church at Prahran in 1860. Bro. Martin and others from the Baptists joined in 1862. The first chapel was opened on June 28, 1864.

The church minutes show that the Ballarat church had a little share in the bringing of Bro. H. S. Earl to Australia, the suggestion having emanated first of all from Bro. Magarey, of Adelaide.

Short addresses were given by Bro. A. R. Main, A. G. Saunders, W. H. Clay, E. Fisher, Gullink, H. P. Lang, Davey and Wilkie. Musical time, instrumental and vocal, filled up a very happy programme. Refreshments were passed round about 9.15 and the meeting closed at 10.30 by singing the National Anthem.

The total cost of the first building was about £600. The remodelling and additions of the new chapel and school hall have cost £2400. The present debt is £800, bearing 4½% interest.

Respect was shown to the former members who have fallen in battle by all present standing. The mission services were brought to a close by a lantern lecture on the Philippine Islands, and a coffee social, on Monday evening, July 26th. The hearty and sincere thanks of all were accorded to Bro. Saunders and Clay for devoted service during the mission. The singing, the responsive prayer, a very helpful talk, and made some practical suggestions to the new members, the youngest of whom is ten years, and the oldest over seventy years of age. We have had a happy time, and the church here has received an impetus which can not fail to have a far-reaching effect for good in the future.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND Churches in Victoria.

E. T. King, Bairnsdale, 5/-; E. Baslake, Bannockburn, 4/-; Preston J.C.E. (support Children), 4/5/-; "Bible" (supp. at Shankar), 4/10/-; Northcote, J.C.E. (for Children's Day), 10/-; Church, Brighton, per Mrs. Grey, 48/15/-; Bible Class, Berwick (support Issue), 4/10/-; Church, Moorabool, per Mrs. Darling, 12/4/-; Victorian Sisters, per Mrs. Zelin, for support of Bible women in Harbin, Shanghai, and Haranati, 42/10/-; R. Lyall, Treasurer, Leveaux st., N. Melbourne; J. L. Mulford, Secretary, Munro-st., Ascot Vale.

### NEWMARKET RED CROSS WORK.

The Newmarket Church Red Cross workers tender their best thanks for the liberal support obtained from subscribers to the "Christian." To date, the following articles have been sent to the Central Red Cross Depot: 11 flannel shirts, 33 under flannels, 26 pillow slips, 36 face washers, 17 bandages (triangular), 18 handkerchiefs, 14 pairs socks, 13 pairs slippers, 4 hand towels, 3 mufflers, 2 rugs, besides a quantity of groceries, odd linen and magazines. Further help is urgently required. Subscriptions of cash or goods will be gratefully acknowledged by Mrs. Mulford, 26 Munro-st., Ascot Vale, or Miss K. Mitchell, 541 Elizabeth-st., Melbourne.

## Reports from the Field.

### New Zealand.

**DUNEDIN.**—C. Watt preached at the Tabernacle last evening. One confession from the Bible School—a girl. J. M. Innes, Ashburton, will be with us during July.—L.C.S., June 28.

**WANGANUI.**—Meetings, mid-week prayer meetings especially, are fairly well attended, and interest maintained. The Bible School has had a busy time recently. Our six weeks' rally closed last Sunday; it was enjoyable and profitable. Seven new scholars were enrolled. The school generally is on a much better footing. We held a celebration to mark the close of the rally. Bro. Allan gave a most interesting blackboard and sandable demonstration. Last week the annual examination was held in the school, when at scholars and teachers sat. The Bible Class, under Miss Thomas, met in their new class room. Church losses this week have been heavy. Bro. Denne and C. Arthur have been gone to other parts. Sister L. Thorford has returned to this city.—H. Siddall, July 4.

**WELLINGTON SOUTH.**—On June 30 the Young Ladies' Guild gave a very successful entertainment. Bro. Phillips occupied the chair. The school auditorium was crowded. Sister Vickery was present this morning after her severe illness. Members are asked to pray for the restoration of health of Sister Robinson, who is seriously ill. During the week the Lord has called Sister Hawke. Recently she and her husband gave themselves to Christ. Our prayer is that God will comfort and console our brother in his bereavement. This evening, after a very interesting address, entitled "Road Making," given by W. Phillips, one young lady, a member of the Young Ladies' Guild, gave herself to Christ. The Bible School increased its membership to-day by 10 new scholars; the winning of the shield is the object in view. We require 40 more to secure it.—A.L., July 4.

### Tasmania.

**LAUNCESTON.**—Sunday, July 4, our meetings were fine. In the morning Bro. Day presided. At night he spoke on "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." A stalwart young man in uniform, John Bound, made the good confession. He is from the Dolerian district, and is leaving immediately for the war. At our C.E. consecration meeting on Monday night, three new members were added to the roll. Miss Parkyn is still in the hospital.—D. Dawde, July 7.

**DOVER.**—Meetings on Sunday were fairly well attended. Bro. Byard was with us for both services, his topic for the evening being, "Peter's Grand Confession." The branch school is still increasing in numbers; we have now forty-one scholars. An enjoyable time was spent with the children of the kindergarten school on Friday afternoon. The teachers and friends invited children and parents to afternoon tea. Last evening the Bible Class held their monthly social. Our building has undergone some improvements of late. The young folk planned a surprise for the elder ones, by having a raffle, book rest, etc., placed on the platform. We are thankful to have Sister B. Purvis come again.—A. Glass.

### Queensland.

**WEST MORETON CIRCUIT.**—During the past month we have had some refreshing meetings throughout the circuit. The Foreign Mission rallies conducted by W. H. Nightingale and the local evangelist proved successful, and the views of India were also enjoyed. The quarterly Executive meeting was held on June 30. The reports showed everything going on favorably. It was resolved that the circuit start a Bible district paper, in order to bring the district work more prominently before the members. It was also re-

solved that the preacher receive an increase in salary to the extent of five shillings weekly. The meetings generally throughout the circuit have improved. During the month the preacher held twenty-two meetings. A forward move is being made in Sunday School work. Quite a number of schools are preparing for the Q.B.S.U. examination.—C.H.P.

**BOONAH.**—Interest in all meetings is well maintained. We created another Bible School record on June 27, with an attendance of 84; the previous record was 82. Gospel meetings are crowded. The church is proud to record that it has just about reached the apportionment set it for F.M. offering, £5. A few more amounts have yet to come in, and we expect to reach the stated amount. Besides this, the members were successfully appealed to, to give of an overdraft of £28. And all this extra sum has been raised since last report two weeks ago. We have decided to hold a patriotic entertainment and sale of gifts in the local School of Arts of no mean proportions, the proceeds to go to Red Cross, wounded Australians, and Belgian funerals. Sister J. Alcorn has been seriously ill, but we are glad she is on the way to recovery.—W.A.C.W., July 5.

