



The Australian

# CHRISTIAN



Vol. XVIII, No. 30.

Thursday, July 29, 1915.

## The Bible's Witness to Christ.

In our former article we disclaimed the use or need of pre-suppositions. In our examination of the value of the Bible's witness to Jesus Christ, we begin with the undoubted fact that the Gospels exist. They may be true, or untrue. The writers may be inspired, or uninspired, but at any rate the records are here, in our possession. These Gospels tell a story: they describe a character, and they contain a teaching. Our Christian conviction is that the teaching and character thus recorded and delineated are a sufficient testimony to the truthfulness of the story and a sufficient witness to the Divinity of him whose history is professedly told.

### 1. The teaching.

The teaching, at which we may first glance, is at once a *claim* and a *challenge*.

(1) It is a *CLAIM* ostensibly on the part of Jesus. Each portion of the claim might be said to have within itself the evidence of its truth. We notice:

(a) *The Claim to Sinlessness.* That is familiar to us all. Jesus confessed to no sin, but dared any to convict him of fault. To this day he has not been so convicted. Now put this claim side by side with the admission which even unbelievers make that Jesus was at least the best man who ever lived, and also with a principle which we agree to be universally true; and see the striking result. With justice we say that those of noblest character are both most conscious of their failings and most ready to confess their shortcomings. The principle is well expressed in a couplet we often sing:

"And they who fair would serve thee best  
Are conscious most of sin within."

*Why does the test not apply to Jesus?* If he were but the best of men, and yet something short of perfect, he should be most conscious of his imperfection! Instead of this, he is used a claim which yet awaits refutation.

(b) There is a *Claim to Deity*. He was equal with the Father; he was the only begotten Son. The "best of men" cannot be but man, and make a claim like this. We are not wont to call false claimants "good."

(c) We see, too, a *Claim to the Admiration and Allegiance of Men*. Nobody but

Jesus dares to say, "Who so loveth father or mother more than me is not worthy of me.... and I will give you rest." No other man spoke of a kindness shown to him and said that in all parts of the globe in years to come that kindness would be proclaimed. This claim is its own witness. As soon as we ask, Why does the conscience of man stand such claims? we see that this is so. They would assuredly be tolerated in the case of no other. Let the leading citizen of Australia acknowledge a kind act done to him in the words: "In fifty years your kindness to me will be frequently spoken of throughout Australia." A smile of pity or of derision would be all the response you would make. Jesus said—or, if you will (for it matters not now) the writer of the second Gospel (14:9) said—that in all the world the gospel would go and with it the story of Mary's gift. *That* does not cause any of us to smile; nay, rather we witness the truthfulness of the claim as we see the prophecy being fulfilled to-day, for after nineteen centuries, in a land thousands of miles from Bethany, we repeat the story as Jesus is said to have declared we would!

(2) We said that *THE TEACHING IS A CHALLENGE* as well as a claim. Even before those who are not Christians, it is quite safe to refer to the unparalleled majesty and beauty of the teaching ascribed to Jesus. As evidence, should such be demanded, we should put in, say, the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, and some of the discourses of the fourth Gospel. Where shall we find the rival of such teaching? We shall seek for it in vain. Whenever one is found to suggest that it needed none but human imagination or thought to invent Christianity, we simply ask for the highest work of genius to be placed alongside of the gospel story. Let no shallow thinker suppose that he can turn aside the argument by the remark that it might not have been Jesus who uttered the teaching. *It was* one such as Jesus. "Did Homer write the Iliad?" "Oh, no; it was another man of the same name!" Have we really advanced thus?

The gospel teaching exists, as it indisput-

ably has existed for more than eighteen centuries. How is it that it still holds the supreme place? It is not merely that the first century teaching was a marvellous advance on all uttered before our Christian era began; the wonder is that still it has no parallel. In this enlightened age, when we find fault with a professor of Christianity, we do not say that he is foolish enough to believe in the discarded ethical teaching of the Sermon on the Mount; in-teal, we almost invariably make that teaching the standard, and content our-selves with declaring that he has not lived up to it. Is not this strange?

