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The Bible's Witness to Christ.

When we write on this topic, we have the assurance that we are dealing with things fundamental—or with central, vital matters, not with affairs which have to do with the circumference, or which are marginal. Christ is for us the Alpha and the Omega; we place

"Him first, Him last, Him mid-most,
Him without end."

Our plea is a plea for the pre-eminence of Christ, for giving him the position which is his by right. As Liddon well put it, "Christ is Christianity . . . Christianity is non-existent apart from Christ; it centres in Christ; it radiates—now, as at the first, from Christ. It is not a new doctrine bequeathed by him to a world with which he has ceased to have dealings; it perishes out-right when men attempt to abstract it from the Living Person of its Founder." On the other hand we note that, if Christ is true, then Christianity is true, and you, we and all men should be Christians.

In a double way it is a happy conjunction when the Bible is linked with Christ in this title. "These are they which bear witness of me." You cannot separate faith in Christ from belief in the Bible. But, again, our plea is a plea for the Book as well as for the Christ. He who ceases to exalt the Book will surely find himself without such a Christ as him whose atoning death and justifying resurrection we remember. Some men may say that a disbelief in the inspiration and authority of the Scriptures is not destructive of their religious position. Let them say so! They have but shown that their position religiously is not that of the holy men who wrote "that ye might believe." For us who are disciples it is a glory, and not a stigma, that we are men of the Book. If the Bible's witness is not to be accepted, the very reason for our existence has gone. Others may think they can survive the passing of the Bible, but not we who have devoted ourselves to a plea for the union of Christ-loving people on the basis revealed in the Book. Not that we believe in the passing of the Bible: the earth will be destroyed, men will fail, "but the Word of the Lord" will endure "for ever," just as surely will

There may seem to be a certain ambiguity in the title, "The Bible's Witness to Christ." We might give a recital of the claims which the Scriptures make on behalf of the Lord Jesus. Now, this were no unworthy theme. Many need such a witness; for some who profess to believe the Scriptures have but a low view of the Saviour. We need to emphasise that fact that the Bible's witness is that our Christ is One Divine—not divine as other men are, but Emmanuel, "God with us," the incarnate Word; the unique Son of God, not a son of God: One who by his death atoned for sin, and not simply one who, dying at the hands of sinful men, gave us the supreme illustration of a martyr's faithfulness and love; a Christ who "died for our sins according to the Scriptures," who "was buried," and who "hath been raised on the third day according to the Scriptures." Some have no gospel, for they have not such a Christ; and they have not a Christ because they lack a Bible.

"The Bible's Witness to Christ," however, may suggest with equal force the inquiry into the evidential value of the Scriptures. How may they lead us to faith in Christ? May we be assured that "we have not followed cunningly devised fables"? It is this question with which we are concerned now. We think that the Bible has a cogent witness for Christ, in addition to a power of self-verification.

The subject is vast, and we must confine our attention to a limited field of inquiry. Various lines of argument suggest themselves.

1. The one most likely to present itself to some may be stated thus: The Biblical writers were inspired men, and so we accept their witness. Now, it is quite a legitimate thing to argue from the word of inspiration to the actuality of the recorded incident or the truth of the utterance of the inspired speaker. But in actual fact few proceed thus. Probably no reader of this came to initial belief in Christ after an examination of the evidence in favor of the Scriptures. We are very much more likely to believe in the inspiration of the Scriptures because of our faith in Christ than to have arrived at our belief in Jesus as the Son of God through such an examination as convinced us of apostolic authority and inspiration.

2. Without raising the question of inspiration (which, of course, if we are Christians, we must accept), we propose to examine the Bible's witness to the Lord Jesus. But still the ground to be covered is unduly large for present purposes.

One important method would be to compare the New Testament with the Old. From the unity found in our Biblical library, a strong argument can be built up. Old and New witness to the same Divine Person.

Or there lies before us the inviting subject of prophecy, which not unnaturally engages an unusual amount of attention at present. Space might well be devoted to the prophetic utterances of the Word. We cannot now dwell on these. But, were we to do so, we should give prominence to the Messianic predictions and the types of the Old Testament—much more so than to some doubtful prophecies which receive more thought from some. This gentle suggestion will not be deemed unworthy by those who know that many are letting their imagination run riot, and calling the result prophetic interpretation, and that some even of our own brethren are wasting the precious hours of this year of grace in the discovery of the suffragettes in Ezekiel and in fixing the date of the fall of the British (or the German) Empire.

We limit our attention to the New Testament Scriptures, and, further, to the Gospels, and to a small portion of the evidence which they furnish in favor of a reasonable faith in the Messiahship and Godhead of the Lord Jesus.

We have no wish to beg any part of the question. There is no need to begin with any assumption (how ever reasonable) as to the honesty or truthfulness of the writers. Still less for our present inquiry do we raise the questions of the inspiration and authority of these Scriptures, though we profoundly believe in both. It is a great mistake to think that the Scriptures are in need of a concession as to inspiration before they can be effectively used. "These are written that ye might believe" carries with it no pre-supposition whatsoever. We can defend the Bible and its inspiration—but does it stand in need of our defence? Mr. Spurgeon, when asked if he could defend the Bible, re-

"Names and creeds and parties fall,
And Jesus Christ be all in all."

plied, "Defend it! I would as soon defend a lion. Let it out—it can defend itself!" The Scriptures are self-attesting; they induce faith in Christ and a belief in their own inspiration, and are not dependent on the inquirers' graciousness in granting them any preferential treatment. The Bible will do its own work. I imagine that that is one reason why Christ simply said, "Preach the gospel"; the message hits the need and reveals itself as that which will satisfy the longings of the heart, so that it justifies itself.

Editorial Notes

Death Traps.

At an inquest in Port Pirie last week, on the body of a sailor who fell into the water while crossing a gangway to his vessel at night, the coroner described the gangway as "a death trap." And that set us thinking. If an insecure path is a death trap, what a number of death traps there are scattered around. Moderate drinking, gambling, impurity, are all death traps, for they lead many to bodily destruction. Of course the great majority of sailors could and did safely negotiate that gangway, but if the failure of one made it a death trap, what about the public houses? A witness stated that the deceased and another man were half way along the gangway, clinging on to each other, and evidently under the influence of drink, when they fell into the water. Yet not a word was said in condemnation of the saloon, the real death trap in this case. Of course the gangway should be protected with secure side ropes, and netting as described, but it may safely be said that the drunkard factories are responsible for a thousand deaths for every one occasioned by insecure slip gangways. When we get a true perspective, the real forces that make for destruction will appear in their ugly hugeness, and the sight will re-act in their removal. It is something gained to close the death trap at 6 or even 9.30, but the time will surely come when common sense will rule, and the worst death trappers in Australia will have to go out of business. God speed the day.

Centenary of Methodism.

August 10 will be the 100th anniversary of the establishment of Methodism in Australia, Samuel Leigh being the first minister. From a humble beginning the cause has struggled on till it has become one of the chief religious forces of our country. Some idea of its progress can be gathered from the figures presented to the annual conferences this year. The general returns for Australasia and New Zealand show 170,083 church members, 9258 on trial for member-

ship, and 22,264 junior members. There are 4113 churches and hundreds of other preaching places, 1220 ministers and probationers, and 240,851 Sunday School scholars. But statistics only give a partial view of the progress and influence of Methodism, whose flag is found flying in almost every town, hamlet and district throughout the Commonwealth and Dominion. In the mother State, where, of course, the first Methodist Church was organised, about £35,000 has already been contributed in connection with the centenary celebrations, and more than £30,000 in Victoria. In the other States similar efforts are being made to worthily commemorate the occasion, and it is also intended to hold an enthusiastic series of meetings in each centre. The Methodists are to be congratulated upon the great success of their work and upon their influence as a force for righteousness beneath the Southern Cross.

Factors in Methodist Progress.

In considering the progress of Methodism, we are naturally led to enquire why it has been so successful in the past, and what are the factors which make for its advancement. Among these we are inclined to give prominence to its system of lay preachers. By using local talent on the circuit system, each minister is able to occupy much more ground than can be covered by those who have no local preachers. And there is no reason why all the speaking talent of a church should not be utilised in the work of the Lord. Another factor, doubtless, has been its evangelistic fervor. Its founders were enthusiastic evangelists, and although the evangelistic note is, perhaps, not sounded so distinctly of late, this has been one of the chief causes of growth. Then again, the Methodist Church has not only been evangelistic, but also evangelical. Indeed, if it were not the latter, it could have been the former. Methodist ministers, as a rule, almost without exception, have little time for New Theologies or any form of diluted Unitarianism. They believe in and preach a crucified and risen Christ, whose death atoned for the sin of the world. They believe in his miraculous birth, his sacrificial death, and his bodily resurrection. A blight speedily rests upon every church that fails to give prominence to these essential truths, even though the exceptional brilliance of a preacher, here and there, may for a time attract men to himself. Yet another source of strength in Methodism, as it appears to us, is the attention paid to the Sunday School work. It will be noticed that with 170,000 church members in Australasia they have 240,000 scholars in their Sunday Schools. This is an excellent showing. The scholar of to-day is the church member of to-morrow. We know of a small country town in which, many years ago, there were two small vigorous churches, Baptist and Methodist. As the constituency was limited it was not thought advisable to have two schools, so the Baptists gave way to the Methodists, and their children attended the Methodist school. The result is a strong

Methodist Church to-day, while the Baptist cause has died out. And this will always be so. We are under the impression that of late years the Methodist progress has not been so rapid, and some of the conferences have recently reported serious decreases in Sunday School enrolment. This may be only a temporary set back, and we are persuaded that if they remain true to their traditions and maintain or revive their evangelistic aggressiveness, the future of Methodism in this country will eclipse the gratifying growth of the past century.

The Quakers and the War.

The "Southern Baptist" in an interesting leader on "The English Quakers and the War" quotes from the report of their recent yearly meeting in England. The Society of Friends, a body whose influence has ever been much larger than its numbers, as is well known, is opposed to war under all circumstances, and the yearly meeting again affirmed that principle. But the immense scale of the present war and the greatness of the issues involved have had their influence even upon the Quakers, and no less than 215 young Friends have enlisted. 43 of these are in the medical corps, but the rest will be actively engaged in fighting. What is to be done with these? The question was warmly debated, for though the matter of discipline is left to each local meeting, the yearly meeting has strong advisory influence. It was finally decided to postpone the question till the end of the war, as they were not present to answer. The young men of the body as a whole are prepared to go to prison rather than serve in the ranks, if conscription should be introduced, and in two large meetings of men of military age, convened to discuss their line of action, "one and all clearly announced their determination to refuse military service or to accept any exemption which is confined to Quakers alone." We can, with the "Southern Baptist," "honor the Quaker conscience, and respect the Quaker ideal in regard to peace, because it is the Christian ideal," though doubtless the great majority of our readers will not agree with them as to "the best way of securing the universal recognition of the peace principle." It behoves Christians in this trying time to be not hasty in judging their fellow-Christians with respect to their conscientious convictions.

PRAY.

Pray! for earth has many a need.
Pray! for prayer is vital need.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Saviour finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—Amos R. Wells.

The Future of Evangelism.

Is there a warrant for evangelism and is there a future for such work? "And he gave... some evangelists." The New Testament plainly teaches that in the divine plan there is a place for evangelism. Ignorance of this fact leads to opposition; indifference spells decay and defeat for the Church.

Evangelism is the command of our Lord, the business of the Church and the hope of the world; without it, the Church settles down into formalism, fruitlessness and failure; and at this very time there is greater interest in evangelism and more vigorous and widespread activity in it than at any other time in the last decade. What would be the condition of many churches if it were not for the deep plunging and upfurling work of the evangelists? Doctor Biederwolf says that in connection with his work in the Men and Religion Forward Movement wherever a survey of the Churches indicated an unusual addition to the membership it was found that there had been a union evangelist campaign in that city. The evangelists are not free from faults, and their work is not perfect, but God pity the Church when she tries to do without the so-called vocational, or professional, evangelist—though he is no more professional than the pastor. It will be a disregard of God's law in the realm of nature and grace. The time will never come when the Church can do without the faithful presentation of the gospel and the firm, earnest, persistent pleading that marks vocational evangelism. As long as the Church is in the world so long must the evangelist stand at the parting of the ways and call men to turn aside from the way to death; as long as the Lord's banqueting room is not filled, his servants must go out into the highways and hedges and constrain them to come in; as long as sin is in the world, the man of God must point to the Lamb of God, as long as death is the wages of sin, we must proclaim the glad tidings of salvation through Christ Jesus. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Evangelise or fossilise.

So, vocational evangelism is a message of hope. It is not a discussion; it is a declaration. It is not a programme; it is a principle of Christian life and work. It is not a method of work; it is a spirit which prompts, permeates, animates, and fructifies all work. Evangelism is the business of every Christian. "The great commission should be every man's mission," and the primary and foremost work of the Church. "We must evangelise or fossilise; we must preach or perish." Evangelism is the declaration of the purpose, plan and power of God to redeem and save his people. If there is no room for evangelism, then God has nothing to take its place.

There are serious conditions confronting

the Church and calling for efficient, continuous, consecrated evangelism—laziness, time-serving and unfaith in the pulpit; worldliness, commercialism, low standards and sin in the Church; indifference, infidelity and opposition in the world. These are a clear call and a mighty challenge for evangelism of the highest type and the best endeavor; and the evangelist himself may well search his own heart and inquire into his fitness for such a great and gracious ministry.

All this forecasts my deepest convictions regarding the import, importance and permanence of evangelism and its future in the work of the Church.

Things we do not need.

1. A New Message.—It must still be the same that Isaiah preached when he stood in the streets and cried, "Ho, everyone that thirsteth, come ye to the waters." The same that fell from the lips of Christ, "Him that cometh unto me I will in no wise cast out." The same that Paul preached, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." There must be emphasis upon the teaching of Jesus; and one of our real needs is a revival of the study of the Word of God. The evangelist must emphasise the "Three R's"—*ruin by the fall, redemption by the blood, regeneration by the Spirit.* Dr. G. Campbell Morgan says that true evangelism makes prominent the lordship of Christ, the cross of Christ, the resurrection of Christ and the indwelling of Christ; and I would add, the return of Christ.