**MA MA CREEK.**—Sunday, July 4, Bro. Marler, late of the Salvation Army, gave an interesting address at the gospel service. A baptismal service was conducted at Flagstone Creek, when three were immersed. Two confessed their Lord last Sunday, and one at the water's side. A large crowd witnessed the ordinance. At Flagstone a Bible Class to study Bro. Main's book on "First Principles" is being held on Wednesday nights. Bro. Rosenberg being the leader. Drought and sickness are holding things back.—W. H. Morton.

**TOOWOOMBA.**—The meetings during the past few weeks have been most encouraging. On June 27th, two were received by letter, and at the evening service one made the good confession. July 4th, a large number assembled to hear an address on "God and the War."—E.D.

**HAWTHORNE.**—S. Trudgian exhorted this morning on Mark 6: 48. Bible School attendance still good, the century being exceeded each Lord's day. A number of the scholars are preparing themselves for the examinations to be held in September next, and great interest is being exhibited. Bro. Huntley preached at night on "The Most Important Question." The attendance was good. At each gospel service a collection is taken up for our wounded soldiers.—R.H., July 4.

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superintendent, and Miss Moore, who trained the children. The subject of the address was "The Parable of a Lead Pencil." Before the morning service a number of those interested met, and after the principles of the Endeavor movement were discussed, it was decided to form a society.—H. Urquhart Rodger.

**MAYLANDS.**—In all departments the work is going along steadily. Bro. Scambler is giving a course of expository sermons on the Gospel of John; also short talks in the gospel meetings to the girls and boys. On June 15th, Bro. Blakemore gave a lantern lecture on the work in foreign lands. Large numbers were present on the 26th, at the prayer meeting of intercession for those concerned in the war. These meetings will be held once every month. W. H. Berry, brother of E. R. Berry, was killed in action at the Dardanelles on June 5th. A number of others who have gone from amongst us are wounded. Mr. and Mrs. Goss, junr, and Mrs. Goss, senr, who have been consistent workers for years in our mid-4, have gone away to West Guildford.—C.K., July 3.

**NORTHAM.**—The work is prospering, the gospel meeting being well attended. On June 5th we had a visit from Bro. Scambler, of Maylands, who gave a very interesting lantern lecture on the work of preaching the gospel in foreign lands. Recently we had the sad news of the death of Bro. F. V. Hunt, at the Dardanelles. Last Lord's day morning feeding reference was made to his death. Bro. Hunt was unusual with us, when possible, and was held in high esteem by all who knew him. Bro. Hunt's relatives reside in South Australia, and our deepest sympathy goes with them in the loss of their loved one. It may be truly said of our brother that he lived and died a true and faithful follower of our Saviour Jesus Christ.—R. S. Mannerling, June 30.

### South Australia.

**BERRI.**—All meetings to-day have been well attended. Our Foreign Mission offering so far is £42/6/0. We have increased our subsidy to the Home Mission Committee 10/- per week.—R.R., July 4.

**HENLEY BEACH.**—Our audiences are not large. This is the winter season, and the visitors are few at the seaside. Last Lord's day we took the Foreign Mission collection. It amounted to £111/10/6. Last Wednesday week the Junior Endeavor held their annual rally and sale of sweets in aid of Foreign Missions. A very interesting programme was rendered, and Miss R. L. Tonkin gave an exhibition of curios. Altogether £5 was received for Foreign Missions. On July 2 Miss R. L. Tonkin gave a very interesting talk to the ladies of Henley Beach on the women of China. There was a fair attendance. After the tea the ladies took afternoon tea, and spent about an hour in social conversation.—T. J. Gore, July 7.

**NORWOOD.**—This morning Bro. Cuttriss gave a greatly appreciated address on 2 Cor. 4: 17. Opportunity was taken to bid God-speed to Sergeant A. E. Mauger, who, as a member of the choir, and an officer in the Sunday School, has done good work for both, and is now leaving for the seat of war. To-night I. W. Baker preached a powerful sermon, subject, "The Empire First" (Matt. 6: 33). The building was filled with an interested congregation.—G.H.J., July 11.

**KADINA.**—The united church mission led by Lionel B. Fletcher was brought to a close last Friday evening. The mission was extended two nights longer than expected, with the result that 235 souls decided for Christ in twelve nights. Great regret is expressed everywhere that the evangelist could not stay longer with us. Bro. Wedd gave an eloquent message this morning from Acts 1: 8. The chapel was again full this evening, when Bro. Wedd gave an address on "The Open Bible." Two made the confession.—Jas. H. Thomas, July 11.

**STIRLING EAST & ALDGATE VALLEY.**—Attendance at all services yesterday was good. Two young men confessed Christ. "Willing Workers" are forwarding a parcel of garments

this week for our troops. The total number of garments made and forwarded has now reached 40. At a meeting of the Band of Hope held last Friday a large gathering decided to hand over the offering to the "Willing Workers" for Red Cross purposes.—T.E.

**MOONTA.**—July 4th, good meetings all day. Bro. Allan presided and exhorted. At the Bible School over 100 were present. 6 new scholars were also had. A large Bible Class. Bro. Allan preached a series of addresses on "The Manhood of Jesus." At the gospel service the anniversary was repeated, and the chapel was again packed. Bro. Allan spoke on "A Noble Boy," and gave a splendid address. On Wednesday evening, June 30, we held a meeting in the school hall for men only, over 150 being present. Bro. Allan gave a helpful address on "Things Men Ought to Know."—B. Marsh.

**QUEENSTOWN.**—On July 5 some young women of the church tended a social to the football team, July 8th, Alherton Branch of the W.C.T.U. held an "At Home" in our building. Speakers in the afternoon were one of their workers and A. G. Saunders. Mrs. Nichols, the State president, presided. Evening, Bro. Brooker presided, and A. Keeling spoke. Sunday, July 10, Q.Y.P.M. was well attended. One of our leaders, E. C. Delves, was preaching at Alma and Owen. Splendid attendance at the Lord's table. Bro. Cain presiding. Bro. Hawkes addressed on Rev. 15. Record number of Sunday School scholars, 215 present, only one teacher absent. Packed building for evening service. Bro. Brooker gave a helpful address on "Mortgaging the Future." One young man in the King's uniform, who will shortly be leaving for the front, confessed Christ. Today closes the tenth year of Bro. Brooker's service with us.—D.L.W., July 11.

**GROTE-ST.**—On Wednesday last the Foreign Mission Band held their annual social and sale of goods. It also took the form of a farewell meeting. Miss Rosa L. Tonkin, who is returning to Shanghai, China, was the guest of honor. Bro. Jones presided, and there was a good attendance. J. Warren Cosh and J. E. Thomas (Federal F.M. Committee) and H. J. Horsell (State F.M. Committee) spoke words of appreciation and farewell. Miss Tonkin responded and delivered an excellent address. Musical items were rendered during the evening. The Foreign Mission Band have contributed £25 during the year to the support of our living link. Our Foreign Mission offering has amounted to £55. Ten Chinese brethren contributed the sum of £62/6 to the offering. To-day Bro. Thomas exhorted, and Chas. Hunt presided. This evening Bro. Thomas preached to a good congregation.—T.M.G.