The sceptic cannot shirk the task of explanation. We explain the unique teaching as the product of a unique, a supernatural Teacher. The unbeliever, we submit, has no such adequate explanation.

Since this article was prepared, we read a lecture delivered by Prof. H. T. Andrews on "The Reality of the Historical Jesus." From it we quote a paragraph or two, which are worthy of consideration and appropriate in this connection. The words are directed against the attempt to belittle the Christian argument from the wonderful nature of the teaching of Christ.

"If one thing is certain, it is that Jesus does not incarnate the ideals of any sect or cult that existed in his age, nor does he represent in any sense of the term the common denominator of the various phases of religious belief that existed at the time. The very last thing that can be said of Jesus is that he is a natural child of the *Zeitgeist*. Points of contact of course there are between his teaching and some elements in most of the religious sects of the time; but in every case the differences are far more pronounced than the agreements—and in many cases it is the accidents rather than the essence of the creed and the cult that are in affinity with Christianity. We know from historical literature the ideals that dominated the Graeco-Roman world at the time, and for the most part they are in that contradiction with the spirit of Christ.

"But it has sometimes been argued with the utmost seriousness that Jesus is the blossom of the great Apocalyptic movement that exercised such a tremendous influence upon Judaism in the century before his birth.... We may confidently throw out a challenge. Let any man who feels the attraction of this theory test it for himself. Let him steep himself in Jewish literature. Let him read, mark, learn, and inwardly digest the contents of the new Oxford Apocrypha and Pseudepigrapha, till he has absorbed its spirit and incorporated the very essence of its teaching. And then at the end of this process, when he is so soaked in

Apocalyptic that it has become a kind of second nature to him, let him see whether there rises before his mind the vision of the Christ. Nobly who honestly made this experiment will be in any doubt as to the validity of the hypothesis. Whatever figure the Jewish Apocalypses compare up before the mind, one thing is quite certain—it is not the figure of Jesus of Nazareth.

The simple fact that the 800 far from being the amalgam and resultant of the religious ideas of the age, Jesus for the most part was in radical conflict with them. His greatest foe was always the conventional religion of the time. The Jews crucified him because they considered his teaching an outrage upon their most cherished convictions. The Greco-Roman world received his gospel because so much of it appeared to be mere foolishness. If the teaching of Jesus is simply a garland of the best religious ideas of the period—if it is simply the survival and embodiment of the finest thought called for from the existing sects—why did it challenge so much criticism and arouse so much opposition? Why the persecutions? Why the martyrdoms? Why did the Roman amphitheatre run red with Christian blood?

## Editorial Notes

### Kum Kale or Troas.

Much of the country over which Paul travelled, and with which we are familiar in the Book of Acts, is within the sphere of the war. Chaplain James Green, Methodist, in a recent letter published in the "Christian Commonwealth" refers to Troas, where Paul had his vision of a man of Macedonia, Troas, of Ancient Greek history, is the modern Kum Kale, a powerful Turkish fort, shelled by the Allied fleet, and successfully attacked by the French Division. Macedonia is the country now causing jealousy between Greece and Bulgaria. When Paul "loosed from Troas, and came with a straight course to Samothracia, and the next day to Neapolis." Mr. Green says he left the Kum Kale to-day, sailed down the "Narrows," now bristling with forts on either side, and passed right in front of the position now occupied by the Australians. He must have sailed over just about the spot where the "Triumph" was torpedoed on his "straight course to Samothracia," an island visible from the Gallipoli Peninsula. But what a contrast between the mission of Paul and his company and the mission on which the vessels are now voyaging in these waters. The historical spot where "the disciples came together on the first day of the week to break bread," has been battered by shells. Mohammedanism has long ruled over these lands, but there is every reason to believe that ere long Christianity will again have free course, and the scenes of the early triumphs of the Cross, and where for so many hundreds of years the religion of Christ flourished, will once more be widely opened to the preachers of the Nazarene.