2. A New Method.—We must keep in mind the programme we had in the first chapter of John's Gospel: "He first findeth his own brother, Simon, . . . and he brought him to Jesus." It is clear from the New Testament that Christ expects each saved one to become the means of bringing others into touch with Christ. The great mass meeting of an evangelistic campaign cannot supplant the importance or the usefulness of personal work.

3. A New Motive.—Printing a programme may be useful, but it is not the most effective way of bringing people into touch with the preaching of the gospel. Our preaching and our personal work must have in it something of that compassion which was so evident in the life of Christ who came to seek and to save that which was lost; which led Paul to say, "The love of Christ constrained us," and caused him to be in great agony because his kinsmen according to the flesh knew not Christ. The motive which moved Christ must move the Christian.

Three imperative needs.

1. Personal Holiness.—The Negro minister said, "Practice is the tallest kind of preaching," and he was right. The difficulty with the Church to-day is not poor preaching, but unclean living by Christians,

if we could bring up practice to profession and the testimony of the life to the talk of the lips, if we could be consistent Christians on the six days between the Sundays, that holy living world of itself be the strongest possible appeal to our unsaved friends. "What the Church needs is not more of us, but a better brand of us." God's call is not only unto salvation, but also unto holiness. Christ was manifested to destroy the works of the devil. Is he doing it in us, and are we helping him do it in the community? This is the ethical side of evangelism, and it is receiving emphasis in the work of all the leading evangelists. When Christians live and talk and vote as if they believed in the Christianity of Jesus Christ; when pastor and people thunder at the portals of hypocrisy, outrageous and organised selfishness, cruelty and injustice, and say, "In the name of God, this must stop," then Christianity will take its rightful place in every sphere of life and activity.

2. Personal Work.—It is impossible to place too much emphasis upon the importance of this form of evangelism. It was the plan of our Lord; it is his programme for the Church; and it is the promise for the world. When Dr. John Willis Baer was delivering a series of addresses on personal work one of his friends said, "What you need is a new note." Doctor Baer replied, "What we all need is not a new note, but a new emphasis on the old note."

3. Prevailing Prayer.—The Church stands convicted of the sin of prayerlessness, and prayer has well been called the forgotten secret of the Church. Pastors, evangelists and all Christian workers know how to do a thousand things, but they do not know how to do the one thing which is of supreme importance—they do not know how to pray. The greatest power in the spiritual world is prayer power, and the Church is weak in her testimony, and evangelism fails often because of lack of real prayer. What might not God do with a praying Church? Lord, teach us to pray.

And this is the Christianity of Jesus Christ—to seek and to save that which was lost. Nothing less will please my Lord, nothing less will bring a lost world back to God, nothing less should be my programme and my passion day by day. To this supreme, delightful and Christlike work, evangelism may well address itself, depending absolutely and always for instruction upon him who said, "Follow me and I will make you fishers of men," and counting upon that adequate power promised by Christ when he gave the commission, the power of the Holy Ghost.

Evangelism is the Church at work, preaching the unsearchable riches of Christ; its future is full of promise; its present call for deeper devotion to him who loved us, and tireless service in behalf of those for whom Christ died. God helps us to meet the Master's call and the world's awful need with a ready, obedient, joyous, "Here am I, send me!" "It is high time to awake out of sleep lest when the Master comes he find us unprepared."—*Chicago Standard.*

The Story of the Books.

Mark's Gospel.

This Gospel is now regarded as one of the earliest records of the doings of Jesus, and the one which more closely follows the chronological order of events in the life of the Master. The author was one who was closely associated with the leaders of the early church. It was at his house that the disciples used to meet to pray. He was related to no less noble a figure than Barnabas the Cypriote, the introducer and first companion of Paul, the missionary; and was, if not a convert of Peter, one who at least profited largely by his instruction (1 Peter 5: 13). In fact it has been suggested that Peter was the source of much of his information regarding Jesus, and one of the early Christian fathers speaking of this testimony to the care and accuracy of Mark's compilation.

Some features of his gospel.

The most striking feature of this gospel is its almost breathless hastening from one event to the other. Mark is not so concerned with the meanings of events as their accurate record, trusting the narration to tell its own message. In no other Gospel is so much written in so little space. Jesus is represented as one "about his Father's business" with no time to spare. The works of him that sent him must be accomplished in the fleeting hours of day, "for the night cometh."

So we have no less than forty times *and*—immediately, straightway—combined with vividness and realism in the narrative, with the characteristic touches of either an eyewitness, or one associated with a powerful narrator.

Then it is the gospel of the miraculous. Fully one half of the thirty-six miracles of our Lord are recorded by Mark.

Christ is portrayed as the mighty master of nature and of life. It is left to later historians to develop the meaning of his acts. Mark presents to his Gentile readers these vivid touches of power. The Greek and the Roman were accustomed to such miraculous stories in their mythology, as the evidence of divinity, and as a criterion for worship. Mark pre-enters to their wonder-loving minds a figure transcending any earthly hero of ancient times, and without presenting a purity and holiness unknown in their worship.

It is the gospel of the "Son of God."

That is his viewpoint. Just as Matthew looks at it from the Jewish viewpoint of the coming of the King and "kingdom of heaven," so Mark sees in Jesus the off-spring of Divinity, clothed with his Father's attributes, and in implicit communion with him.

It is the Christ of action, who came, not only to say, but to do. Teacher he surely was, but he was more; he was a worker, and the activities of Christ upon earth are just as much a revelation of God as his words. The only danger is of misconstruction.

A. P. Wilson.

"My Father worketh hitherto, and I am working," said Jesus, and wherever he is, he is at work, uniring and unceasing: "the Lord working with them" (16: 20). Dean Plumtree says, "He was content to paint the scenes that passed before his mind clearly and vividly, and to leave the teaching which the facts embodied to do its work on the minds of his readers."

The power of Jesus, by which he accomplished this work, is represented by Mark in at least a fourfold aspect.

1. Almighty power.

As Mark saw Christ, he was "weakness clothed with omnipotence." His works could be explained in no other way than as supernatural. The disciples' remarks on the occasion of the calming of the sea (4: 41), and on other similar occasions, show the purpose of the writer. On all sides witnesses were forced to the conclusion that these mighty acts were the evidence of divine power supreme. "What manner of man is this? Even the winds and the sea obey him."

How this would appeal to the Roman Christian is easy to see. To them, "virtus," manliness, meant power. Their gods were heroic like Hercules, and Mars, and Jupiter with his attendant thunderbolts. But mightier than all the Olympian gods stands the Man of Galilee—the Son of God.

Such power had the Christ. The elements were subject to him; disease fled at his presence; the sleep of death awakened into life; even the spirits of the underworld gibbered and chattered in impotent rage before him, their erstwhile victim under his omnipotent protection. Power has he, too, such as Jupiter never boasted; the stain of sin is removed, man's universal curse. At his desire he can assume human form and attributes, and, when he wills, he can shed their limitations, and again be clothed in heavenly splendor that no earthly stain can mar.

2. Beneficent power.

To be powerful is not sufficient. The thunderbolts of Jove were more welcome than this new and awful One, unless his objective were different. Mark gives us a clue to the direction of this power. And, wondrous to tell, never is it exercised in his own interests. He is faint and hungry, when stones might become bread; he is helpless when legions of angels might defend; he is homeless, the maker of heaven and earth. No, his power was not exerted for selfish aggrandisement, but as one writer says, "It was held in the leash of an ethical purpose." He might hunger—but the thousands were fed. He might be defenceless—but "let the ego go their way." Homeless and shelterless was he—yet, "I go to prepare a place for you." Moved with compassion, "his power leapt into being. There was the contact point of the mighty dynamo. Quiescent

it lay, until some tear-drop of sympathy welled into his eye in answer to some need. Then quivering with divine impulse, the need was satisfied—the soul made whole.

3. Saving power.

It was here that the expression of omnipotence found its climax. Rome's power was mighty to destroy. "Her soldiers' iron shoes had trampled mountains flat." Their skirts were red with the blood of slaughtered thousands. Here, "There was one who trod the winepress alone," mighty to save.

The motive of Christ's power was to save the world; to uplift it socially from its mire, to purge it morally from dead works, to alleviate its spiritual disorders. Every phase of his mission was salutary. "He saves men from bondage to evil, by bringing them into unqualified submission to the divine will (12: 17); he saves them from selfishness, which is self-trium, by securing the supremacy of law through the supremacy of love (12: 30); and he saves the social whole by saving the separate units of which it is composed."

4. Conquering power—power knowing no defeat.

From his very birth he had been assailed; all that evil forces, both temporal and physical, could do had been tried, and yet he was unconquered still. The tragedy of his death was only seeming tragedy. It was victory by defeat. In every conflict he was victorious. "Mark's Gospel presents a series of victorious conflicts" (Lange).

Everything that militated against divine order was opposed and defeated, from the arch enemy of the temptation down to the lowest of his minions. Surely, if Matthew's Gospel tells of the kingdom of heaven, Mark's tells of his King, and of his conquests. One after another they fall discomfited, until even death itself "could not be hidden of him," and after vanquishing every foe "he was received up into heaven, and sat down at the right hand of God."

The Divine Companion.

To talk with God—no feat is that;

To talk with God—no feat is that;

To walk with God—no strength is lost;

To walk on, walk on;

To wait on God—no time is lost;

To wait on, wait on;

To grind the axe—no work is lost;

To grind on, grind on!

The work is better, quicker done,

Not needing half the strength laid on.

Grind on, grind on!

Martha stood—but Mary sat;

Martha murmured much at that;

Martha cared—but Mary heard,

Listening to the Master's word.

And the Lord her choice preferred

Sit on, hear on!

Work without God is labor lost;

To work on, work on!

Full soon you'll learn it to your cost.

Toil on, toil on!

Little is much when God is in it;

Man's busiest day's not worth a God's minute.

Much is little everywhere,

If God the labor do to share.

So work with God and nothing's lost,

Who works with Him does best and most.

Work on, work on!

"It is Proved that--"

"Murder, Lust, and Pillage Prevailed over Many Parts of Belgium on a Scale Unparalleled in Any War Between Civilised Nations During the Last Three Centuries."

The moving finger writes; and having writ
Moves on; not all they that they nor Wit
Shall here it back to cancel half a Line,
Nor all the Tears wash out a Word of it.

Viscount Bryce has just issued the Report of the Committee over which he presided which has been considering the outrages committed by German troops during the present war, cases of alleged maltreatment of civilians in the invaded territories and breaches of the laws and established usages of war.

It is one of the most terrible indictments of a nation ever issued. The most damning testimony is provided by Germans themselves—by the dead or captured soldiers of the Kaiser, in many of whose diaries the Committee found the fullest corroboration of Belgian and British witnesses.

The Committee consists of Lord Bryce (chairman), Sir Frederick Pollock, Bart., K.C., Sir Edward Clarke, K.C., Sir Kenelm Digby, K.C., G.C.B., Sir Alfred Hopkinson, K.C., Mr. H. A. L. Fisher, and Mr. Harold Cox.

It is proved.

And what they write is this—they say it is proved—

1. That there were in many parts of Belgium deliberate and systematically organised massacres of the civil population, accompanied by many isolated murders and other outrages.

2. That in the conduct of the war generally innocent civilians, both men and women, were murdered in large numbers, women violated, and children murdered.

3. That looting, house burning, and the wanton destruction of property were ordered and countenanced by the officers of the German army, that elaborate provision had been made for systematic incendiarism at the very outbreak of the war, and that the burnings and destruction were frequent where no military necessity could be alleged, being indeed part of a system of general terrorisation.

4. That the rules and usages of war were frequently broken, particularly by the using of civilians, including women and children, as a shield for advancing forces exposed to fire, to a less degree by killing the wounded and prisoners, and in the frequent abuse of the Red Cross and the White Flag.

Unparalleled in any war.

"Sensible as they are of the gravity of these conclusions, the Committee conceive that they would be doing less than their duty if they failed to record them as fully established by the evidence. Murder, lust and pillage prevailed over many parts of Belgium on a scale unparalleled in any war between civilised nations during the last three centuries.

Many Parts of Belgium on a Scale Unparalleled in Any War Between Civilised Nations During the Last Three Centuries."

"Our function is ended when we have stated what the evidence establishes, but we are permitted to express our belief that these disclosures will not have been made in vain if they touch and rouse the conscience of mankind, and we venture to hope that as soon as the present war is over the nations of the world in council will consider what means can be provided and sanctions devised to prevent the recurrence of such horrors as our generation is now witnessing."

Proved crimes.

Some of the details proved are almost unprintable. But here is a list of some of the proved crimes—

Mutilation of women in a most hideous fashion. Breasts of women slashed; legs and arms cut off.

Babies bayoneted (numerous instances).

Baby of three nailed to a door by its hands and feet.

Baby pinned to the ground with a German lance.

Bayoneting of pregnant women.

Murder of old men of eighty.

Torture of prisoners.

Torture and murder of priests.

Machine-guns turned upon crowds of civilians, women and children.

Forcing men, convicts, women, and children into filthy horse-trucks, and keeping them in these trucks for days deprived of food, without allowing them to leave the trucks for any purpose whatever.

Cutting off of hands in some cases.

Slaughter of women after violation.

The soul of a devil.

We could fill this issue with quotations from papers showing their horror at these deeds—these monstrous deeds. We shall be glad to publish what Prof. Eucken and Dr. Harraek and the religious leaders of Germany have to say to them.

"Whoever made this war," said a French general, "had the soul of the devil." With the report of this Committee before us, we can none of us say less," adds the "Westminster Gazette."

"Oliver Wendell Holmes says somewhere in a striking phrase that there are certain things which blot backwards in the book of life. There fall on your diary a black stain, and you turn back page after page to find that it has smelt through them all to the cover. Such a stain is the report of the Committee on German outrages."

Surpassing all human infamy.