**PROSPECT.**—To-day we concluded our Sunday School anniversary. H. D. Smith addressed the church last Lord's day morning, and J. White spoke in the afternoon. On Wednesday an enjoyable evening was spent, a programme being arranged by Miss Burdon, L.V.T.C.I. Mr. Waite, of Angus College, addressed the scholars this afternoon. Bro. Battersby preached the gospel at both the evening meetings. Last night one young man stepped forward, willing to be restored. During the year 24 new members were added to the church, but owing to removals, the net increase is 15. The Bible School continues in a healthy condition, with Bro. Harold Burdon as secretary. Our Foreign Mission offering amounts to over £6 to date. We attribute the success of our anniversary to the services of Miss Burdon, L.V.T.C.I.—H. R. Reynolds, July 11.

**CROYDON.**—Lord's day, July 4, morning, G. Dorman presided; H. J. Horsell exhorted. Foreign Mission offering amounted to £12/14/3. At the gospel service H. J. Horsell gave an excellent address on "The Battle of Armageddon." On Tuesday the teachers of the Bible School held their social. J. White, from Mile End, gave a splendid address on Bible School work. Lord's Day, 10th morning, T. Bartlett, junr., presided. A. G. Saunders exhorted. Bible School attendance, 142 scholars. Gospel service, H. J. Horsell presided on "Peter, a few glimpses."

**MILANG.**—The C.E. Societies here held their

combined rally on June 30. Miss R. L. Tonkin was present the same evening, and all enjoyed her interesting talk on the work in China. Bro. Baker's Lord's day morning addresses on Revelation are helpful. Our Foreign Mission offering so far has amounted to £13/6/-. Bro. Whitehead is progressing favorably.—S. H. Goldsworthy.

**STRATHALBYN.**—On June 29th we had Sister Tonkin with us; we enjoyed her address very much. Our united Bands of Hope meetings have been very successful; our meeting last week was well attended, and six signed the pledge. Our cottage prayer meetings are a source of inspiration. C.E. meetings are good. Yesterday the Bible Society meetings were held in this town, the various ministers taking part in the services. Both meetings were well attended. Our mission commences on July 24, with H. R. Taylor as missionary. We ask for the prayers of the churches.—A. M. Whittellary, July 12.

**BELMORE.**—Meetings touched high water mark yesterday; 94 broke bread. Bro. Forbes gave us a thoughtful morning address. Bro. and Sister Arden and Sister Sleeman were received members. Bro. Forbes is giving a series of Lord's day evening talks on "The price of Baptism in Christianity."—John Rodger.

### New South Wales.

**MOSMAN.**—The services to-day were most helpful. Sunday School had a good attendance, and is growing in numbers. Sister Miss Jackson, from Lygon-st., Carlton, was a visitor with us this morning. Bro. Boyall preached a vigorous and convincing address at the evening meeting.—A.O.

**BANGALOW.**—On June 9, T. Jones, our new evangelist, was tempted a welcome social in the Temple, and all Mr. C. Harwood, president, and addresses of welcome were delivered by the chairman, S. Stevens and G. B. Wells, which Bro. Jones suitably acknowledged. The Sunday School prizes were also presented, special prizes being donated by Cecil Snow, late superintendent of the Sunday School. During the evening Bro. Stevens exhibited some magic lantern views. Eight brethren were provided by the ladies. On June 22nd, W. Stratford and J. Furlonger, Lismore, who have enlisted to serve their country, held farewell services here, which were greatly appreciated. S. Stevens, Lismore, who has been transferred to Mosman, delivered his farewell addresses here on July 4th. At the C.E. election of officers, the following appointments were made: President, Mr. T. Jones; vice-president, Mrs. L. C. Snow; secretary and treasurer, Miss S. Snow; corresponding secretary, Miss O. Pigott; organist, Miss E. Beckinsale.

**ENMORE.**—Death has been busy with our loved ones. Our Sisters Bent and Williams have each also to mourn the loss of a brother. We extend to the bereaved ones our loving sympathies in their sorrow. A large number assembled at the social on Tuesday night to commemorate the third anniversary of Bro. Hingworth's ministry at Enmore, and a very enjoyable evening was spent. Good meetings on July 11. Fine uplifting address by Bro. H. G. Harward at the morning service. Full attendance at the gospel service. Bro. Hingworth's theme was "The Haven of Desire." Two young girls from our senior department of the Bible School made the good confession. The choir sang "Crossing the Bar" as a tribute of love to the late Dr. J. Kingsbury. The Foreign Mission offering has reached £63—July 12.

**INVERELL.**—Since last report meetings have been as usual. We introduced Little's Cross and Crown System of Rewards for regular attendance on Lord's day afternoon. Teachers and scholars alike are aiming at the year pin and certificate. We hear the choir has commenced practice for the forthcoming anniversary. We are looking forward to another grand time.—H. Wilson Cust, July 7.

**ERSKINEVILLE.**—Three more confessions; one fine young lady, and two from the school.

Church anniversary yesterday; splendid morning meeting, and very helpful address by Bro. Sunday. All departments of work are very promising.—F. J. Ford, July 11.

**PETERSHAM.**—July 10th, Bro. Paddy exhorted the church in the morning, and took the gospel meeting at night. Church business meeting on July 7 carried a vote of confidence in our preacher. On July 10th, Bro. Saunders addressed the morning meeting. Bro. Paddy spoke at night. Bro. Gordon, James, and Miss Sunday School superintendent, church treasurer, and secretary, respectively, have sent in their resignations.—T.L.

**PADDINGTON.**—On July 10th we had a good attendance at the morning service. G. Arnold presided, Rupert Arnold read the Scripture, and Rev. Arnold, preacher at Cudley Vale, gave a splendid address, urging all to become greater students of the Bible. It was fine to see the father and the two sons actively engaged at the one service. Sister Miss Gosnell was received into fellowship. Bro. Collins conducted the gospel service, and gave a fine address.—A. W. Shearman, July 12.

**HURSTVILLE.**—This morning Bro. Grant exhorted the church from Acts 27: 44. Bro. Winslow received two brothers and one sister into fellowship, who were baptized last Wednesday. At the gospel service Bro. Gordon delivered a splendid address on the Battle of Armageddon. One of our Bro. Buckley's sons has left for the front.—L. E. Henman, July 11.

**HORSBY.**—The writer presided; Bro. W. Fox, of Chatswood church, gave us a helpful devotional address on "God our Deliverer" (Dan. 3: 17, 18). The church were pleased to have Bro. Gordon back again, and he gave us a splendid gospel address on the spiritual harvest. The elder and deacons of the church are to be ordained on Thursday, July 22.—Thos. E. R-6.

**SYDNEY.**—Splendid word of exhortation from A. E. Hingworth at the morning service. Fair number present. Amount raised for Foreign Missions, £60. H. G. Harward to a good audience at night gave a fine address on "An Anxious Enquirer Seeking the Light." Church annual business meeting and election of officers, 2200 in attendance.—J.C., July 11.