### The War and Women.

While the men go to the front and suffer physical agony, or lose their lives for their King and country, it is a question whether women do not feel as keenly the horrors of

war. Millions of women to-day are suffering at home in silence while their dear ones are risking their lives. The soldier's time and largely his mind are occupied with the drilling and other preparations, or, when in active service, with marching and fighting; but his wife, mother, or sweetheart waiting at home is imagining all kinds of horrors, and longing yet dreading the arrival of news from the seat of war. And in hundreds of thousands of cases the death of son or husband removes the chief support of the home, and the bereaved mothers and widows are faced with the problem of keeping the house and providing for helpless families. While our prayers should rise for those on the fighting line, we should not forget the immense number of silent, suffering women who, through no fault of their own, are compelled to endure anguish, bereavement, and perhaps dire need. A few may find relief in nursing the wounded, or other active service in connection with the campaign, but the immense majority must stay at home, where they can but helplessly wait and weep. Happy, indeed, are those who can carry their troubles to the throne of grace, and leave them there. The wives and mothers surrounded by their prattling children, who are all unconscious of danger or bereavement, are worthy of our deepest sympathy, and our sincerest prayers.

### Loyalty to the King.

It speaks well for the brotherhood of Australia and New Zealand that there should be no talk of retrenchment in missionary work, either home or foreign, as a result of the financial pressure we are all experiencing. There has, of course, been much anxiety, and probably a generally decreased revenue, but the missionary committees have managed to finance affairs without closing down their fields or recalling any of their men. There is no immediate indication of the war closing, or of any material decrease in the cost of living, but an abundant harvest is in prospect, ensuring work for all, with good wages, and we may reasonably anticipate better times all round. The next few months will probably be the most critical, so far as missionary work is concerned, but if brethren will hopefully face the situation, the crisis will be passed successfully. There has never been a time in the history of the Commonwealth or Dominion when such demands have been made on the purse and patriotism of the public, and there has never been a time when the people have so readily and so bountifully responded to appeals for cash. The generosity of the church member has been doubly taxed, as he has given as freely to patriotic funds as others, and in addition has felt the urgency of the calls for religious work. We have every confidence that the brethren will continue their practical interest in the Lord's cause, and while sympathetic with the calls of the Empire and the care of the wounded, they will not neglect the call of the spiritual kingdom and the care of the sin-sick of this and other lands. It would be a severe set-back to the cause

of the King of kings were his armies obliged to retreat from any of the outposts occupied. Rather let us conserve our resources, provide the necessary munitions, and be prepared in the near future to make a great forward movement.

### The Weary War.

The war drags on. Those who predicted the speedy downfall of Germany and Austria were as far astray as were the Germans in their anticipations of the immediate capture of Paris. In France, and Belgium, the most powerful armies of the French and English are throwing themselves in vain upon the German entrenchments, while in Gallipoli and the Dardanelles the progress of the Allies, judging from newspaper reports, appears to be slight. In Poland, on the other hand, the Germans and Austrians have made decided headway, and at the time of writing the downfall of Warsaw appears imminent. If this occurs the enemy will be able to spare more men for the conflict in Flanders. But, of course, Russia will re-leave, and with the coming supply of munitions, will soon again press her opponents. On the whole, at the end of the first year, neither side can claim the victory, nor is there any apparent immediate prospect of their being able to do so. With the enormous number of men at their disposal, and with the immense increase of war material which may be expected in the near future, the Allies should make progress. If they have not overrun Germany, or captured Berlin, Vienna, or Constantinople, they have at least effectually checked the foe in Flanders, and although hitherto unable to drive the Germans back, the Germans cannot move forward. The German objective has entirely failed, and even the most sanguine of their optimists can scarcely now hope for success. But on the other hand, we must confess that the prospect for an early victory on our side is not very hopeful. The one thing that seems clear is that the tremendous expenditure of life and money cannot be indefinitely continued, and it also seems evident the Allies have a larger supply of both at their command than their opponents. This being so, the ultimate issue appears assured, but the end is not yet. In the meantime we must be prepared for continued drains upon our men and means. Over 100,000 have already enlisted in Australia, and probably another 50,000 will soon be on the move. And all this has to be paid for. Provisionally, there is every prospect of a record harvest, and the ten or twelve millions sterling thus received will help us to bear the financial burden which is daily increasing. The salaries and wages of 100,000 men will amount to at least a quarter of a million sterling weekly, while food, equipment, transport, munitions, etc., will probably double the amount. And even when the war is over there will be an immense pension list. Still, if this "war against war" should result in its abolition, the sacrifice will not have been in vain. The Christian realises that behind the wrath of man remains the power and benevolence of God.