"What is now placed upon the pages of history for all time is that the Germans are capable of things surpassing all human infamy," says the "Pall Mall." "For three centuries there have not been such spectacles in Western Europe as the Kaiser's soldiers produced in Belgium at the outset of the war. Every horror that reveals the baseness of manhood and the inspiration of devils lies fastened upon them. Cruelty, deliberate, organised, exultant, and unbridled, is the new element that they have introduced into modern warfare.

"National aspects of the war have become almost secondary to the sheer human aspect. If humanity cannot extirpate this fearful thing—this super-hell that has been outpoured upon it—its only alternative is suicide. To think of compromise with it, to dream of neighborliness with it, to talk of terms with its lying agents is to betray all that men have won: it is to roll up the scroll of history and to burn the book of life."

"The vast majority of human beings will find it impossible to understand how any people claiming to be civilised can have been guilty of such deliberate cruelties as those here detailed," says the "Spectator."

Evidence which condemns.

The Committee began their inquiry with the examination of a large mass of evidence accumulated before their appointment by the Home Office. In all there were over 1,200 depositions in this enormous dossier, nearly all of which was obtained under the supervision of Sir Charles Mathews, Director of Public Prosecutions, and Mr. E. Grimwood Mears, a barrister, who afterwards acted as one of the secretaries to the Committee. They had also before them a number of statements collected by Professor J. H. Morgan, mainly from British soldiers—the Home Office depositions were obtained principally from Belgian civilians—and, in addition, a great quantity of matter gathered throughout the country generally under legal supervision.

Commenting upon the credibility of this evidence, the Committee say that there might be exaggeration in one witness, delusion in another, and inaccuracy in a third. But when they found that "things which at first had seemed improbable were testified to by many witnesses coming from different places, having had no communication with one another, and knowing nothing of one another's statements, the points in which they all agreed became firmer and more evidently true; and when this concurrence of testimony, this convergence upon what were substantially the same broad facts showed itself in hundreds of depositions, the truth of these broad facts stood out beyond question."

Germany and Lord Bryce's Report.

"Lord Bryce's damning report on German atrocities is thus criticised by the semi-official "College Gazette," which editorially strikes the keynote for the rest of the German Press on such occasions," says the "Mail."

"This new, officially compiled collection of infamous lies has, of course, the same object as the calumnies recently uttered from the Government bench in the English Parliament with regard to the treatment of war prisoners in Germany. It is intended to whip the people into enlisting in the Army and thus improve England's miserable military conditions. This is also the purpose of the calumny, which is now apparently making its way through the English Press in the form of documentary evidence, that Prince Rupprecht of Bavaria has commanded that

(Continued on page 479.)

The Kingdom Torn Asunder.

Bible School Lesson for August 8, 1 Kings 12: 1-24.

W. C. McCallum.

Maise is frequently heaped upon Rehoboam as the cause of the division of the kingdom. Rehoboam should not be regarded as the cause of the division, but as the occasion of it. The causes of this division lay far back of Rehoboam, and more in the reign of his father than in his own foolish conduct at Shechem.

We must remember that only in the reign of Solomon had the tribes been ignored, save that Judah had been exempted from the exactions for the support of Solomon's immense household, etc. Before Solomon's time the tribes had been much considered in royal policies. The situation had a great many of the features of an issue between the rights of States and a national government that tended all the time to become more highly centralised. Not only was there friction between the rights of individual tribes and the monarch, but we observe two main groupings of the tribes at a very early time. In the book of Judges we read the story of how the tribes in the north and central parts of the land banded together to resist various inroads and oppressions of enemies, but in none of these wars do we read of Judah joining in common cause with them. In the count of Saul's first army the men of Judah are numbered separately, and when we come to David we have a distinct alignment of the tribes as Judah and Israel, David becoming king first over Judah, and then waging a seven years' war before he is acknowledged king over all the tribes. The northern tribes under the lead of the great tribe of Ephraim could not be expected to submit meekly to domination by a king of the tribe of Judah, especially, as we have seen, under Solomon's policy of making Judah the favored royal province, and treating the other tribes as subject peoples.

With the tribal organisation in the background, and this already felt northern and southern grouping among the tribes, it is easy to see how Solomon's exorbitant exactions had goaded the northern tribes to a determination to cast off the yoke of the king of Judah. It is very clear that the determination had already been arrived at. King Solomon was too strong, even in his old age, for a move to be made before his death, but the accession of his son offered the opportunity. It is quite doubtful whether Rehoboam could have averted the calamity had he taken the course advised by the old men of speaking "good words" to the Israelites. Rehoboam had succeeded Solomon on his throne, but his ascending the throne of Judah had not made him king over the northern tribes, for as our text tells us, there was another crowning contemplated at Shechem. It was here that the northern tribes would crown their king, and not in the new capital of Jerusalem. Jeroboam, the former rebel against Solomon, on behalf of the northern tribes, was sent for at the death of Solomon,

He came from Egypt, where he had been living at the court of Pharaoh, and was made the leader and spokesman of the northern tribes. This all was ready for the throwing off of the yoke of Judah, and Rehoboam's folly afforded the occasion.

Another cause of the disruption was a religious one. The thought of revolt had been put in Jeroboam's mind by the prophet Ahijah, and the reason for his opposition to Solomon was the fact that he had permitted the worship of foreign gods. The prophetic zeal for Jehovah as the only God of Israel afforded a strong support to the revolt already backed up by so many substantial political reasons. The question may arise, was the revolt justified on these religious grounds by the results? It is very apparent that it was. We are told how Rehoboam added to his father's abuses, and 1 Kings 14: 23, 24, describes a condition in this respect such as did not obtain in the new kingdom of Israel until the reign of Ahab, a half century later. The wealth and power of Solomon had built a temple to the Lord, but this very material prosperity and pride had threatened something of far more value than any temple; it endangered Israel's faith in the one God. While from the national standpoint this rending of the kingdom was a great calamity, yet from a religious viewpoint it was a blessing. Solomon's career had clearly shown that Israel as a great and wealthy nation would never preserve the faith in Jehovah clear from foreign corruptions, and lay the foundations for still greater and clearer understanding of God's will. As it is with many individuals, they cannot stand prosperity, so it was with Israel, and we have to thank God that the Israelite kingdoms remained small, and were kept from playing the role of dominating nations. For only by this means did they become fit to receive and preserve the oracles of God. It was along the path of the small and troubled people that their choice spirits learned the lesson and the triumph of suffering for others, and so from them could come the Saviour of the world.

Thus it was that Rehoboam not only inherited a throne from his father, but a national crisis as well. In his case was illustrated the visitation of the sins of the fathers upon the children. Solomon planted the seed Rehoboam reaped, yet Solomon is reputed to have been the wise man and Rehoboam the fool. Rehoboam seems to have inherited the faults of his father without his brilliance and power. While Solomon could play the de-pot to the end of his reign, Rehoboam did not possess the capacity to fill out, and so made shipwreck at the very outset. Rehoboam was unfortunate in having to face the crisis at once. More than one monarch has enjoyed a great reputation because his time was times of peace and order, and he was never called upon to un-

dergo supreme testing in a crisis. Many a general brilliant in peace manoeuvres has miserably failed in the test of war. It does not do to lightly condemn the man who has failed. How would we have stood the test had we been in his place?

In Rehoboam's handling of his crisis he showed conceit, selfishness and brutality. He asked counsel of the old men who had had many years of experience in affairs of State under Solomon, and in this consultation with experienced advisors he was acting prudently, but his reception of the advice showed that he had asked it without the intention of being guided by those counsellors. The thing the old men proposed was not the least flattering to him. He expected to play the part of a great and wealthy despot, such as his father had been, but this could only be if the people continued to be drained as before. The Israelites were asking a large reduction in taxes, or what amounted at that time to taxes, payments in kind and levies for service, etc., but if this reduction should be granted it meant the abandonment of Rehoboam's dream of making a display such as his father had done.

Rehoboam was not seeking counsel for the good of the realm so much as advice that flattered his own conceit and pandered to his selfish spirit. Thus it was he turned from the old men and talked matters over with his court companions, young fellows who had grown up like he had in the poisonous atmosphere of a great court whose glory was display rather than service, prodigality rather than prudence, and whose morals could hardly have been of the best. The result of this second consultation was that Rehoboam got the advice he wanted. The blood of the despot quickened at the hot words of the young fellows, his selfish dream now seemed secure. He would play the great role. His next step was to trample brutally upon the people who had given so long and so much to bolster up the glory of his father's house. The words used in answer to the people's petition would have been foolish had Rehoboam been already securely placed on the throne, but they were madness when he was seeking a throne—"My father chastised you with whips, I will chastise you with scorpions." Here we have one of the many instances where royalty has forgotten its reason for existence, and when the people have had to use rough means to bring reason. Rehoboam could not listen to the words of the old men, "If thou wilt be a servant unto this people." The people should be his servants; yes, his slaves.

While this inverting of the obligation of service has been the conspicuous sin of royalty, it is just as widely the sin of the many in less conspicuous ways. In the State, the school, the home, the church, we can find numberless instances of how an office or an opportunity which should speak of service to others, is distorted into a demand upon others for service. It is the same old sin and folly of Rehoboam in modern life, and others beside Rehoboam have lost their kingdom by it and a greater kingdom than his, the kingdom of God.

The Cross Still Stands.

John Oxenham.

"In the evening I went for a walk to a village lately shelled by German heavy guns. Their effect was awful—ghastly. It was impossible to imagine the amount of damage done until one really saw it. The church was terrible too. The spire was sticking upside down in the ground, a short distance from the door. The church itself was a mass of debris. Scarcely anything was left unhit. In the churchyard again the destruction was terrific—tombstones thrown all over the place. But the most noticeable thing of all was that the three Crucifixes—one inside and two outside—were untouched! How they can have escaped the shelling is quite beyond me. It was a wonderful sight, though an awful one. There were holes in the churchyard fifteen feet across."—(From a letter from my boy at the front.)—J.O.

The churchyard stones all blasted into shreds,
The dead re-again within their lowly beds.—

THE CROSS STILL STANDS!

His holy ground all cratered and crevassed,
All failed to fragments by the fiery blast.—

THE CROSS STILL STANDS!

His House a blackened ruin, scarce one stone
Left on another,—yet, untouched alone,—

THE CROSS STILL STANDS!

His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate—

THE CROSS STILL STANDS!

'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful days,—

THE CROSS STILL STANDS!

And 'mid the chaos of the Deadlier Strife—
His Church at odds with its own self and life.—

HIS CROSS STILL STANDS!

Faith folds her wings, and Hope at times grows dim;
The world goes wandering away from Him;—

HIS CROSS STILL STANDS!

Love, with the lifted hands and thorn-crowned head,
Still conquers Death, though life itself be fled;—

HIS CROSS STILL STANDS!

Yes,—Love triumphant stands for more,
In our great need, than e'er it stood before!

HIS CROSS STILL STANDS!

Sampling Preachers.

We have recently heard of a church which has been in the "sampling" business. That is to say, the church needed a pastor, and, as there were a number of people in the church with different ideals and preferences, the plan was adopted of having each of these groups invite a man whom they liked, with a view to the pastorate. A goodly number of preachers visited the church and preached. Perhaps most of them did not know fully the programme that was being worked out. The result was the inevitable result of such a method. The church was split up into as many parties as there were men who had been invited to preach. Each one of the preachers found a following. Each one made a good impression on some. At last accounts there was not much likelihood that the church would attain unanimity in its desires and plans to call a pastor.

We have known a number of instances where the above exceedingly unwise plan has been adopted by churches, and it has invariably worked out in the same way. It seems curious that a group of intelligent people could for a moment think that a method of this kind would prove successful in finding a suitable pastor for a church. There are all kinds of possibilities. A very popular man might preach and enlist the majority of the people in his favor, and yet he might in no sense be fitted for the pastorate of the church. All sorts of improper methods are likely to be brought into play to secure a call for this, that, or the other brother.

The matter of calling a pastor to a vacant pulpit is always a delicate and difficult one. We do not, of course, set ourselves up as judges of churches or brethren in this matter; nor do we seek to present any stereotyped method for arriving at the best re-

sults. But there are some practices which are so clearly foolish and hurtful that we clearly cannot do our duty and fail to call attention to them. Whatever else the church does in the matter of finding a pastor, it ought not to adopt the "sampling" method. — Baptist World.

The "Neitzsche" of France a "Christliche" Convert.

The celebrated French author and poet, Henri Lavedan, who might well be called the "Neitzsche" of France, a man whose pen has up to now been used in mockery and biting sarcasm of all religions belief, now himself exhorts his people in a public confession to return to the alone-saving foundation of the Christian faith. It is as follows: "I once laughed at faith and thought myself wise. But as I saw France bleeding and weeping my laughter could not give me joy. I stood by the way and saw the soldiers as they went light-heartedly to face death. I asked, 'What is it that makes you so?' I counted the sacrifices of our people and saw how they accepted them with praying hearts. Then it was to me a great comfort to know of an eternal fatherland. A nation must despair if it does not believe that the sufferings of earth will become the joy of heaven. Who can hope, when everything is failing, save he who has faith in God? How fearful and burning are the wounds of a people in whom no drop of blood from the Holy One flows. Oh!—I dare not name him (Jesus Christ). He was so good, and I... What would become of France if her children did not believe or her women did not pray? A vast people of the dead cover the field! How hard it is to be an atheist upon this national burying-ground! I can't do it, I can't be one! I have deceived myself, and you have read my books and sung my songs. I was mad. It has all been an awful dream! Oh! France, France! return to your faith and to your best days. To depart from God is to be lost. I know not whether I shall be alive to-morrow, but I must tell my friends Lavedan does not dare to die an atheist. It is not hell that makes me afraid, but this one thought grips me: God lives, and thou art so far from him! Oh! my soul, rejoice that thou art permitted to see the hour in which, kneeling, I have learnt to say, I believe, I believe in God, I believe."

"It is Proved That —"

(Concluded from page 477.)

no more English prisoners are to be made, but that captured Englishmen are forthwith to be shot. On all fours with these slanders are the lies about the crucified Canadian officers and the conspicuously indifferent attitude of the English people toward the anti-German excesses of the mob on account of the sinking of the "Lusitania." Calumny is England's best weapon, and now that the water has risen to her throat, she is making of it the most generous use." — Public Opinion.