### Victoria.

**KYNETON.**—On July 10th a surprise evening was given to Bro. and Sister B. Beer. Bro. Harman and the writer spoke largely of the content to which the church held Bro. and Sister Beer and family. We had a better attended meeting again to-night. Our ranks are being thinned somewhat; we have lately lost Sister Eliza Beer, Sister Celia Smith, and our secretary, Bro. Roy Beer, who has heard the call of his country. Word from Bro. J. King tells of his convalescence and of his hope soon to be back in the firing line.—J. P. Shipway.

**STAWELL.**—Meetings to-day were well attended. We are arranging a day to four school hunts, to gather children who attend no Bible School. A sister has kindly paid for the printing of invitation folders to be used in this campaign. We hope thus to increase our Bible School and evening service attendances. At the evening service we discussed "Excuses." One confessed Christ.—H. B. Miles, July 4.

**SHEPPARTON.**—We have had good meetings of late. Last Sunday morning, Bro. Warren exhorted. The gospel service was very well attended, when Bro. Warren again spoke, and also rendered a solo. At the I.C.E. thirty-eight were present. Our social held on Tuesday night was a time of enjoyment for all.—J.M.C.

**SURREY HILLS.**—At the conclusion of Bro. Moyses's gospel address last Lord's day evening two made the good confession, one a young man whose husband is with the Expeditionary Forces at the Darlandelles, and the other a girl, who is one of our Sunday School scholars. The meetings of the Gordon Club, which has been in recess during the summer months, have been resumed. The Ladies' Guild is meeting regularly with very satisfactory results.—G. L. Murray.

Continued on page 470.

## Sisters' Department

### SOUTH AUSTRALIA.

The Executive met on July 1. The devotional exercises were led by the President, Mrs. Ira Paternoster.

Sunday School Additions—Croydon, 6; Queenstown, 11; Grote-st., 2; Maylands, 6. Total, 25. Obituary Report, Mrs. E. Calvert.—During the month of June, Mrs. Jones and Harris, of the Unley church, had received the home-call.

Roll-call of Delegates—21 responded.

Hospital Report.—Our report is for two months. We have been encouraged by friends and the sisters of the Murray Bridge church. I received a parcel of eight beautiful dressing jackets sent by them. Two were given to the patients of the Consumptive Home, and six will be given to the Home for Incurables. A friend gave £1/10/- to the Consumptive Home for sick comforts, and a parcel of clothing was given for the Destitute. Cakes, sweets, fish, pasties, biscuits, and all sick comforts have been distributed to the various institutions.

Visits as follows: Private Hospital, 2; Adelaide Hospital, 18; Consumptive Home, 16; Home for Incurables, 10; Children's Hospital, 16; Destitute, 21; Sick and Aged, 92. Magazines, 674.—E. West, Superintendent.

Foreign Missions.—On account of special Foreign Mission meetings on June 1, no report was made for last month. It is now July, and we need to do all we can to assist the workers. We are a long way behind with our monthly donations, some months being as much as £1 behind as compared with last year; but we trust that larger amounts will be forthcoming for this and next month. Mrs. Watson thanks the brethren for sending her £10 for the same. As they are unable to reach the people through their medical work, amounts as follows: Prospect, £2/11/6; Norwood, 4/1; Grote-st. Mothers' Meeting, 2/2; total, £2/17/0. Special appeal for last month.—Berri, 7/9.—Mrs. E. J. Paternoster, Superintendent.

Dorcas, Mrs. Cant.—Report for June meeting. The societies are very busy. The committee visited Grote-st. on their first meeting day, also Hindmarsh Society annual social, and were pleased to hear of the good work they are doing. The Norwood Society is kept very busy working for needy cases.—E. Cant, Superintendent.

Home Missions.—The Home Mission Committee has decided to reconvene a week of self-denial from July 25 to August 1. The conference Committee desires to enlist the sympathy of all the sisters, as we realise that in the home they will have the opportunity of exercising self-denial. It is hoped that our deficit of £300 with which we should otherwise have to meet Conference will thus be cleared off. Amounts as follows: June, Mile End, 16/0; York, 11/-; Norwood, 7/-; Maylands, 4/7; Murray Bridge, 3/7; total, £25/11. July, Mile End, 12/0; Prospect, £2/11/6; total, £27/11.—J. Riches, Superintendent.

Treasurer's Report.—Receipts for two months: Home Missions, May 6, £8/7/2; June 3, £2/5/11; in hand, £23/0/1; total, £11/2/2; Paid Home Mission Treasurer's Office, £1/2/6; Foreign Missions, May 6, £2/7/0; June 3, £2/4/8; in hand, £24/10/5; total, £30/8/7. General Fund Collection, May 6, 14/3; in hand, £17/0/5; total, £31/3/2. Expenditure: Donation to W.C.T.U., £1; Balance, £4/1/3/4.

The annual Sisters' Conference will be held at Grote-st. on September 10. Evening session to be a temperance meeting. Committee to arrange for Conference programme, Executive officers and superintendents of communities.

All monies collected for Home and Foreign Mission work must be handed in not later than the Executive meeting, August 5. Home Mission Superintendent, Mrs. E. A. Riches; Foreign Mission Superintendent, Mrs. E. J. Paternoster.

Leader for next devotional meeting, Mrs. Haviland. Sisters will please note that the devotional exercises commence at 2 o'clock.

Collection, 14/10/15.—A. E. Cherry, Secretary, 77, Rochest-st., West Adelaide.

### VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.  
"Saved to Serve."

The usual monthly meeting was held in the hall, Swanston-st., on July 2, President, Mrs. Chown, in the chair. Devotional exercises were led by Mrs. Huntsman, who took for her Bible reading the 2nd Psalm, and also gave a reading in the 1st Psalm, Prayer, which was much appreciated.

"Service with Enthusiasm" was the title of a splendid paper given by Miss Herbert. Apologies were received from Sisters Beiler and Ennis.

Women's Mission Bands have been organised at Mildura, Meredith, Brim, Northcote, Swanston-st., Malvern, Hawthorn, Middle Park, Carnegie.

Additions from Bible Schools: North Fitzroy, 37; Ascot Vale, 27; Footscray, 8; Newmarket, 2; Brunswick, 3.

Our sympathy is extended to Sisters Burdeu and McCall, and to all who mourn the loss of loved ones through the war.

Home Missions.—During the past month the Committee visited Northcote. This was an interesting meeting, and well attended. Bro. Ewers spoke on "The Importance of Home Missions," and Bro. T. Hagger on "The Workers in the Field." Miss Johnson favored with a solo. A creditable offering was taken for Home Mission work. A Home Mission Collectors' Conference and social evening was held in the hall, Swanston-st. A fine programme was given. We are pleased to report that during the month of June 27, Edward the Lord in baptism. The Committee will visit Moreland on July 28th, at 3 p.m.—L. Hagger, Superintendent.

Foreign Missions.—New Hebrides: Mr. Waters has been very unwell. They are going for a month to Benessest to see if the climate will restore him. He reports 23 at the Lord's Supper. An old Queensland boy has set apart 57 oceanic trite for the mission. Mr. Clappell is well. Mr. Filmer reports six teachers have returned from Maewo, and others gone to take their places, as they only stay for twelve months. Sisters Strutton, Thompson, and Tomkin are on Furlough.—L. Lyall, Superintendent.