# An Outspoken Criticism.

A. C. Rankine.

Dr. L. W. Mumhall, who is conducting an evangelistic campaign at the Bible Institute Auditorium in the city of Los Angeles at present, is an earnest Methodist of the old type. Last Monday morning he was invited to address the Methodist Preachers' Association. He made this statement concerning what he regards as existing conditions:—"Methodism was originally a protest against ritualism, formalism, ecclesiasticism, scepticism, worldliness and infidelity of the Established Church. It became in many respects the greatest evangelising force the Christian Church has ever known. But with success in building up an ecclesiastical organisation, came deteriorating and demoralising influences; and this great church once—and not long since—the very exemplification of spiritual life and soul-saving energy, has dropped to almost the level of the conditions against which it was a protest. It has lost the enthusiasm of its youth, and is largely without the exhilaration of conquest, and is now singing "Hold the Fort," instead of "Onward, Christian Soldiers." These are certainly hard words; but when a man of Dr. Mumhall's standing utters them, surely there must be some truth in the statement.

In one of his afternoon addresses I heard him make the following statement in speaking upon the subject, "What is a Christian?" "A Christian is a disciple. He has taken hold, and is holding on. He continues

in the things of Christ. There were too many Christians of the ground hog species. In Lilly Sunday's meetings you find plenty. Six weeks after he has gone they will be on the front seats at the circus. After the revival, when hard work comes, they sink away like ground hogs again."

Union Evangelism is all the rage at present in America. All the evangelical churchmenite in the campaign. I am inclined to think that these means are being adopted to reach the people simply because, for the most part, individual churches have no success when attempting the work. This is so with respect to the denominational churches.

Bro. Bruce Brown, one of our own evangelists, who has held a number of revival meetings during the past twelve months in the great Imperial Valley of California, made the statement at our last monthly preachers' meeting that the Disciples of Christ were the only people who could hold a successful gospel mission in a single church in that great country. Some of our own evangelists are engaged in union evangelistic movements in this country. A writer in the "Christian Standard" asks the question, "How long will it take to get 'Christian unity' for which Jesus prayed when one of our evangelists secures more converts for the denominational churches than he does for the church of Christ he himself represents?"

## In the Religious World.

The American Baptists at a recent convention in Los Angeles, America, adopted the following five objective points to be reached in the next five years: (1) A million added to the Baptist membership in U.S.A. (2) Increase of missionaries from 3500 to 5000. (3) Increase of Aged Preachers' Pension Fund to six millions of dollars (£1,200,000). (4) To provide six million dollars for educational endowment and equipment. (5) To provide a like amount for missionary and benevolent purposes.

William Sunday has closed a seven weeks' mission at Paterson, New Jersey, with 14,456 decisions. This represents one in every nine of the population.

General Joffre, the head of the French Army, is, according to the "Christian-Evangelist," a Protestant.

Dr. Campbell Morgan, the eminent Congregational minister of Westminster Chapel, England, has resigned his position, chiefly on account of his doctor's recommendation, his health giving cause for much anxiety.

Lionel B. Fletcher, the S.A. Congregational evangelist, has received a cordial invitation from an important church in Wales.

The income of the Foreign Mission Boards of the United States and Canada has increased from £1,560,000 to £3,432,000 in 1914. Last year native Christians in mission fields contributed £848,000 to the work.—"Missionary Review."

The Methodists recently erected a church building in a day at Chelsea, Victoria.

The Chinese Secretary of State at Hangchow accepted Christ and was baptised during the Eddy mission. He at once started Bible Classes among his officers and household servants.

Dr. Clifford and Mr. Spurgeon were once speaking of Calvinism. "I can't think how it is, Clifford," said Spurgeon, "that you don't become more of a Calvinist, seeing you meet Calvinists so frequently" (meaning himself more particularly). "Well, you know, Mr. Spurgeon," the Doctor replied, "I see you only once a month, but I read my Bible every day, and that keeps me straight."