Foreign Missions.

Conducted by I. A. Paternoster.

Wadgaon Work.

Irregular evangelistic work has been carried on at Wadgaon ever since the mission work has been opened at Baramati. The missionary from the latter place goes along periodically, either in the tonga or on a bicycle, and preachers go with the kit in a bullock cart.

During the last year, however, we have been able to open a permanent out-station there.

The village has over 3000 people in it, and has a weekly market held on Sundays. It is situated about 16 miles west of Baramati and 10 miles east of the Nera Railway Station (1.5 miles south of Poona on the Southern Maratha Railway).

Its chief interest to us lies in the fact that it is the place where the greatest number of Bhamptas (professional thieves) have their dwellings. The work we have had amongst the people, with the intent of Christianising and reforming them, began to take definite shape about 18 months ago, when we got about 200 of them, under a Christian preacher and teacher as overseer, to work upon excavating the banks of the Nera Right Bank Canal. For many months these people worked well, and earned good wages; but above all, during the whole time they were under our care, although they were camped in grass huts close to a railway station, there were no cases of their reported, and the Government officials and the police were pleased with the result of the experiment in giving them work, and have since shown a willingness to recognise and help us in what we are trying to do for them. Incidentally, the fact of being on this work had a very beneficial effect on some of the Bhamptas—later on, but I must reserve that for another letter.

Last year, having rented a house at Wadgaon (two rooms for £1 per month) we were able to put a married couple and a single man there to do regular evangelistic work. They held a meeting every evening in the various parts of the village, and each morning went to one of the outlying villages for preaching services; they were also able to carry on regular meetings and classes amongst the resident Bhamptas.

For several months now, this work has met with a good response, and at any time of the day when the missionary has paid his visit, these people would come around in numbers to meet him and to listen to his message.

Work amongst women, a large number of whom are hut-bandless for the time being, on account of their good men doing "time" somewhere, or perhaps because they are off on a professional tour, has also taken on a pleasing turn. They have met for some time regularly for prayer and to hear Bible stories.

It is more than possible that most of these people, after regular and systematic teaching, will come out in a body as Christians; they say they are willing to now. It is sure to be a problem at first, to know just in their motives are religiously pure, but in the meantime the opportunities they give us for Christian instruction are being made the most of.

About thirty families of them have now moved to Baramati, where they will be more directly under the control of the missionary, and where they will obtain regular employment in the local municipality on road repairing and other unskilled labor. The municipality has given over the Plague Quarantine quarters as a dwelling for them; this is situated just across the Canal from the mission bungalow, so they are well within reach of us for daily instruction.

The verdict of the native preachers who have worked in and around Wadgaon is that there is no other place in the whole of our district where the village people listen so readily to the gospel. The message is heard without the accompaniment of hater or opposition that too often follows the preaching in other parts. In this way, this sub-district gives us great hope as to the gospel's entrance into the hearts of some there.

Just lately, we have been able to arrange for two married Christian carpenters, and a single (orphan) lad who is learning carpentry, to go to Wadgaon, where they have obtained several months' work on making furniture for the Government Irrigation Bungalow, at wages much higher than they were getting in Baramati. This will mean a Christian community of about ten in that place (only two of whom are on mission pay), and most of them will help with voluntary work as well as by consistent Christian living in the spread of the gospel, we feel sure.

All are at present occupying rented houses, at a rental of 1/- or 1/4 per month each. This does away with the need of our having to hurry in providing accommodation for the mission, in fact, is far cheaper than we could provide money for buildings, but no doubt it will be necessary to have a place of our own there later, especially when the work has grown sufficiently to call for an Australian resident missionary, which ought to be the case in two or three years' time.

The chief engineer of the Irrigation Department, in the meantime, very kindly allows the missionary to use the furnished Government bungalow, half a mile from the village, free of rent, for his periodical visits there, for any time up to ten days.

Trusting that these few items describing the work at Wadgaon will enable our co-workers at home to pray more intelligently for this work, and thanking them for their help in the past.

Yours sincerely,
H. H. Strutton.

Children's Day.

Children's Day has become a part of our Bible Schools' life. Each year additional schools notify the Committee of their intention to observe the day. This year it comes on Sunday, November 7th, and while that may seem a long way off, we want to keep it before the minds of the children. This year the exercise will be quite Australian in that it is being prepared by one of our own brethren. This will guarantee its being a suitable exercise, quite within the reach of the smallest school, as well as suited for the large city school. Just as soon as it is ready we shall send copies to the schools, and it is our hope to have it quite ready to give ample time for practice.

Write in red ink on your school calendar, "Children's Day, November 7." We should receive this year not less than £300 from our Bible Schools. Buildings are needed, medical comforts, Christmas cheer, etc., to which this money can be devoted. Let every school prepare for Children's Day.

Thanks.

The Committee desires to thank every member of the churches of Christ in Australia who had fellowship with them on July 4th. We know that without the whole-hearted support of the brotherhood they are trying to serve, this great work to which they have been called could not be carried out. It is too expensive and too difficult to write and thank you personally, so we use this means.

We would thank the "Austral" for the splendid special edition of the "Christian." It is a copy members should pass on to their friends in the country who are out of touch with churches.

Above all, we thank God for his blessings. The rains which were so much needed, and which came a few weeks prior to the offering, undoubtedly were a gift to make us feel his presence near. Let us be thankful.

Notes from the Front.

Bro. Chappell writes: "Have spent two weeks visiting my schools on Maewo and Oba. The six teachers who went to Maewo in May of last year having completed their time, have now returned to their homes, and five others have gone to take up the work, one school now being in charge of a Maewoan Christian. He does not know much, but I want the natives of Maewo to learn to depend on themselves, and this boy will learn by teaching others. Two more Maewoans have come to Bannatmat for training.

While on Maewo the work continues about as usual, there is a marked improvement in both attendance and interest in N.F. Oba. It is not yet so prosperous as it was over two years ago, but, as I have noticed a change for the better during my last two visits, I am more hopeful concerning the district than I have been for some time.

"Who seeking for himself alone ever entered heaven? In blessing we are blest."

The Family Altar.

Conducted by A. E. Illingworth

THE PRAYER HABIT.

In a chamber in one of the Eastern palaces, with idols surrounding them, Sir Henry Havelock, K.C.B., was accustomed to assemble his men for worship. Thus influenced, his men were all ready for action. In one terrific emergency, the order was "Call out Havelock's saints"—he is always ready, and his men are never drunk." During any active campaign he invariably secured two hours in the morning for reading the Scriptures and private prayer. If the march began at six o'clock, he rose at four; if at four, he rose at two. He was one of the men to whom we are indebted for India.

TWO FAVORITE MOTTOES.

1. "Begin the day with God."
2. "Prayer Changes Things."

SUNDAY, AUGUST 1.

Seed Thought—*The Value of Intercession.* "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. 33: 3.

Selected Gems—They tell us that prayer is a pious exercise which has no influence except upon the mind engaged in it. We know better. Our experience gives us the a thousand times over to this mild assertion.—C. H. Spurgeon.

Words in prayer are but as powder, the promise is the bullet that both the execution, faith is the grace that charges the soul with it, and fervency gives it fire, and discharges into God's bosom. The effectual fervent prayer of the righteous man availeth much.—Gurnall.

Scripture Reading—Jer. 33: 1-6, 14-16

MONDAY, AUGUST 2.

Seed Thought—*The Usenet Forces that Mould our Lives.* And the Lord looked upon him, and said, "As in this day, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?"—Judges 6: 14.

Selected Gems—What a look was that which the Lord gave Gideon. He looked him out of his boucements into a holy bravery. Lord, look in me this day, and nerve me for its duties, and conflicts.—C. H. Spurgeon.

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very things that you must deprecate as fatal limitations or obstructions are probably what you must have. What you call hindrances, obstacles, discouragements, are really God's opportunities.—Horace Bushnell.

Scripture Reading—Judges 6: 11-18.

TUESDAY, AUGUST 3.

Seed Thought—*Blessings Forehadged.* And shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong.—Zech. 8: 13.

Selected Gems—These words are not to be applied literally or mechanically; they express an eternal and unchangeable principle.

A neglected God is a frowning heaven—a frowning heaven is a desolated earth.—J. Parker.

It is a dark and cloudy day for you; but you remember how, after the storm, the bow is set in the cloud for all who will look above to the Hand that smites them. The storm has come, and now we must look up, and wait and watch, in prayer and faith, for the rainbow of promise and comfort.—Charlesworth.

Scripture Reading—Zech. 8: 1-15.

WEDNESDAY, AUGUST 4.

Seed Thought—*The Peering of the Kingdom.* "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven"—Matt. 18: 4.

Selected Gems—The way, then, of becoming great is to become little—of being the greatest, is to become the least. This was the Master's way; he took the lowest place, and he was exalted to the highest. He made himself of no reputation, therefore he sets the name above every name.—Horatio Bonar.

I will not say that humility is the only road to excellence, but I am sure that it is one road.—H. W. Lundell.

Scripture Reading—Matthew 18: 1-10.

THURSDAY, AUGUST 5.

Seed Thought—*Mercy Assured.* I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.—Amos 9: 9.

Selected Gems—Every sifting comes by divine command and permission. Satan must ask leave before he can lay a finger on Job. Nay, more, in some sense our siftings are directly the work of heaven. Satan, like a drudge, may hold the sieve, hoping to destroy the corn; but the over-riding hand of the Master is accomplishing the purity of the grain by the very process which the enemy intended to be destructive.—C. H. Spurgeon.

Scripture Reading—Amos 9: 8-15.

FRIDAY, AUGUST 6.

Seed Thought—*The Significance of Life.* Your heart shall live that seek God.—Psalm 62: 32.

Selected Gems—To be true hath been slaving; Another new day; Think, will thou let it Slip useless away? Nobody knows how long you and I have left us to work for our Master, so "while it is day" let us see what we can do for him.—M. E. Brisson.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is ours only, we are dead to yesterday, and we are not born to the morrow.—Jeremy Taylor.

Scripture Reading—Psalm 62: 30-36.

SATURDAY, AUGUST 7.

Seed Thought—*His will that ends well.* God, a troop shall over me him; but he shall overcome at the last.—Gen. 49: 29.

Selected Gems—A war is like the judgment, not by first successes or defeats, but by that which happens at the last. The Lord will give to truth and righteousness victory "at the last," and as Mr. Bunyan says, that means forever, for nothing can come after the last.—C. H. Spurgeon.

Liberty is in every blow— Let us do or die. —Burton, "Bruce's Address to his Army." Scripture Reading—Gen. 49: 28-34.

FOR THE WEEK END.

Janina Holback tells us in the "Expositor" what to forget!

If you see a tall fellow ahead of a crowd, A leader of men marching fearless and proud, And you know of a tale whose mere telling aloud Would mean that his head must in anguish be bowed, It's a pretty good plan to forget it.

If you know of a skeleton hidden away In a closet, and guarded and kept from the day In the dark, and whose showing, whose sudden display, Would cause grief and sorrow and life-long dismay, It's a pretty good plan to forget it.

If you know of a thing that will darken the joy Of a man or a woman, a girl or a boy, That will bring out a snarl or the least way amny A fellow, or cause any gloom to eloy, It's a pretty good plan to forget it.

N.S.W. Bible School Notes.

W. Gale.

SCHOOLS BREAK ALL RECORDS.

According to the May return, all records have been broken by our schools. For May, 1915, we record an enrollment of 3011, with an average attendance of 2010, or 72 per cent, which is both the largest enrollment and average attendance yet attained. Compared with May, 1914, this is an increase in average attendance of considerably over 400.

The annual examination will be held on September 6. It is the desire of the Committee to have a record entry this year. Arrangements are being made for a month's prize giving festival during October. Schools should enlist scholars at once. Funds are urgently needed. The Committee will be glad to receive the amounts promised at the Town Hall demonstration. A special appeal will shortly be made to every school in the State for deinite assistance.

Our Workers' Library is now in circulation. Books covering practically every phase of Bible School work are available to anyone in New South Wales. The following are now ready to go out; others will be ready immediately—

1. Handbook in the Sunday School (Lislefield).
2. The Sunday School at Work (Paris).
3. Modern Sunday School in Principle and Practice (Cope).
4. Efficiency in the Sunday School (Cope).
5. After the Primary What? (McKinnay).
6. The Boy Problem (Gorhugh).
7. The Adult Bible Class (Pearce).
8. The Unfolding Life (Mrs. Lamoreaux).
9. Graded School Problems (Family Huntley).
10. The Training of the Twig (Dawbridge).
11. Talks to the Training Class (Terry Lee).
12. The Making of a Teacher (Drummond).
13. Primer on Teaching (Adams).

BIBLE SCHOOL TEAM AT PADDINGTON.

The first Conference of the Bible School Team was held at Paddington on July 15. For was partaken of at 6.30, and the session commenced at 7.30. Each member of the team delivered a short address and conducted a round-table conference upon his particular department, as follows: Bro. H. G. Payne, "The Boy Problem"; Bro. W. Gale, "The Teacher's Spiritual Equipment," and conference on "The Preparation of the Lesson"; Bro. Chris. Ross, "Keep on Keeping on," and general conference on methods.

In all departments the interest was keen, and questions were asked upon almost every phase of the work, provoking a lively discussion. The first question presented was right to the point, and set the hall riling in one style. "What is the best way to hold a boy who is all the time tumbling on the floor, climbing on the seat, and falling all over you?" An answer was promptly given by one expert on the Boy Problem, Bro. Payne.

Bro. Collins, in moving a vote of thanks, said: "Had I struck a Bible School Conference when I was converted, it is a great wonder on these tracks and worry. We have all had our share of being without any practical assistance. This is the most helpful Bible School meeting that I have ever attended."

In responding the vote of thanks, the superintendent said: "It has given us unqualified pleasure."

The Committee is seeking to conduct such a conference in every metropolitan Bible School. It is intended to introduce the "Teacher Training Scheme."