Temperance Committee held meetings at North Richmond on June 17, and Wind-or June 23. Fine addresses were given by Mr. W. L. Ewers and Mr. Francis. The solos given by Mrs. Wills and recitation by Miss Brown were much appreciated. Over 200 leaflets on temperance reform have been distributed during the month. Members of Committee present, Sisters Brown, Ray, and Holmes.—L. Darrley, Superintendent.

General Dorcas sisters held their usual monthly meeting on June 16th. There was a good attendance, a large number of garments made, 7 needy cases relieved, and a large parcel sent to St. Ann's church in response to an appeal from Home Missionary Committee; also to Miss Wilson's Free Kindergarten, Boro-nest, in all 123 garments sent out. Clothing has been received from Mrs. Burrows, Mrs. Taylor, Miss Hill, also per Mrs. Kemp, Mrs. Amess and a friend, and from the Cheltenham Dorcas Class. Will the donors please accept the thanks of the Committee? Next meeting will be held on July 21, in the hall, Swanston-st., from 10.30 a.m. to 4 p.m. Sisters are kindly asked to come and help.—L. R. Martin, Superintendent.

Hospital Visitation.—Miss Price to Hemorrhagic Hospital; 3 visits, 116 books distributed. Mrs. Meyers to Eye and Ear, 5 visits; Hemorrhagic, 3; St. Vincent, 2; papers and books read to patients. Mrs. Morris, Queen Victoria, 2 visits; Austin, 2; Alfred, 3. 60 magazines distributed. A parcel of clothing received from General Dorcas given to a patient in Austin Hospital. Visited children's ward, and distributed sweets, picture cards, etc. Miss Petchey, 4 visits to Alfred Hospital; distributed magazines and "The World's News" to the men. Mrs. Thurgood to Melbourne Hospital, 2 visits. 60 books and illustrated papers distributed. Members of the following churches visited: Prahran, Northcote, Preston, Lygon-st., South Richmond, Swanston-st., North Melbourne. Thanks to Mrs. Chown, Mrs. Thompson, North

Melbourne Bible School for books, magazines, "Purp' Worlds," and Mrs. Sharp, Mrs. Alfred, Miss Mittell, and General Dorcas for a parcel of clothing.—E. C. Thurgood, Superintendent.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, August 6, at 2.30 prompt. Mrs. Clay leads devotional exercises, and a temperance address will be given by Bro. A. P. Wilson. All sisters cordially invited.—L. R.

## The Catholic Federation and Educational Demands.

The following letter has been forwarded to the Minister of Education from Mr. Joseph Nicholson in reference to the deputation of 23rd June, from the Catholic Federation.

To the Honourable, Minister of Education.  
Dear Sir—Permit me to present some considerations touching the object of the recent deputation to you from the Roman Catholic Federation.

You will observe that the Catholic Federation approaches this matter from a fallacious standpoint. They assume their refusal to utilise State schools entitles them to "equal" privileges with State scholars, who are in fact on educational level. They urge the Department with supposed "preference" for State pupils, and "protest" against it and even "dare the Cabinet to ignore" their claim. The time has surely come for the Department to clearly define the relation of Registered Schools to the State system, so as to refute these repeated charges of "robbery" and "persecution" levelled against it by the Catholic Federation and specifically to deny the Roman Catholic claim to "equal" share in educational monies.

Any concessions that have hitherto been made are due to the desire for educational efficiency in Roman Catholic schools, and in no way concede "equality" of claim on public funds, or remove their self-imposed disabilities. Unfortunately, excessive indulgence in this regard, and unwelcome kindness are often made as a "Jehudean ploy" from thence to lower and wrest larger denominational concessions.

I heard Dr. Mannix seriously argue on the 25th of October last in the Town Hall, that because the State Neglected Children's Department strove to place Catholic children in Catholic homes where possible, that therefore, "the principle on which we base our claim to have Catholic schools is actually enshrined in the law of this State."

2. A dozen years ago, complaints were rife that many schools other than State schools, including many Catholic Primary schools, were woefully defective, and ought to come under Government inspection and registration. Dr. Carr, in gainful Catholic schools, encouraged the Registration Act of 1905. Now, because Roman Catholic schools are "registered" and inspected, the Church is claiming that they are nothing but "State schools," and as such, are entitled to all the "special privileges" developed by the State free of charge.

3. Because the Premier promised some months ago that where vacancies existed in State schools in Skye-d work, cookery, and swimming, the pupils in Catholic schools might supply the vacancies, and that medical inspection "as fund-allowed" an increase in staff, might also be extended; he is hampered seven months later with charges of non-fulfilment of "promises hoary with age" and imperious demands are made to have Catholic pupils "dowered with all the same 'privileges' as State pupils."

4. Not content with the option of attending State Schools for their special privileges the deputation of yesterday asked if there is "insufficient accommodation" in State schools, and they provide it in their "Registered schools," would the Government pay the teachers? Surely before any further concessions are made to a Church that is so educational and national, and blocks the way to the inauguration of all-ecumenical instruction into national education—both Parliament and the electors ought to be consulted.

Yours truly,  
Joseph Nicholson,  
Superintendent, Scripture Campaign,  
24th June, 1915.

## Obituary.

**BELL.**—The many friends of Mr. and Mrs. Albany Bell will sympathize with them in the loss on June 17th of their third eldest son, Franklin Craig. Frank was a bright, strong lad just entering his eleventh year. Already his young life had revealed sterling qualities that gave his parents high hopes for his future. But a fatal attack of laryngitis removed him from his beautiful home before he was the first of the family circle in the more beautiful home above. Frank's death is especially sad at this time, because his father and eldest brother are away from home, touring America and England. But the bereaved ones both at home and abroad are soothed and sustained by an unflinching trust in God. They know that their loved one is with Jesus, and all is well.

"He is not dead, the child of our affection,  
But gone into that school  
Where he no longer needs our poor protection,  
And Christ deth rules."  
—W.H.B., Perth, W.A.

**JONES.**—In the passing away of Sister Mrs. Ann Jones, Park-st. church, Unley, has lost one of its oldest and much beloved members, at the ripe age of nearly eighty-one years. She was well known and honored as one of the oldest residents of Unley, S.A. Soon after her marriage to Mr. William Jones, they decided to come to Australia, and on October 11, 1853, they left England in the ship "Emerald Isle" and arrived in Adelaide, January, 1854. Sister Jones was baptised by W. R. Woodcock, and joined the church at Willhorse Plains in 1879. She had been a member of the Park-st. church from its inception; her late husband, who died five years ago, was also an active member and a highly esteemed elder. She was remarkably active and cheerful in disposition, and her life was full of gracious deeds of practical benevolence, never missing the Lord's day services, and the meetings of the Dorcas Society. On account of failing health she recently made her home with her son, Mr. Fred. Jones, in the Adelaide Hills. On the day previous to her death she expressed a wish that she might pass away in her sleep; this wish was granted, and in that same night she fell asleep in Christ, June 18th. Four sons survive out of a family of ten children. They are: W. H. Jones, of Armidale, W.A.; A. W. Jones, of St. Albans Estate, Geelong, Allen Jones, of Newtown, Geelong, and Fred. G. Jones, of Blair, S.A., besides a large number of grandchildren and great grandchildren, all identified with the Churches of Christ. The writer officiated at the burial service at Mitcham, assisted by Bro. T. J. Gore, who has known the family for a long time.—H. W. Hunsman.

**HARRIS.**—Mrs. E. W. Harris, an elderly and much esteemed sister of Park-st. church, Unley, passed to her eternal reward, June 14th, after a few hours' illness, in the seventy-ninth year of her age. She was born in England, but lived in South Australia since August, 1849. Sister Harris was formerly a member of the Bible Christian Church, but was baptised at Balaklava, S.A., 35 years ago by Bro. H. D. Smith. Her late husband was a school teacher, she made her home at different places, but for eight years was a member of the Grace-st. church, and for the past fifteen years at Park-st. Unley. She greatly loved the services of the church, and seemed exceptionally bright and happy the Sunday morning previous to her death. She took an active interest in social and

philanthropic work, and was long associated with the Dorcas Society. Her many friends will always remember her for her unselfish and loving disposition, and her Christian fortitude in the sorrows of life. Out of a family of ten children, one son, W. J. Harris, and four daughters, survive. Her late son, W. T. S. Harris, of Balaklava, S.A., was a prominent citizen and member of the church in that town. She was laid to rest in the Adelaide Cemetery, the writer officiating, assisted by Bro. T. J. Gore, who was her minister in the gospel for many years.—B. W. Hunsman.

**DIXSDALE.**—On April 25th, our beloved Bro. John Anthony Dixsdale passed away to be with his Lord. Our brother, who was forty-one years of age, was born at Stawell, Victoria. For eighteen years he had been a member of the Church of Christ. For some years he was known in the Mallee, but from thence he moved to Queensland, and entered into the fellowship of the church in Toowoomba. He was loved by all with whom he came in contact. His happy and straightforward disposition won for him many friends. For a year and eight months he patiently waited the call he knew must soon come to release him from his sufferings. His patience in his illness was the result of a life of close fellowship with his Saviour.—E. D., Toowoomba.



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### From the Field—Continued.

**MILDURA**—Fine attendance for worship on July 4. Offering for Foreign Missions amounted to £4/10/6. This may be supplemented a little. Fair meeting at night. E. Grinths resplendent services at Carwarup. The Women's Mission Band has begun operations with good prospects. The Junior C.E. Society raised over £1/- for Miss Talley's appeal for three orphan girls. Bro. and Sister G. Dave have removed to Swan Hill. Six other sterling members leave early for same destination. They will be a power in that locality. The Bible School held its anniversary social on July 6. After a short programme by scholars and friends, opportunity was taken to publicly say good-bye to teachers, Chris. and Silas Harrop who are leaving for the Swan Hill district. H. Gray and E. Grinths spoke, and the latter, on behalf of the school, then presented each of the brethren with a travelling rug as a memento of the esteem in which they are held. Several of the young men of our school are leaving shortly for the training camp.

**FITZROY**—July 4, good meetings all day. Bro. Beiler took best services to-day. Our C.E. and a large number of friends, paid a visit to the Austin Hospital at Heidelberg. Our Ladies' Mission Band made a good start with the Red Cross work for our wounded heroes. July 11, Bro. McGregor gave an excellent sermon. In the evening Bro. Beiler spoke on "The Divine Comforter." Two of our young men (who have enlisted) decided to serve the King of kings. Our Foreign Mission offering now reaches £10/6/0—G.E.

**FOOTSCRAY**—During the week the annual teachers' meeting was held. The balance sheet showed the school to be financial. The election of officers took place and Superintendent, Bro. Robt. Athlen, who has held that office for over 23 years, declined re-nomination. We miss his face in the school, where many of our teachers were his infants under his care in years gone by. P. Easton was elected to fill the vacancy. On Tuesday evening an open night was held by the Young Men's C.E. Society at 43 Victoria street. The mid-week prayer meeting is fairly well attended, so being present last week. At our morning service, Sunday, 11th, Sister Fred. Saunders was received into fellowship, having been baptised the previous Sunday. This evening the chapel was well filled, and at the close of Bro. Wieland's address three new converts confessed some young girl from the school, and a wife and husband. The recruiting campaign will again rob our church and school of more workers, seven having enlisted, who go to camp during the week.—A.J.

**NEWMARKET**—Two young men confessed Christ last evening at our gospel service. One of these goes into camp to-day to train for the service of King and Country. We have now about thirty young men belonging to our church families who are "on active service." These are specially remembered in our prayers each Sunday.—J. I. Moffatt, July 12.

**NORTH MELBOURNE**—After Bro. McGracken's address on July 4, a young man took his stand for Christ, and was received into fellowship to-day. We had a splendid talk this morning from Bro. Eames, who also spoke to the Bible Class in the afternoon. Both addresses were much enjoyed.—H.H., July 11.

**SHEPPARTON**—To-day our meetings have been fairly well attended. At the morning meeting we were pleased to have Miss Wilkins back again. Tonight the gospel message was faithfully preached by Bro. Anderson, his topic being "Son and his care"; at the close one of our Bible School scholars, son of Bro. Robinson, made the good confession.—July 11.

**NORTH FITZROY**—Very fine meetings Sunday, the Bible School starting in the attendance book, but several new scholars, and two new teachers coming forward. The night service had a large attendance, one young man deciding for Christ. Three more of our young men have gone into camp. We have a large company from the church and Bible School at the front as well.

Our Red Cross work here has been a great success, work, material, and money being lavishly given. In a few days £25 was donated, and money still coming in. On Saturday night our chapel was crowded, a concert having been organised to raise funds to further extend our Red Cross work. The W.C.A. team gave their war tableau, and this, with a fine programme, made the evening a most successful one in every way, one friend paying £1 for a ticket.—J.B.

**BRUNSWICK**—On June 27 Bro. Caleb Scott passed away. On 29th the body was laid to rest in the Melbourne Cemetery. Bro. More officiating. On Wednesday, June 29, we had a visit from Cyrus Newlands, the English evangelist, who said a few words to the Bible Class. On Lord's day, July 4th, W. More exhorted. At night we held a "Follow the King" service. W. More spoke on "Harabab." A collection was taken up for our benevolent fund. About 20 kitcheners' pledges were taken. On July 4, the kindergarten class held a successful social gathering. An early report of the rally of the P.C. Bible Class has established a record, it nearly reaching 50. On July 10, the C.Y.P. Bible Class held an enjoyable social evening. This morning Bro. More exchanged with L. A. Williams, of North Carlton. The C.Y.P. Bible Class had an attendance of 100 on July 10, 95. Full house to hear W. More preach. The following have enlisted for the front: David Trainor, Cyril Dempster, Victor Bridges, and John Clarke, all members of the congregation.—W.T., July 11.