War news from the Near East assumes a complexion increasingly Biblical. "An allied by-liner plane recently crashed, found on three tracks, body of gymnast in Tarsus station, which was wrecked by the explosion." It may be assumed that Tarsus still remains "no mean city." The next paragraph records the bombardment of the Ottoman camp at Gaza—a trifling incident, no doubt, in the history of a city which was partially wrecked by Samson, which was carried off by Tighath-Pileser, and which withstood Alexander the Great.

Reports from the Field.

Tasmania.

LAUNCESTON—Sunday, July 11, was the anniversary of the C.E. Society. We had splendid meetings. The morning service was conducted by members of the Society. Two vice-presidents—J. Foot and W. Line—presided and spoke respectively. Miss Jessie Burl, as convener of the flower committee is deserving of a word of praise for her untiring energy. On Wednesday night we held our combined rally. A large number attended.

When the sad announcement was made that Bro. James Arnold had died from his wounds, it cast a gloom over our meeting. May God comfort his sorrowing mother and family. One of our young members—Miss Hollingsworth—is in the hospital.—D. Dowdle, July 14.

DOVER—Good attendance at the gospel service on Sunday, Bro. Woolhough's subject being "The Secret of a Great Happiness." Last week one of our old members lost her home and its contents by fire. She herself died a narrow escape. Being up in years, she is greatly shaken. Our work among the young folk is growing. Dover school has a membership of 40, and the branch school, 52. This school has sprung up within six weeks. For this work we are sorely in need of a lady organ.—A. Glass, July 13.

Queensland.

TOOWOOMBA—All meetings to-day were well attended. Amongst our visitors were Bro. Davie, Dunmunkle; Sister Alfred, Neamarket. At the morning meeting greetings were read from nine of our isolated members. We are preparing for a series of special meetings in October.—E.D., July 11.

South Australia.

LONG PLAIN—Our collection last Sunday for Foreign Missions amounted to £11/2/6. Last Saturday the young men arranged a working bee, and laid down rubble in front of the chapel. This morning R. Harris presided, and Bro. Hobbs gave a good exhortation. The Sunday School this afternoon was well attended. A fair congregation met this evening. Bro. Fordon spoke on Jeremiah 17: 1.—D. J. Daniel.

BERRI—Meetings to-day were good; a large gathering to-night. Bro. Gae, Christian, who has left this district for Mildura, has presented the church with a splendid organ. We thank our brother, N.P.S.C.E. meetings are well attended.—R.R., July 11.

HENDMARSH—Sunday, July 11, was our Endeavor Day. G. D. Winch, President of the Conference, presided over the morning meeting, and L. W. Baker gave a splendid address. Three were received into fellowship. School attendance was good. A handsome present in the form of a framed honor roll was presented to the school by Bro. C. Parsons, containing the names of our boys, at and came to the front. At the evening service several C.E. members took part. A. G. Saunders gave an excellent address. Monday evening, the annual social of the C.E. Society was held. The Society has done splendid work during the year. At the conclusion of the Sunday's gospel service Bro. Gatties told the confession of two ladies.—J.E.R.

PROSPECT—Good meetings yesterday. At the morning service Bro. and Sister Morphet were received by letter from Greysted, and Bro. Shill, who last Sunday night came to be received. Bro. Still goes into camp on Wednesday. Some new teachers were appointed in the Bible School, and classes re-arranged after the anniversary. The Bible School is growing, and the whole outlook of the church is good.—I.A.P.

NORWOOD—On Thursday a successful concert was given by the Lyric Club, scholars, and friends, in aid of the Sunday School furnishing

fund. Credit is given to the conductor, J. Mathews, and pianist, Miss L. Molinskas. Today morning, of Port Pirie, gave a much appreciated address. Bro. Baker presided. To-night to a fine gathering Bro. Baker preached an able sermon on "A Father's Sacrifice." Our chapel is being renovated. Foreign Mission offering reaches £50—G.H.J., July 18.

BORRIERTOWN—Our Foreign Mission offering has reached £10, with more to come. On Thursday evening a married man confessed Christ and was baptised; he will take membership with the church at Wampooey.—E.E.

MURRAY BRIDGE—Since last report two have been received by letter from Maylands. We had good meetings to-day; to-night one young woman confessed the Saviour. Sister Francis has received word that her son has been wounded at Gallipoli. Bro. Page has heard from his son Norman that he has recovered from his wounds, and is returning to the front again.—F.T., July 18.

NORTH ADELAIDE—On July 7, the Disciples sisters entertained some visitors at afternoon tea. The guests of the afternoon were Miss Rosa Tonkin, and her sister. The Misses H. and M. Jones, from Port Elliot, and other visitors were present. Miss Rosa Tonkin gave a very interesting account of her work among the Chinese. At the close she was heartily thanked.—V.B.T.

QUEENSTOWN—On July 14, the church held its half-yearly business meeting, after which social intercourse was indulged in. We regret to report the death of our young Sister Ruby Cox, aged 20, daughter of Bro. D. Cox, who passed away on Thursday, July 15, after a short and painful illness. Sunday, July 18, we celebrated our preacher's tenth anniversary. Morning, building was filled for worship, not an empty seat. Bro. Brooker presided. F. J. Gore gave an inspiring address. Evening, packed meeting. Bro. Brooker today gave a splendid address. We pray that our brother may continue his good work here for another ten years.—D.L.W., July 18.

PORT PIRIE—Miss E. Barber and Bro. A. C. Cook were united in marriage by Bro. Johnson on June 20. On June 23 a C.E. social evening was held; at it nearly £2 was raised in aid of Foreign Missions. A presentation of a silver teapot was made to our sister from the C.E. and choir members. At the conclusion of the C.E. meeting on July 12th, about sixty met to wash, farewell and God-speed to Bro. H. E. and T. Mitchell, who are about to leave for the front. Words of appreciation were spoken by Bro. Hamp, Morrow, Steward, and Johnson. The last intimated that seventeen young men were either in camp, at the front, or on the way, who are members of the church or of families connected with the church. Of these we are going to keep a "roll of honor." Several more are speaking of enlisting. The church quarterly meeting and social was held on the 14th. The various reports given from all auxiliaries were of an encouraging nature. Next Sunday evening Bro. Johnson commences a series of special addresses. The annual meetings of the Northern Baptist Association are to be held here on August 10, 11, and 12—Elliot H. Arnold, July 16.

GROTEST—The quarterly business meeting was held last Wednesday evening. Six deacons were elected in place of those resigned. Bro. Rodman, Chas. Hunt, W. Palmer, Jordan, Crosby, and F. A. Cleveland. Seven deaconesses were also elected. Sisters Mrs. Johnson, Mrs. Smith, Mrs. Reece, Mrs. Caldwell, Mrs. Bywater, Mrs. Mazon, and Mrs. Polkinghorne. This morning W. M. Green presided, and Bro. Thomas gave a fine exhortation. In the evening W. Morrow assisted in the service, and Bro. Thomas delivered the gospel address, after which three girls from the Sunday School and two men confessed Christ.—T.M.G.

WALLAROO—Last Lord's day we welcomed five to our fellowship three members who had been baptised during the week. Good interest is being

shown in the gospel service. We held a church business meeting on Thursday evening last, when the following officers were elected—Elders: Bro. Rodda and Killmer; deacons: Bro. Hage, Davies, Durdin, Rodda, Sutton, Garnish, Hill and Bell; building fund treasurer, Bro. Rodda. The secretary and treasurer were also elected, also the superintendent of the Bible School. A. Killmer was appointed secretary and treasurer of the school. All departments are doing fairly well. A good meeting to-night, Bro. Wilson preaching.—F.H.J., July 18.

LOCHIEL—Meetings have been very good, especially those round the Lord's table. Prayer meetings well attended. July 11th, Bro. Hollams spoke to a fair audience, taking his text from John 10: 7. Bro. Hollams has accepted a further engagement in five months. Foreign Mission offering so far has amounted to £5/13/6.—W. G. McGregor, July 16.

NARACORTEE—Last Lord's day we had good meetings. A Cameron preached on "What it cost to be a Christian." Our brother is giving stirring and interesting addresses. Bro. Cameron has been elected to speak at a service in connection with Australian Day at the Naracorte Institute.—H. Hawkes, July 18.

MALLALA—Our offering for Foreign Missions was £27/6. We recently held our quarterly business meeting; reports were satisfactory. The united quarterly meeting of the officers of the Mallala and Long Plain church was held last Friday at the home of Bro. and Sister Laurie, Bro. Godwin presiding. After business, Bro. Howe gave a fine paper on Church Officers, their Duties and Responsibility." A discussion followed Bro. and Sister Laurie and family kindly presided afternoon tea. To-day Bro. Godwin was with us, and delivered two very fine addresses.

New South Wales.

MEREWETHER—On Lord's day Bro. Freewell presided and welcomed Sister Wilks to fellowship. Bro. Wright exhorted our congregation. Bro. Freewell preached exhortation on "Confession" and received two more, a young man and a young woman, into fellowship after their baptism.—Joseph Fraser, July 11.

WAGGA—Since last report meetings have been only fairly supported owing to weather conditions. At a special business meeting we decided to adopt the envelope system of contributions, which is working fairly successfully. This morning Bro. Brown spoke on irregular attendance of members to-night we conducted a special service under the auspices of the local Women's Orange Lodge, when Bro. Brown spoke on "The Battle Cry of the Reformation" (Hab. 2: 4). Next Sunday we begin a Red and Blue Bible School Rally, to last two months. The young people have started a tennis club. To-night we took up a collection amounting to £2/6. Did any Australians wangle in the war.—W. Weir, July 16.

BELMOR—Good meetings yesterday. J. Crawford gave an excellent exhortation. Bro. Forbes continues his addresses on "Baptism," which are creating considerable interest. Our membership grows steadily. The open air work improves, interest increasing.—John Rodger, July 19.

ENMORE—Bro. Saxe addressed the morning meeting from 1 Cor. 11: 15. We received into fellowship several members recently added through baptism. The Foreign Mission contribution total now reached £47/10/. Good address by Bro. Bilgaworth in the evening on "The Ministry of the Angels." A baptismal service was held at the close.—E.L.

ILLYVILLE—For the past few weeks meetings have been fair, with a slight improvement at the Lord's table. The Foreign Mission offering reached £50/8/. Eight young men from the congregation have enlisted, Bro. A. A. Smith and E. Lewis are doing the medical secretary of the school and superintendent of the Maroubra school, while Bro. Lewis is superintendent of the Ilyville school.

Their departure will mean a serious loss to the church. Much sympathy is felt for Bro. and Sister W. C. Dane in the death of his mother on Saturday last. We commended them to the Father's loving care.—E.G.B.

HORNSEBY—Lindsay Gordon presided. Bro. Russell exhorted on "Looking unto Jesus." Large gathering at the gospel service, when Bro. Gordon gave an able address on "Continued Life." On Thursday, 22nd, Bro. H. H. Harward, and Bro. Boyle will ordain Elder Crosthwaite.—Thos. F. Rife.

BRISKINVILLE—We have received by letter Sister Mrs. Hart, and Mrs. McCormick, formerly of Auckland, N.Z. We have gained in membership every week this month. Anniversary tea and public meeting passed off successfully last week; programme by our young people, and helpful address by H. G. Harward.—P. J. Pund, July 19.

AUBURN—Fairly good meeting this morning. Bro. Lanz presiding. Bro. Collins exhorted on the second coming of Christ. This evening Bro. Gale delivered a splendid address to a fairly good congregation.—George Sitch, July 18.

CHATSWOOD—Splendid meetings last Lord's day. C. Byrall, junr., delivered a helpful message, and S. Goddard presided. On the previous Lord's day Bro. Byrall, senr., gave a fine address on "His Likeness." Sunday night meetings are good. The choir, under the leadership of W. Fox, has been revived, and is doing grand service. Our Foreign Mission offering was £7/10/0. The Bible School is doing well.—T. Bauley.

CANBY VALE—Meetings keeping up well. W. Wakeley and W. J. Bailey are in camp training for the front. Bro. Wakeley is at present seriously ill in the military hospital with pneumonia. We pray that his young life may yet be spared to do good work in future years. Our Foreign Mission offering amounted to £7/8/6.—A.O.W., July 18.

Victoria.

HORSHAM—The church is preparing for a big tent mission, and the Sisters' Sewing Class are doing their best to help as much as possible towards making it a great success. We appeal to all who can, to help us in gifts for our sale of work to be held shortly, or any donations in cash will be gratefully received.—A. M. Galton, Secy.

MARYBOROUGH—Splendid meetings to-day, fiery breaking bread, and a bigger house than usual to-night. Bro. Green preached on "Faith," and at the invitation one woman responded. We expect to send up for the Sunday School examination quite a number of scholars. All departments of the work are looking well, and the interest is deepening.—A.P.A.H., July 17.

STAWELL—On Thursday week two were baptised, and a young man confessed Christ. On July 11, a young man made the good confession. Last Thursday we again had a splendid meeting, forty five present. Two who recently confessed Christ were baptised. At the conclusion we said farewell publicly to our Bro. W. B. Payne, who leaves to-morrow to enter the military camp. The church presented him with a pocket Bible. He has been a splendid worker in the church. This morning W. B. Payne addressed the church. We received our usual attendance for many months around the Lord's table to-day. Three were received into the church to-day, one of whom, also, leaves to-morrow for the military camp. Grand meeting to-night, longer than last Sunday, and another decision for Christ.—H. B. Robbins, July 18.

ST. ARNAUD—On July 1 a baptismal service was held. There was a large attendance. A fare well service was held by Bro. Arthur Hinton, on July 6. Our brother was Bible School superintendent, president of the Band of Hope, and a deacon of the church. Eulogistic remarks were made by the evangelist and church secretary. A presentation of a set of hair brushes in case was made. Bro. Hinton left for Melbourne on the next day. Last week several of the brethren formed a working bee to erect a partition to divide the large

room in the rear of the chapel. Their labors resulted in the formation of two excellent class rooms to accommodate the infant class and the Bible Class. Our Foreign Mission offering was a considerable advance on that of last year. The Bible School has taken up an offering for the Church of Christ Cot in the Children's Hospital.—E.W.