**CARLTON** (Lygon-st.)—Good meetings, all day. We were pleased to have with us at the breaking of bread Bro. and Sister Hales, of Leicester, England, who are on a visit to Australia and New Zealand, and also to welcome two by letter. Ramall Pittman was the speaker for the morning; his address was very helpful. S. G. Griffith gave a fine discourse at night, his theme being "Life through Death." A young man and a young woman confessed Christ. On Monday evening the Century Bible Class gave a social to four more of our boys who are going to the front. A. McQueen presided, and S. G. Griffith presented to each a copy of the New Testament. Twenty-six young men of the Lygon-st. church have been accepted for active service. At the same meeting the Bible Class, through S. G. Griffith, presented two beautiful pictures to Bro. and Sister Alice. Halldown, who have recently been married.—J.M.C.

**COLLINGWOOD**—Six more were added to the church yesterday by faith and obedience, two of whom were the parents of our little singer Beryl; another, a young soldier about to serve an earthly King, decided for service for King and Country, and was baptised at the close of the service. It was a memorable day, as we also had the pleasure of Sister Mary Thompson meeting with us. We have planned for her to give us a talk about India on August 18th, and on August 29th Bro. Harger will be present at our half-yearly social evening. Several of our young men are volunteering for military service.—W. Brooker, July 12.

**DANDENONG**—Since Bro. Eaton has been labouring here there has been a gratifying increase in the attendance and interest in the church and preaching services; also at the Bible School and Bible Class. Arrangements have been made so that shortly Sister Eaton will also be here to help along the good work. Next Saturday a working day is to be held to erect a new fence. Bro. J. Milne having enlisted in the military force, a farewell social was held to bid him adieu, and Sister Leach is removing to Ballarat this week. We are very sorry to lose her. Foreign Mission collection, 16/6/1.—J. Proctor.

**ASCOT VALE**—Since last report one has been received in by letter, one impressed, and one confession. Attendances at our Lord's day meetings are very encouraging. Auxiliaries of the church are prospering. Great interest is being manifested in the Ladies' Aid and Young Girls' Friendly Societies, who are actively engaged in Red Cross work. Foreign Missionary offering to date amounts to £12/12/15. Last Lord's day morn-

ing Bro. Geo. Moore, of Brighton, delivered an excellent address, which was much appreciated. At our gospel service J. C. P. Pittman gave us a fine discourse on "God's Positive Laws," which was most attentively listened to, and his address made the good confession. In the obituary notices appearing in last week's issue an error was made in stating that Bro. Jas. Twining came in under H. Kingsbury's ministry; it should have said under H. Knott.—W.V., July 12.

**PARFIELD PARK**—We are able to report fair meetings both morning and evening. Bro. Hillburt is back with us again. Last Tuesday evening the choir rendered a service of song entitled "The River Sings"; reader, Bro. Hillburt; conductor, Bro. Clippfield. A very enjoyable evening was spent. A collection was taken for the Red Cross fund, amounting to 11/9/-—F.P.

**SOUTH RICHMOND**—Attendance about doubled at our meetings last Sunday. Bro. Jones spoke both morning and evening. Our welcome to Bro. Jones and farewell to Bro. Barnacle last Thursday was a splendid meeting. We presented Bro. Barnacle with an umbrella as a mark of our esteem. We are making things move at South Richmond. Good meetings all day to-day.—Carr Green, July 11.

**MELBOURNE** (Swanston-st.)—So far the Foreign Mission offering totals \$27, but it is expected that this will be somewhat supplemented. On Wednesday, July 7, the officers of the church rendered a social to Bro. Framlyn, who has just commenced his second year of service. The following delivered brief speeches: H. E. Knott, A. R. Mann, R. Emiss, H. Procter, B. J. Kemp, and Alec Wilson. The choir assisted with musicians. During the evening Bro. Framlyn's first year of work of the church has progressed, and the attendance have been excellent. On Sunday, July 11, four were received by letter, and one by faith and obedience; and in the evening there were three baptisms. Bro. Framlyn spoke to a crowded audience on "The Gibraltar of Protestantism." A collection was augmented by the offering of Bro. Geo. Ford who was taken up during the meeting. We are losing J. Y. Buckley, choir secretary, who has volunteered for active service. For a long time he has given his best in the interests of the church.

**KANIVA**—Good meetings to-day, both here and at Yampy. The offering for Foreign Missions is the best we have ever had here.—R.W., July 11.

**CARNEGIE**—The Junior Endeavor conducted by C. Lang and the "Hobart" Bible Class are having profitable meetings. Both classes are delivering a message on the morning, and C. R. Hall addressing an attentive gathering in the evening.—D.G., July 11.

**PRESTON**—Fair meetings both morning and evening to-day. Bro. Lang is giving a series of addresses emphasising our distinctive teaching. Bro. Knight gave a practical exhortation on Monday morning. At the quarterly meeting on Thursday evening it was decided to hold our next evangelising and offering campaign on July 16/17, was our Foreign Mission offering.—W.A.S., July 11.

**TARADALE**—The vacant positions mentioned in last week's report have been filled as follows: Secretary, Miss A. Wiseman; assistant secretary, Geo. Jakkel; treasurer and agent for "Pure Words," Miss S. Wallace; Bible School superintendent, Horace Jakkel; correspondent, "The Christian," Miss E. Corly; agent for the Foreign Mission, Miss L. Sargent. The offerings for Foreign Missions amounted to £1/15/-. The vestry and kindergarten rooms have been more conveniently fitted up by the Endeavorers. Bro. Skipway is to give the address at the combined Orange service in the Taradale Hall next Sunday afternoon.—D. Wakley, July 12.

**GEEFONG**—The Triangle Club provided the programme for the Band of Hope on July 5. Four were baptised after the mid-week prayer meeting. The Foreign Mission offering amounted to £1/15/- at Lord's day and meetings. Bro. Chandler exhorted. The church was well packed again at

night, Bro. Chandler preached a splendid sermon, and four young men made the good confession, three of whom have enlisted for the front. One young woman received into fellowship at the after-meeting. Miss Robertson's solo was nicely rendered.—W.H.L., July 11.

**CASTLEMAINE.**—We were pleased to welcome into our membership Bro. and Sister A. Clarke and family, of Taradale. Our brother and his wife will be a great help in our Bible School. We are sorry that, owing to health reasons, Bro. Clifton cannot give us whole time service as evangelist, doctors recommending out-door work. Our brother has procured a farm at Taradale, and will give the church here week end supply. The work here is improving, our morning attendances being much ahead of the usual number. One hundred scholars present in the Bible School to-day. Gospel services well attended. Our brother's message, "The Crowning Day," was one of deep earnestness and power. From Lord's day, July 18 to 22, the churches here conduct a special united week of prayer.

## Here and There

Six baptisms and large congregations at Collingwood recently, C. Young and J. Coward preaching.