MILDURA—Fine meetings last Lord's day. The Foreign Mission offering realised £10/0/0. On Monday evening Arthur and Alfred Henderson, of Merbein church, left for the training camp. On a farewell social at Mildura on Wednesday evening Bro. Henry Williams, Arthur Dowley, Ken and Lindsay (sons of R. G. Cameron) received a pocket Testament and the good wishes of the church on their departure for military service. We will greatly miss these fine young men.—Hugh Gray, July 16.

SOUTH YARRA—On Lord's day, 17th, G. Esher, exhorted. At the close of Bro. Mudge's address in the evening a young man made the good confession. A number of young men were present from the country who have enlisted for active service. On the 13th the C.E. held a social evening. Bro. W. Beller addressed the gathering. Last night's day Bro. Mudge spoke morning and evening on "The most merciful name." Bro. Mudge also decided last Lord's day was immersed, and received into fellowship. We have had a number of additions by letter of late. We are preparing for the church and Bible School anniversary, and we cordially invite past members to come along on that day—August 1. Bro. Curtis, who ably assisted us as Sunday School superintendent, is unable to continue. The Women's Guild is busy preparing Red Cross necessities; they have sent away several parcels of useful articles, and have placed two boxes in the chapel for the reception of coins for the purpose of assisting to raise funds for Red Cross. The meetings are interesting; very fine meetings to-day, and fine address by S. H. Mudge. One more of our young men (Bro. S. McClure) has enlisted.—T.M., July 18.

BRIGHTON—Last Sunday we had an address by Ferd. Pittman at our morning service, and a good talk from Bro. Moore at night. After the evening service our preacher and congregation attended the local drill hall, where a big combined meeting was held of a patriotic nature. To-night we had another big meeting, and an excellent talk from Bro. Moore on "Peter." Bro. Moore has completed his first year of ministry with us. Two more of our boys—Dick Lake and Ephraim Drake—have enlisted.—R.P.C.

MORELAND—Bro. E. Holloway addressed the church this morning. Before the Adult Bible Class held their study, a baptismal service was conducted when four of the Bible School scholars were immersed. This service was witnessed by the Bible School. At night Bro. Ewers preached. On Saturday, July 21, our Girls' Mission Band held a visitors' night, when gifts will be received to help the Red Cross work. One of our member—Jack Fryer—has enlisted for active service.—V.C.K., July 19.

HARCOURT—The church here is engaged in a season of sowing. Bro. Schwab preaches faithfully and well. The C.E. Society and Bible School are working well. Our Bible School has a number of scholars preparing for the forthcoming examination. We are pleased to have Sister Manning, from Unley, S.A., with us.—P.P.

MELBOURNE (Swanton St.)—We regret to report the death in action at Gallipoli of a young member of the church—A. J. B. Harris. He was attached to the Brigade Staff of the Second Field Artillery, and was killed instantly on May 29 by the explosion of a shell. On July 17 we had the fellowship of Bro. and Sister Hales, Leicester, England, and on July 18 we noticed among our visitors, Sister Miss Hindmarsh, from Sydney, W. L. Ewers addressed the church in the morning, while A. R. Main spoke to a good audience at night.

HARRAN—As Bro. Gordon is away on a fortnight's holiday, Rev. Emms kindly took charge of all the meetings. We enjoyed his visit and his

addresses. The attendance was good. The principal subject was "Our Unchanging Friend"—A.E.M., July 19.

SOUTH MELBOURNE—Good meetings on July 17th. Bro. Clay presided, and Bro. Coward exhorted. Bible School, 48 present. Two men confessed Christ at the gospel service. Bro's day, July 18th, Leslie Verco presided; Bro. Clay exhorted. During the week we had a message dated June 6 from J. B. Mill, who is at the Darlandelles; he was well, and conveys greetings. All concerned were delighted to have news from their one assistant secretary. At the gospel service Bro. Clay preached a powerful sermon abounding in strong drink. A good number signed the Kitchener pledge.—F.C., July 19.

NEWMARKET—"John Hus and His Word" was the theme of yesterday evening's address. One young man confessed Christ. A young man who decided for Christ on the 17th inst. was baptised. We were pleased to have Bro. Albert Anderson, from Gippsland, one of our own "boys," now in the Bible College, take part in the evening service.—J.M., July 19.

SWAN HILL DISTRICT—Three more have confessed Christ. One was an invalid, who has been confined to his bed for three years; witnesses were brought to the room, that they might witness his confession. Our meetings continue good throughout the circuit, and there are many indications of more being added to the Lord. Bro. Wakefield is taking on well, and is assisting us to organise two new churches, and to open up several places.—D.C.

WILLIAMSTOWN—A young man confessed Christ last Sunday night. Bro. Burgess preaching. One young member is leaving us for active service abroad. The meetings are fairly well attended. Offering for Foreign Missions, £14—E.M.H.

BOORT—Fair meetings to-day. We are to have a visit from T. Hagger on Thursday next, when a gospel meeting has been arranged, and will be a most appropriate a good time. On July 17th, Bro. Oldfield spoke for his subject, "Our Empire's Enemies," when the local Reclatite tents have been invited to attend in regalia.—S.G.L., July 18.

FAIRFIELD PARK—We had a visit from our Chinese brethren on the 13th inst. The attendance was large. The programme consisted of readings, solo, music, and a piece rendered in Chinese by a number of them. Bro. Pang presided, and made some interesting remarks. Great credit is due to the teachers in the work.—F.P.

WAIRAGUL—A young woman, Sister Nellie Shield, who is staying here for a few weeks, made the good confession, and was baptised by Bro. Clark.—R.W.J.

DRUMMOND—The gospel meetings are being well attended; last night a young man decided for Christ. To-day we commenced giving religious instruction to the children at the Drummond State school.—D. Waksley, July 19.

NORTH RICHMOND—Last Lord's day morning J. McGregor Abercrombie delivered a much appreciated address to a good meeting. In the evening Bro. Sidwell preached. We are planning for our 25th anniversary to be held in October; past members are asked to watch for future announcements. The Ladies' Aid Class is actively engaged in Red Cross work.—A.H.T., July 19.

DUNOLLY—Meetings are fair at Dunolly. The Sunday School of 18 children, on July 19th, were baptised a young lady who confessed Christ during Bro. Hagger's visit here. One confession last night, Bro. Coventry preaching.

KYNETON—One of the best students held here in connection with the young people took place last Thursday evening. Some of our sisters for some weeks past have been busy sewing in connection with the Red Cross League of this town. Our Foreign Mission offering to date has reached £5/14/6; we hope for more. We had a much better attended meeting again to-night. The writer spoke on "Heaven." Miss Shipway rendered a solo. At the close of the meeting Bro. Harman

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Sisters' Department.

WEST AUSTRALIA.

"I can do all things through Christ who strengtheneth me."

The usual monthly meeting of the Sisters' Executive was held in the Lake-st. chapel on July 6. The President, Mrs. Scambler, was in the chair. The devotional was conducted by Mrs. Banks, who took for her lesson Psalm 124. The roll was responded to by our visitors. Letters were read from Miss Tilley, and Bro. Egan, thanking the sisters for the gift of 21/- to West Subiaco building fund. The President welcomed Mrs. Black, a visitor from the Victoria Park Orphanage; Mrs. Richardson (one of our earlier Conference workers), who had been laid aside through illness; and Mrs. Payne, who had returned from her holiday to the Eastern States. Mrs. Payne, in responding, spoke of her visits to the Sisters' meetings in Sydney, bringing with her greetings from Bro. and Sister Hingworth and Sisters Heblum and Cooper.

The secretary mentioned that a letter of sympathy had been sent to Bro. and Sister Heblum, and one of congratulation to Bro. and Sister Hingworth.

Mrs. Cramwell asked to be relieved from the Foreign Missionary Committee. Mrs. Williams was appointed in her place.

The Treasurer (Mrs. Wilson) showed that during the month 26/9/11 had been collected for Home Missions, and 41/18/- for Foreign Missions. Mrs. Campbell reported 12/- from Collie for the native home fund.

Prayer.—We were pleased to receive a letter from Mrs. Stirling, of Northam, containing a report of the sisters' prayer meetings which are held every Lord's day, evening prior to the gospel service. Mrs. Martin is the leader, and the average attendance is nine. They believe that the large harvest of souls for the church is a visible answer to their united prayers. The Committee paid a visit to Claremont, and in response to the invitation quite a large number of sisters from the various churches attended. Mrs. Scambler presided, and gave a most encouraging and instructive address. A paper was read by Mrs. Burchell on "Prayer," with special reference to praise as the highest form of worship. We are still glad to hear that at Lake-st., Magellan, and Subiaco, the sisters hold a prayer meeting in conjunction with their Dorcas societies.—Mrs. Robinson, sec. Sup. Hospital.—We received 6/- also given for hospital work. The Lake-st. church treasurer sent us a cheque for 42/7/- collected on Mothers' Day for the mothers in the Home of Peace. We wrote to the matron, asking her to advise us in spending the money. She suggested we buy a ham, some warm stockings, handkerchiefs, and fruit. The following Wednesday we visited the home, taking our purchases with us, and had a very enjoyable time. We received one dozen Testaments, leaflets, and cards from the Executive, which will be of great benefit spiritually to our sick leaders and sisters. Sisters—Morris and Williams to West Subiaco; Home, 8 visits, fruit, flowers, and home comforts; to Old Folks' Home, 4 visits, 120 magazines distributed. Sisters Little and Preston, to the Children's Hospital, 11 visits, 136 books and cards given away, chocolates and sweets. Sisters Cramwell, Dunstan, and Reber, to Perth Public, 16 visits, 299 books and tracts given away; also home comforts.—Mrs. McGivray, Sup.

Dorcas.—We were pleased to hear from Mrs. Akorn of a Dorcas class being held at Brookton.—Mrs. Preston, Sup.

Decided that a donation of 10/6 be made to the Wilson Scambler Equipment Fund.—A. C. Elliott, Secretary.

NEW SOUTH WALES.

The sisters held their usual monthly meeting at the City Temple on July 2. 23 sisters were present and one visitor. Devotional was taken by Sister Collins, several sisters leading in prayer. Reports were expressed at the absence of Sister E. Martin, through sickness. Sister Hingworth was asked to read the minutes and to record name of

present meeting. Minutes read and confirmed on the motion of two sisters. Roll call.—Apology from Sister Logan. Miss G. Cheate introduced to the meeting also a visitor, Mrs. Warkentin from St. George's, Sydney. The synodical roll of the meeting was expressed for the family of Dr. James Kingsberg, and prayer offered for the bereaved ones. Similarly reference was made to the favors received from Sister Kingsbury in former days. Executive report from Sisters Fox, Russell, and Ashwood. The officers of both Home and Foreign Mission Committees agreed to fund the collecting of weekly sums over to the sisters. It was desired that a superintendent be appointed, with collectors, and all sums pass through the church treasurer, and on to the Sisters' Conference Treasurer. To this end a meeting of church officers and Missionary Committees and Ladies would be held on July 10 at the City Temple. Mrs. Ashwood and Mrs. Russell to arrange the Foreign Mission Committee. To begin to arrive on Friday, July 23. Mrs. Hinell suggested a drawing-room meeting to be held on Friday afternoon, 23rd inst., at Emmore, at 3 p.m. Mrs. Ashwood recorded the motion Basket social at the close. Prayer meeting.—Mrs. Corlett announced a meeting at Belmore on Tuesday, July 6. Newington.—Mrs. Potter announced July 13. Newington.—Dorcas.—Mrs. Turner. Sister Hayter's name was added to the committee for Emmore to collect for Newington. This closed the business session, and a hymn being sung. Mrs. MacLellan closed with prayer.—M. A. Morris.

Queensland Home Missions.

Our State evangelist, W. J. Way, is toiling hard to build up the churches and extend the kingdom of our Lord. Our brother has been engaged in special efforts at Rossville, Gympie, and Elliott, where a spiritual impact has been imparted.

Financial.—The treasurer's statement revealed a balance in hand of 49/17/0 on July 10.

An her preacher has come north in the person of A. V. Hooper, of Sydney, who is located with the church at Maryborough.

Our Bible Schools are busy preparing for the annual examinations to be held in September. The intermediate, senior adult and teacher divisions are studying "First Principles."

Quite recently the writer had the privilege of uniting in marriage W. Rehery, of Roma, with Sister Miss E. L. Carroll, of Brunswick, Victoria. May the blessing of the Lord rest upon their united efforts in the cause of righteousness.

The temperance question is becoming a very live one in Queensland. Our churches were the first to petition the Government to make a raid on the liquor trade. The Salvation Army followed. The Queensland Alliance is being awakened gradually from its long sleep, but unfortunately its energies are being used to hinder the six o'clock closing league. We are preparing for the 6 p.m. closing, and hoping that it will be the battle ground on which the forces of righteousness and long will meet.—W. H. Nieldingale, Secretary, Q.H.M. Committee.

Obituary.

CURTIS.—We regret to record the passing away of another old member of the church at the North Melbourne. Sister Curtis, who came to us from the church at Lyon-st., has for many years been a faithful member of Chetwynd-st., dating back before the time of Bro. Moyses's ministry, by whom she was married. For a long time our departed sister has had very poor health, and was a great sufferer, yet hers was an indomitable spirit. She was present at the service on the Sunday evening previous to her death. Sister Curtis was noted for her large heartedness, and a result of which was her gifts to the church; also for her strong confidence in God in spite of adverse circumstances. The end came quite unexpectedly. At the end she gave sure indication of the presence and sustaining power of Jesus. Eventually the severe struggle of the flesh ceased, and calmly and peacefully our sister fell asleep in Jesus. We

laid her earthly remains to rest in the Melbourne Cemetery on June 28, the writer officiating at the grave side. Our deepest sympathies are tendered to the bereaved husband, sons and daughters left behind, and our prayer is that they may meet again their loved one gone before.—D.M. Gray.

HARVEY.—After a lingering illness lasting over a year, our Sister Mrs. Harvey has been called up higher. She was baptised by Bro. Harvard about eight years ago, and has led a quiet, unassuming, Christian life ever since. She was a member of the congregation at the meetings of the church until her illness made this impossible. Through her period of suffering she has shown faith and patience that have been an example to all. She has left a husband and five sorrowing daughters to mourn her loss. On June 28 we laid the body to rest in the New Cemetery, Ballarat, "until the day break and the shadows flee."—H. P. Long, July 12.

GRANT.—Mrs. Elizabeth Grant, who passed away in the Homeopathic Hospital, was a beautiful example of a lowly, cheerful Christian woman. For years she had been a widowed dependent carelessly upon the old age pension, yet although bereft and feeble she came regularly and contributed in every possible way to her church home in Lygon-st. When her body had been laid to rest by the writer, a Home Mission collection was found in her room containing papers to the extent of one shilling and sixpence. If the more fortunate in strength and wealth were as earnest as she, surely would soon possess the kingdoms of this world.—S. G. Griffith.

WILLIAMSON.—After an illness extending over several months, Mrs. Williamson, of the North Fitzroy church, entered into rest on the 6th July. Her illness was of an exceptionally painful character, necessitating a very difficult operation. At this time a temporary relief, our sister bore the anguish and inconvenience that resulted in a very patient manner. She was nursed and cared for in a splendid manner by her daughters, several of the church ladies and neighbors assisting in the night watching. Throughout all her illness and in the last few hours of her life, her faith in the Lord Jesus was absolute, and that it was none the less a temporary relief, she had committed the charge of her soul in the days of her youth. She leaves behind two daughters and a son.—J. J.

The Ballarat Mission.

The success of the Ballarat mission was not due to any one person or circumstance. For weeks before every gospel service. This speaks for itself. It was a sign of readiness. As singing evangelists, Bro. Clay played a part which cannot be valued too highly. His work was excellent. The work was made spiritual rather than mechanical, although practical methods were not avoided. Much emphasis was placed on prayer. Members were urged to do personal work. Bro. W. H. Gray, great Adult Bible Class, supplied a field of opportunity. The works and example of some of the members of peculiar prominence formed a powerful influence. So, although some thought failure was sure because of the hard times, this varied planting and watering was followed by God's promised increase. After the first four services every night yielded results. The church was made glad with the joy of harvest; and all who worked in the mission, and one engaged in seeing their efforts so much owned of God.

The number of additions does not tell all the tale. For various reasons the Ballarat church has been misunderstood in the city. A question box helped to dispel some of these unfortunate ideas, and the almost hostile attitude they sometimes led to. The fact that after fifty years' life we have but one more in the congregation is a fact so large is sad. A meeting house in East Ballarat, in the heart of a populous centre, remains silent and deserted. By this time we should be a people of commanding influence in the Golden City. The mission has helped, perhaps, to bring this home to the Ballarat church. The brethren are anxious and united. They are anxious to do a greater

work for God. They have seen, in spite of their fine record, too little progress. They have been held back from walking and certain victories. And they know the reasons. But, our plea, so true, so necessary, so glorious, is not likely to be hindered henceforth in Ballarat by the unequalled. We believe God's will was done in the Ballarat mission. With a beautiful sympathy and a splendid recognition of their responsibility, the church members have accepted the charge God has laid upon them in the coming to them of so many tales in Christ. All these considerations, together with the careful and faithful leadership of the Rev. their minister, justify a hopeful outlook. Ballarat's best is yet to be.—A. G. Sammler.

[The above reached us too late for insertion in the report of Ballarat mission and jubilee.—Ed.]

Victorian Home Mission Notes.

Thos. Hagger, Secretary.

Additions.—We are glad to report that June was a good month for additions, no less than 36 being reported. These were as follows: Kaniva, 2; Warragul, 2; South Melbourne, 4; Swan Hill, 3; Lake Boga, 1; Horsham, 1; Bel Air, 1; Dumbilly, 1; Northcote, 1; Warrnambool, 6; Maryborough, 1; Colby, 1; Boro, 1; Stawell, 1; Emerald, 1; Brunswick, 6.

Finance.—The financial report for June is not quite so bright. The receipts amounted to £20 10/11, but this was £20/10 less than in June of last year, while our expenses are greater. The expenditure reached £25/16/4, or £28/10/11 more than in June of last year. Our debt balance now stands at £22/4/11. Will brethren throughout the State make an effort for this fund, so that the work in every field may be kept going?

Other Information.—Subsidies to Castlemaine and Brunswick have ceased, in the latter case due to the fact that Mrs. Clifton, Mrs. by doctor's order, relinquished full-time work, but he will continue to help the church each week-end.

Arrangements are being made now that there are two evangelists in the district to start services at several other places in the Swan Hill circuit.

A lot has been donated by Mrs. G. Goulde for a church house in Ulmarra, (Good).

Bible School work is advancing in St. Arnaud; Bro. and Sister Johnston are devoting much time to this good work.

Prospects in Horsham were never so bright as now.

W. L. James has finished his work at Warrnambool; the Committee negotiating with a brother for that important field.

Correspondence.

To the Editor of the "Australian Christian."

Sir,—Amongst your "Editorial Notes" in last issue, under heading "A Reference," you make reference to the question of "Scripture Instruction in State Schools," and apparently while dealing with the same matter you refer to it as "Scripture reading." Will you kindly state if you consider this to be the same thing, as to my mind there is a vast difference, so much so that while

I am strongly in favor of "Scripture reading" in State Schools, I am opposed to "Scripture Instruction" as part of the school lessons if it is delivered by teachers of all classes of men. Thanking you in anticipation,

Yours fraternally,
"Thomas."

Boroit, July 11, 1915.

J. C. Symes, of Woorah, W.A., writes: "As the subject of evangelists is under consideration in your excellent paper, I have a suggestion to make. Let us make their lives as sunny as we can. They have many disencouragements. Suppose each member, especially converts, were to remember their birthdays, or a working lee arranged to put the garden in order by the young people; those who have gardens to present them with bouquets of flowers, and all express thankfulness for blessing received. I make a rule of expressing pleasure with my family's actions when they please me, and while I have them, as eulogiums of the dead are too late. By doing this at least two persons are made happy—no mean achievement in this world of sin and sorrow." We agree with our brother that we should show consideration for our faithful preachers. They deserve our support and encouragement, for their task is great. We are glad to insert this letter of appreciation.

Farewell to Miss Tonkin.

Miss Rosa L. Tonkin, our missionary from China, passed through Melbourne en route to Shanghai during the early part of this week. On Sunday afternoon our sister addressed a fine gathering in North Fitzroy Bible School. On Monday evening the Foreign Mission Committee met with Miss Tonkin in Swanston-st. lecture hall at a tea provided by Mr. and Mrs. R. Lyall. A few words of farewell were spoken at the tea table by representatives of various Conference committees, Miss Tonkin suitably responding. A representative public gathering was held at 8 o'clock on the same evening in Swanston-st. chapel. Bro. R. Lyall occupied the chair. Bro. Isaac (President of Victorian Conference), Mrs. Chusan (President of Sister's Conference), and Bro. Ludbrook (Foreign Mission Committee) spoke words of appreciation of Miss Tonkin's work in China, and of kindly farewells to our sister. In a most interesting address Miss Tonkin told of the progress of missionary work in the Chinese Empire, and spoke hopefully of its future. On Wednesday evening a missionary meeting was held in South Yarra chapel. Miss Tonkin, together with her two sisters, who accompanied her to Sydney, was the guest of Mr. and Mrs. Paing during her stay in Melbourne.

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From the Field—Continued.

Bro. Gibbs spoke a few words of farewell to Bro. Heer, who leaves on Tuesday for camp. The writer supplemented the remarks, and on behalf of the church presented to Bro. Heer a wrist-watch. Bro. Heer suitably responded. Bro. Heer will be greatly missed; he was our prayer meeting convenor, president of the Bible Class, and most regular in attendance.—J. C. Shipway.

MALVERN.—The church is making good progress. All auxiliary services are well attended. The gospel being powerfully told by Bro. McCallum. The annual meeting was held last Thursday; good attendance and splendid spirit. Very little change in personnel of board of officers. Bro. Murray appointed deacon in lieu of Bro. Milne, who has gone to the country. J. Holloway, of Balachava road, Caulfield, was elected secretary, to allow Bro. Richards to devote more time to Lord's day School work. Bro. Richards is now assistant secretary. Our late secretary came in for much well deserved praise for his untiring labors. Correspondents please make a note of new secretary's address.—J.H., July 18.

MENLY.—At the Endeavor meeting on Wednesday Bro. Lane was with us. This morning we had a good attendance. Bro. Winch presided, and R. Campbell Edwards gave us an interesting address. This evening Bro. Henderson addressed a good meeting on "The Relation of Dissatisfaction to human progress."—J.A.C., July 18.

GEI LONG.—Three who confessed Christ were baptized last of the midweek prayer meeting on Thursday. The Ladies' Aid held a rummage sale on Friday, July 16th; it proved a success. Lord's day, fair attendance at breaking of bread, when Bro. Chandler exhorted; two received the right hand of fellowship. A large gathering at the prayer meeting at night. Bro. Chandler preached at second service, after which two young men and one young woman made the good confession. Bro. G. Kennedy and G. Holroyd have labored for the front, and gone into camp on Tuesday.—W.H.L., July 18.

WARRNAMBOOL.—Splendid meetings to-day. Bro. Hagger was with us, and before morning service conducted a baptismal service. In the afternoon took charge of the Bible Class. During the closing exercises he spoke to the scholars concerning the teacher who had passed away during the week, and very feelingly "Safe in the arms of Jesus" was sung. At night the building, which was appropriately draped, was well filled, when Bro. Hagger preached on "Three Aspects of Salvation." He made special reference to the death of Sister Pollic Thomson, of her many virtues, quietude, and of the faithfulness with which she carried through every duty she undertook during her thirty years of discipleship.—E.M., July 18.

New Zealand.

AUCKLAND (Dominion-road).—On June 15 a cordial welcome was extended by the members to Bro. and Sister McCallum at a social meeting in the chapel. Items of greeting were rendered by the Misses Evans, and the ball of the "Woodchuck" was thrown on behalf of the Mission Society. Mrs. C. Fleming McDonald on behalf of the C.W.B.M. auxiliary, while several musical and dramatic items were rendered, and Bro. Bryden and Noble extended words of welcome. The Sunday School and Mission Circle each presented Mrs. McCallum with a bouquet of flowers. Bro. McDonald then took the floor, and in doing so expressed the hope that the keen interest manifested at the work by the brethren would not abate, but rather increase. We are looking forward with confidence to progress in every department of the work here.—J.W., June 25.

PET ONE.—Last Lord's day being Temperance Sunday, the Bible School held a rally. A. E. Wright, late superintendent, addressed the children on the evils of alcohol, dealing with it from a scientific point of view, and illustrating by experiments. Fourteen scholars signed the pledge.—July 3.

NELSON.—The mid-week prayer meeting was well attended, Bro. Dickson continuing his very helpful Bible discourses. Lord's day, July 4, the morning service was particularly well attended. Bro. Dickson addressed the meeting. At the evening service our chapel was full, when Bro. Dickson delivered a stirring appeal, his text being "He saved others, himself he cannot save." The Bible School continues to grow in numbers and usefulness.—H.B.L.

CHRISTCHURCH.—Bro. Gebbie spoke last Sunday morning upon "Armed, but Turning Back," emphasizing the using of all gifts, however small. In the evening he preached on the "Last of the seven hundred of the world," "That the church does not exist to serve." Bro. McLeod was the speaker at the prayer service on Wednesday. At the C.W.B.M. meeting on Thursday the report of the Conference was presented by Mrs. Crowe, who was delegate from Christchurch.—P.S.N., July 3.

INVERCARGILL.—Pending the securing of a suitable preacher, the work is being carried on by different brethren in turn, the principal speakers being Bro. Sim, Fern, and J. G. Bewley. He is conducting a fine mid-week prayer meeting every Thursday evening. The Sisters' Sewing Guild are working hard for their forthcoming sale of work in aid of our new building scheme. Several of our young men have answered the call of Empire in the great European struggle, and Bro. Arthur Rea, formerly the agent for the "Christian," here, was wounded at the Landing at Gallipoli, and is now a patient in an English hospital. We pray that he may speedily be restored to his former health.—P., July 12.

TIMARU.—We have had to say good-bye to our Bro. and Sister Coulter. Before they left us to reside in the Nelson district we held a social evening at Bro. and Sister McGillivray's home to bid them farewell. After a pleasant evening spent in games, songs, and recitations, Bro. McAnerny expressed our regret at losing them. Bro. Coulter, who was always a willing helper in the work since its beginning in Timaru, will be missed very much. Sunday, June 20, we were pleased to have Bro. Innes with us, and he gave us a very helpful talk in the morning on "Faith" and also an inspiring address at the evening service. The following Sunday we had the pleasure of a visit from Bro. Olsen, who gave us an encouraging address morning and evening. We are very grateful to these Ashburton brethren in coming down to help us at this time when so many of our members are leaving us, and Bro. Clarke being indisposed through a bad attack of bronchitis. It is good to know that he is on the way to recovery, and we trust he will be able to take up his work again. Our attendance at the Sunday School is also suffering through colds, etc., among the children.—W.C.T., July 1.

NORTHERN UNION.—A young men's meeting was held in the Dome Valley chapel on July 5th. Bro. Alan Petherick presided; Bro. Norman Phillips read the lesson; Bro. R. Grimmer and Sister Smith engaged in prayer. Several young men sang a chorus. Bro. E. Smith gave a beautiful vision talk, and Sister Jessie Smith acted as organist. W. G. Dean delivered an address on "Young men looking for wives" (1 Samuel 9). There was an attentive audience, and the young brethren emboldened themselves well. The quarterly meeting of the District Executive was held in the Well-ford chapel on June 26. Reports were received from the evangelist, secretary, and treasurer. The former reported riding over five hundred miles since last report in visiting and preaching. The treasurer reported that they had some in freely from the churches, the funds being healthy. It had been paid to a sick sister from the benevolent fund.—W. G. Oram.