We hear that W. J. Taylor, of Semaphore, S.A., has decided to accept an invitation to labor at Lismore, N.S.W.

The College of the Bible reopened on Wednesday last, after the winter vacation. One new student was enrolled.

Victorian Bible School secretaries please note that all entries for the annual examination must be sent to the National Department by Wednesday, July 21.

T. E. Rife writes: "Now that Foreign Mission Day is over, the Federal Treasurer would like to be kept busy acknowledging receipt of moneys for Federal Evangelisation work. Luke 6: 38; 2 Cor. 9: 7."

A Dunedin brother recently forwarded £2 to the College of the Bible, without disclosing his name. Several other amounts have also been received, the senders being unknown. All money is gratefully received, and will be wisely used.

Secretaries will confer a favor by forwarding the names of members of churches appearing in the casualty lists as killed, wounded, or missing. We desire to include such in our "Roll of Honor," which will appear from time to time.

It is not too soon for those who hope to commence study at our College next year to write to Principal Main for information. Any who have an idea of entering College some time later on would do well to communicate with Bro. Main regarding the matter.

The Victorian Women's Conference Secretary, Miss Woodcock, 50, St. Vincent-st., Albert Park, would like the names and addresses of presidents and secretaries, with the times of meetings of all Women's Mission Bands. This request includes the country sisters also. Please forward as soon as possible.

An elderly sister of the Lygon-st. church, who had been receiving the Old Age pension, recently passed away. Among her things was found a Home Mission Bible Box, in which there was found 1/6 in pennies and halfpennies. These coins evidently represented the sacrificial gifts to this cause out of our dear sister's scanty income.

The Victorian General Districts will hold its usual monthly meeting on Wednesday, July 21, in the Swanston-st. lecture hall, from 10 to 11 o'clock. A good attendance is requested, as the committee wish to consider the advisability of working far our wounded soldiers and the Red Cross Society, as well as for the poor at home.—L. R. Martin, Superintendent.

The secretary of the Chinese Church, Queensberry-st., Carlton, Vic., is Frank Wong, 204 Little Lonsdale-st., Melbourne.

Lady Stanley has addressed a letter to the Victorian Conference President, asking that our churches should join with others in some special effort for the Australian Red Cross Society during July. A letter has been sent to all the church secretaries and preachers with regard to this matter. We hoped that each church will arrange for a Sunday night collection during the month. It is suggested that the money should be sent to either W. C. Craigie, or Thos. Hagger, so that the total amount can be sent in at one time as from the Churches of Christ in Victoria.

Some little time back the Victorian Home Missionary Committee issued a little book, containing twenty pages, which were to be sold to brethren at 1/- each. All collecting and all contributing in this way were designated a League of Willing Helpers, the idea being in this way to help keep our Home Missionary work going during this trying year. A few returns have come in, and as the books are asked to do their best as promptly as possible, and others desiring books are notified that they can be obtained from the Home Missionary Secretary.

Bro. Reg. Ennis writes: "I was much pleased during a recent evening visit to the College to find that the students have on their own initiative arranged a fortnightly gathering for heart culture. This year they are studying together, 'The Manhood of Jesus,' a little book well suited to the development of Christlikeness. It is good to know that our young men, busy as they are with their ordinary studies, are so anxious to develop those qualities of heart and life which will count for so much in their future work. Devotional services are held at the College every morning and evening."

We call the attention of South Australian brethren to the Editorial Note under the heading of "A Week of Self-denial"—July 25-August 1. The following is an extract from a circular sent to the churches:—"The debit balance by August 15, the end of our financial year, will, apart from special effort, certainly exceed £200. The condition has never been so serious. To meet Conference, with such a deficit would have a depressing effect, and the Committee has decided to appeal to every member throughout the State to unite with us in this special effort by a week of self-denial, commencing Lord's day, July 25."

A wave of patriotic fervor is now sweeping over our land. Australia is being stirred. As we go to press the number of men on active service or in training camps is estimated at 100,000. In Victoria, in a special recruiting campaign—at the time of our eight days' duration of self-denial—men have offered their services to their King and Country, and our have been accepted. It is magnificent to think of this response to the call on the part of the best of our manhood. While we deplore the occasion, we rejoice that men can be stirred thus by thoughts of duty. Very many of our church members are amongst the number who have enlisted. Let us pray for all our representatives. May God have them in His keeping, and bring them safely home again.

H. P. Leng writes the following appreciation of the mission conducted by A. G. Saunders and W. H. Clay: "The mission conducted by Bro. Saunders and Clay in this city has proved a great uplift in consequence. Bro. Saunders is a very eloquent, forcible preacher, and tells the message with no uncertain sound. His exhortations delivered to the church in the morning will live long in the memories of all who had the privilege of hearing. Bro. Clay is too well known as a song leader and personal worker to need any words of praise from me, but I must say that in this mission he excelled himself in his efforts for King Jesus, and his was no small contribution to the mission's success. The first convert came on the fourth night of the mission, and there were conversions every night until the close. We believe the outlook of the church at Ballarat has never been so bright as at present, and we look forward to a period of joy and blessing in the work here."

V. Heather's address now is c/o H. C. Johnston, care Bazaar and Albert-sts., Maryborough, Queensland.

The Year Book issued by the Victorian Conference Executive is still on sale. Brochures during copies should send to Thos. Hagger, 15 Walsby-st., Colburg, or the Austral. The price is ninepence per copy, but it is worth more to any brother or sister in any kind of office in the churches.

South Australian Conference.—This Conference is fixed for September 9 to 15. Thursday, 9th, evening, monster Brotherhood meeting; Friday, 10th, all-day Sisters' Conference, with their Temperance demonstration at night; Saturday, 11th, Christian Endeavor Rally in the evening. These meetings will be held in Grote-st. chapel. September 10th, Conference Session at 3 in the Town Hall. Monday, Tuesday and Wednesday, will be devoted to Conference business with the Sunday School Union, Foreign Mission, and Home Mission gatherings in the Town Hall in the evening. The big Conference tea will be held the last night, D. A. Ewers, Mile End, would like to hear of visitors coming from the other States.

### CHAPLAIN TO THE FORCES.

"I have once more to remark upon the devotion to duty, courage, and contempt of danger which has characterised the work of the chaplains of the Army throughout this campaign."—Sir John French in the Neuve Chapelle Despatch.

Ambassador of Christ you are  
Up to the very gates of Hell,  
Through fog of powder, storm of shell,  
To speak your Master's messages: "Lo,  
The Prince of Peace is with you still,  
His peace be with you, His God will."

It is not small, your sacrifice's price,  
To be a man and yet stand by,  
To hold your life within a other's die,  
To bless, not share the sorrow,  
To watch the trifle and take no part—  
You with the fire at your heart.

—W. M. Letts, in "The Spectator."

### BEREAVEMENT NOTICE.

Mrs. T. Weld tenders her sincere thanks to all for their loving messages of sympathy to her and her children in their recent very sad bereavement.

### Healesville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table, bath and piano.—Mrs. Chaffer.  
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