PALMERSTON NORTH.—The work is very much hampered by the want of an evangelist. Bro. Healey is doing good work by preaching every Sunday evening and exhorting in the morning part of the time. Bro. Cairns, senior, and Bro. C. Scoblen have also helped. The most flourishing part of the work is the Home Missions. Splendid attendances are recorded, and lately a social was

held. The sisters meet fortnightly to sew for the sale of work in September.—M.S., July 7.

West Australia.

FREMANTLE.—On Lord's day morning Jay Anderson presided over the meeting, and A. W. Connor gave a splendid address on "The Temptation of Jesus." We had a good meeting in the evening. The choir did good service in the rendering of an anthem. At the Senior C.E. meeting on Monday evening Bro. Teese and Stidson read two good papers on the subject "Mother." Bro. Clarence Tilly and Harry Wardle have enlisted for the front. Several of our young men have gone from us to fight for King and Country. We are glad to have Sister Mrs. Ferguson back with us again. Our Foreign Mission offering amounted to £18. We have been pleased to notice some of the Fremantle Chinese have been attending our Lord's day evening services. Arrangements are almost complete for starting a Chinese mission school in Fremantle. Eight teachers have already been secured.—E. G. Warren, July 13.

Here and There

S.A. Self Denial Week: July 25 to August 1.

Three confessions at Collingwood, Vic., on Sunday evening, C. Young preaching.

The address of W. L. Jones, preacher of Balmain-st. church, is 17 Swan-st., South Richmond, Vic.

Byre Peninsula, S.A., will need an evangelist soon, as Bro. A. J. Fischer leaves there in September.

Among visitors to the S.A. Conference on September 9 to 15 will be E. G. Warren, President of the West Australian Alliance.

Included in the Foreign Mission offering from Grottes, S.A., was the sum of £6 contributed by the Chinese brethren, six in number.

A. Cameron, now at Naracoote, has accepted an engagement with the church at Goolwa, and a preacher will be required for Naracoote.

The Victorian Home Missionary Secretary addressed nine congregations at Warrnambool last Sunday, when one man made the good confession and was baptized.

Late entries for the Victorian Bible School Examination, accompanied by a fine of sixpence for each competitor, will be received up to Wednesday next, July 28.

Arthur Rea, who was wounded at the Landing at Gallipoli, was formerly agent for the "Christian" at Invercargill, and left New Zealand with the first Expeditionary Force.

We are glad to notice that the great work at Geelong continues. On Sunday week, Bro. Chandler had the pleasure of taking the confession of four men, three of them soldiers.

Some excellent reports from S.A. fields, including Clayton, 4 baptisms; Wallara, 4 baptisms; Naracoote, 11 confessions at Bro. W. J. Taylor's mission. Large audiences at Moonta.

W. J. Taylor leaves Semaphore shortly, August 8 being probably his last Sunday there. He goes to Lismore after a fruitful service of over five years. Arrangements are being made for a successor.

The Home Missionary Committee of the Victorian Women's Conference will hold a meeting in the chapel, Davies-st., Moreland, on Wednesday, July 28, at 3 p.m. S. G. Griffith and Thos. Hagger will be the speakers.

We regret that S. Stevens has been recalled to Adelaide owing to the illness of his father. Bro. Stevens hopes to take up the work in Moonta about August 8. Bro. Taylor is expected to reach Lismore about August 25.

The address of F. Hollans is Everard Central, S.A.

Good meetings reported at Berri. Valuable organ presented to the church by Bro. Christian of Renmark, who has left for Mildura. Berri brethren have increased their subsidy 10% per week, which will be added to Bro. Raymond's salary.

S.A. sisters are asked to notice that all monies collected for Home and Foreign Missions must be sent in for Conference not later than the Executive meeting, August 5th. (Home Mission to Mrs. E. A. Hedges, Cunningham, Mille End; Foreign Missions, Mrs. E. J. Paterson, Perpetua, Kilkenny.)

"I have just received the report from Gileandra," writes F. T. Saunders of the Foreign Mission annual offering. "It is interesting. Membership, 14. Last year £12/0/6, this year £15/0/6. This church is composed largely of ex-Victorians, far from another church of similar faith, the only church we have west of Sydney, about 300 miles out. They challenge comparison."

New Zealand readers are asked to note the following:—"Don't fail to keep Bro. Grinstead, of the City of Petone, Wellington, informed of the names and addresses of any of the boys that leave your church for the camp at Trentham. Trentham is in the Hutt Valley, and Bro. Grinstead is therefore in close proximity. Chaplain T. R. Williams is the resident chaplain for the Baptists and ourselves, but it is very important that we have a full list of our men. Send the fullest particulars."

In a private note H. B. Robbins writes:—"We seem to be on the threshold of a revival here in Stawell. We have had decisions each Sunday for five weeks, and at one Thursday evening service also during this period, all adults. The meetings for the preaching of the gospel are splendidly attended. Better still, the members are realising their responsibility regarding the Lord's table, and their privilege of prayer."

Victorian Bible School workers are reminded at the Monthly Conference to be here next Monday evening, in Swanston-st. lecture hall. "Graded School and Graded Lessons" is the subject for discussion, and will be introduced by Mr. J. Sharp, of Brighton. It is expected that graded lessons will be introduced into many of our schools shortly, and the consideration of this subject should prove highly interesting.

A preachers' library has been formed in New South Wales for the benefit of evangelists and speaking brethren. T. F. Rife and Dr. Bardsley have made this possible by handsome donations. A fine lot of books have been purchased. These will be kept in a special room kindly provided by the officers of the City Temple. Further donations for this excellent object will be gratefully received by Chas. C. S. Rush, Librarian and secretary, 77 Warren road, Marrickville.

South Australia Day. Self-denial week in South Australian churches commences on the 25th, and the results will be placed in the offerings on August 1. "Australia Day" comes on the 30th inst., but South Australia Day for Home Missions is August 1. This is a special occasion, and it is hoped that all who possibly can will assist that the New Commonwealth year may start with a clean balance sheet. We want of some boys who propose to deny themselves of soap and hand-pulpit, and at least one man who will deny himself of tobacco for the whole week. We hope the effort will be hearty. Make it unanimous.

In the printed instructions issued to recruits and applicants for active service we note the following interesting paragraph:—"To. When a man finds himself unable to slave to drink that he cannot resist the temptation to drink, he should not attempt to offer his services unless he can thoroughly make up his mind to take the pledge. This has saved many men from ruin, but they should bear in mind that, after a lapse of time, thinking himself cured, he might relapse or break his pledge, and allow one drop of liquor to pass his lips, the chances are a hundred to one that his old vice will return stronger than ever, and ruin will be the result."

H. M. Lacy, of Ballan, is now secretary of the church at Gordon, Vic.

The Church of Christ, St. Lesmar's-road, Ascot Vale, is in close proximity to "The Agricultural Show Ground." A cordial invitation is extended to country members and others to attend the Lord's day and mid-week meetings during their stay in camp.

At the fortnightly Preachers' Fraternal in Adelaide last Monday D. A. Ewers introduced the subject of the best policy to be adopted in the opening of new centres. His strenuous urged the importance of training church members in such a way that they would set up the Lord's table even where only two or three could meet in isolated districts. Also the importance of city churches establishing branch causes in promising adjacent localities. The paper was well received, and heartily discussed with reference to various local conditions.

The Secretary of the New South Wales Foreign Missions Committee writes as follows:—"I have just received a letter from a brother who is going to the front, who writes from Liverpool Camp to say that he has arranged for 10% of his salary to be sent to me each month for Foreign Missions. I feel that his action in this respect is decidedly encouraging, and merits some special reference. It may help some other of those desiring to remember their obligations to the churches, some of which are suffering from the withdrawal of so many of the young men."

A sign of growing interest in the "Christian" is the increasing number of church reports received. We are glad to have regular reports of news. Such are eagerly read. The growing numbers, however, demand that brevity be regarded by our reporters. We wish news compressed into the smallest space. One correspondent complains of the cutting down of a report, "especially if it is a bit long-winded." So might a hundred others write. Abbreviation is necessary, and we would prefer that our correspondents do it for themselves. Often we are forced to decide between cutting down reports or holding them over. We generally choose the former course. We try to treat all alike.

D. A. Ewers recently paid a visit to Lumeroo and North Parilla. At the latter place the fort is held by Bro. May and Arnold, who with his wives meet monthly in the house of the latter on the occasion of the visit of Bro. Train from Murray Bridge. On the 14th there were six other adults present besides a number of children. In the afternoon the preacher was driven by Bro. May thirteen miles to Lumeroo, where also the brethren meet monthly. There are only two or three families regularly meeting. Nearly sixty assembled in the Institute Hall, which is about the usual congregation. The harvest prospects are good. Bro. Train has a fine grip of the people, and it later on a man can be stationed there and a mission held there should be a firm cause established. Bro. Mayors may be entertained by Bro. and Sister F. Viskin, who are most consistent and highly esteemed Christians.

The Adelaide "Advertiser" in a recent issue had the following paragraph regarding two of the members of Prospect church:—"Mr. and Mrs. Robert George Stewart of Ovingham, celebrated the fiftieth anniversary of their wedding on July 11. Mr. Stewart was born at North Adelaide on July 18, 1840. He was one of the first to drive bullocks in Bullock's strip at Geelong Place, and took in the north in 1850 on the Wimmera Station. He was one of the first to view Lake Hope while out searching for lost horses, and was for three days and two nights without water. He remembers Godley sending to Adelaide for a boat to navigate Lake Torrens, but when it arrived the lake was quite dry. Mrs. Stewart was the first to buy a girl, and her brother the first baby to be registered in South Australia. She was the daughter of the late Mr. Donald Leslie, and was born at McLaren Vale in 1842. There are five sons, four daughters, and 30 grand-children. The fifth son (Driver C. Stewart) has gone to the front with the motor transport. Still younger than Major G. R. Stewart, of Bendigo, is the youngest son."

Sir Victor Horsley, a valued new member of the Speakers' League, expressed his view that the brother who offers the prayer tries to pray for too many things and people; he thinks he ought to pray for, and so the prayer becomes formal and lacks the spontaneity and feeling that are so essential in that prayer. The suggestion may be based on "Real prayer," travelling from Dan to Beer-sheba, with excursions into Meah and Amnon, often makes and people in the prayer squirm. The Free Churches which reject liturgical prayer as cramping the freedom of the devout soul in its petitions on behalf of the congregation should not be enslaved in the bondage of the "long prayer" which, like a drag-net, is designed to catch every sort of fish.—"Christian World."

Roll of Honor.

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

KILLED.

- A. J. B. Harris, Swanston-st., Victoria.
Arthur Ren, Invercargill, N.Z.
H. Keam, Wallaroo, S.A.
G. L. Maloney, Kadagsville, W.A.

MISSING.

- Leon S. R. Jordan, Lismore, N.S.W.

COMING EVENTS.

AUGUST 1, 2, 4.—South Yarra Church and Bible School quarterly. August 1, 3 pm, T. R. Morris; evening, 7.30. H. H. Hudge. Monday, 7.45 pm, Public Demonstration. Good varied programme prepared. Speaker, H. E. Knott, M.A.; presentation of prizes, etc. Chairman, S. H. Hudge. Free. Wednesday, 7.45. Telescope Concert; free programme admission, 6d.

IN MEMORIAM.

MAIN.—In fond and loving memory of our dear mother, who departed this life on July 25, 1915, at Drummond.

Safely, safely, gathered in,
Free from sorrow, free from sin,
Passed beyond all grief and pain,
Dearer for thee, is truer gain;
For our loss we must not weep,
Nor our loved one long to keep
From the home of rest and peace,
Where all sin and sorrow cease.

—Inserted by her loving sons and daughters.

MARRIAGE.

LYALL—MILLIS.—On the 28th April, 1915, at the Seatonville, Church of Christ, by Mr. F. W. Baker, assisted by Mr. J. J. Franklyn, Harry Lawson, only son of Mr. and Mrs. Robert Lyall, Lyall Seatonville, The Avenue, Royal Park, to Ida May, second youngest daughter of Mr. and Mrs. Alfred Mills, "Holsham," St. Kilda-st., Middle Brighton.

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- Have Faith in God. Mark 11: 22-26.
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- Faith tested. Matt. 15: 21-28.
- Faith victorious. Mark 9: 23, 24; 1 John 5: 4, 5.
- Faith evidenced. James 2: 14-26.

The Cooling Shadow.

"He shall hide under the shadow of the Almighty."—Psalm 91: 1.

That is the all-sufficient safeguard against the perils of feverishness. In "the shadow of the Almighty" we are sheltered from all destructive heat—the heat of burning fear, the heat of temper, the heat of fretfulness, and every other form of unholiness which so often destroys the delicate treasures of the soul. The shadow of the Almighty will keep us cool and collected, and all our powers will do their work in quietness. Every day we encounter friction in some mode or another, and friction always tends to engender a dangerous heat. Sometimes the friction is occasioned by the encounter of unwelcome circumstances, perhaps a rough piece of duty, or perhaps the unwise obstinacy of a friend or fellow-worker, or again it may be the merest trifle, like a grain of dust irritating the eye. The friction may come in a thousand ways, and the spiritual peril is in the heat which accompanies it.

Now in all these inflammatory perils our safety is to turn into "the shadow of the Almighty." And we must do it consistently. It is not a long and tedious journey. It is even a shorter step than passing from the hot streets of Ludgate Hill into the deep and restful shadows of St. Paul's. Nay, just a prayer and our soul is in the shade! The Holy Lord breathes "through the pulses of desire his coolness and his balm." In that gracious coolness we can rest and collect ourselves when the hot breezes are "blowing" over our lives. The shadow of the Almighty is precious for all who are in peril of "the destruction that wasteth at noonday." Let such pilgrims turn to that secret place, and they will find the blessed Lord within the shadow, and he will be lost into the weary soul, imparting his own quietness and peace.—H. Jowett.



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