At the recent meeting of the Society of Friends in Dublin, says "The Southern Cross," there was a singularly illuminating discussion on Peace. By way of outcome a minute has been issued, which, while maintaining the principles for which the Society has always stood, recognises that the subject has been "pre-sented in an entirely new and fresh aspect in consequence of the disastrous and lamentable war now raging on the continent of Europe, and also of the fact that some of our young men, in obedience, as they conscientiously believe, not only to the call of King and country, but also to the call of God, have seen it right in varying forms to enlist in the armed forces of the Crown." The minute adds: "We have carefully considered our attitude towards these young Friends, and have arrived at the conclusion that our wisest course is to accord to them the fullest liberty of conscience in what they have thought it right to do."

## Knitting.

At the concert and the play,  
Everywhere you see them sitting,  
Knitting, knitting,  
Women who the other day  
Thought of nothing but their frocks,  
Or their jewels, or their looks,  
Women who have lived for pleasure,  
Who have known no work but leisure,  
Now are knitting, knitting, knitting,  
For the soldiers over there.

On the trains and on the ships,  
With a diligence befitting,  
They are knitting,  
Some with smiles upon their lips,  
Some with manner debonaire,  
Some with earnest look and air,  
But each heart, in its own fashion,  
Weaves in pity and compassion,  
In their knitting, knitting, knitting,  
For the soldiers over there.

Hurried women to and fro,  
From their homes to labor fitting,  
Knitting, knitting,  
Busy-handed come and go,  
Broken bits of time they spare,  
Just to feel they do their share,  
Just to keep life's sense of beauty  
In the sharing of its duty,  
They are knitting, knitting, knitting,  
For the soldiers over there.

## The Lark in the Sky.

[Not long since, in the trenches, during stern fighting, in Flanders, the men were moved deeply by hearing the larks singing in the heavens overhead.]

In the mire of the Valley of Shadow,  
The Shadow of Pain,  
We stood in the wearisome trenches,  
The terrible trenches,  
In battle's red rain.

The heavens were watchful above us:  
Within us was gloom,  
For the rifles rasped hideous laughter,  
Hell's horrible laughter,  
The laughter of doom.

But sudden, our hearts leapt within us,  
And awoke with a cry,  
For a marvel dropt down from the cloudland,  
Like a star in the cloudland—  
"Twas a lark in the sky!"

Our souls sought the hills and the meadows,  
Afar o'er the foam;  
As through mist we beheld the long ridges,  
The green and grey ridges,  
The dear fields of home.

And we labbed old words in our longing,  
And our lips tried to pray—  
"O God, bring us safe to the home land,  
To the hearts in the home land  
We love, far away!"

And we saw, as in dream, the dear faces,  
As in moments gone by;  
Then we turned us again to our vigil,  
Made strong for our well,  
By that lark in the sky!

I would have gone; God bade me stay,  
I would have worked; God bade me rest,  
He broke my will from day to day,  
He read my yearning, unexpressed,  
And said then nay."

## An Invincible Movement.

There have been many reformations in the church, and all of them, we believe, have accomplished lasting good. Will there be another? Is there room for another religious movement in the present state of the church?

We have been thinking of such a movement which, should it take visible form and make good, would startle all of us. Its power, we believe, would be invincible, either to the hosts of malice or to the mobilised forces of an outgrown orthodoxy. Here are some of the outstanding features of that victorious movement within the church which, if once realised, no form or degree of opposition or persecution could withstand:

First. The underlying justification of such a movement would be the imperative need of a body of Christians— that would more truly and faithfully incarnate the life of Jesus Christ and his undisputed teaching. Its aim would be to exemplify Christ's sacrificial life, his love for men, his high ethical standard, his oneness with the Father, the same unity among its members, and the same devotion to the conversion of the world. This being its aim, its members might well be designated Disciples of Jesus, or Disciples of Christ, with special reference to his saying: "If any man would come after me, let him deny himself, and take up his cross and follow me." Wearing the name, however, is not so important as the sacrificial spirit which the name implies—the one essential condition of discipleship.

Second. The only possible creed for such a body of believers would be Jesus Christ, himself, the incarnation of whom is their only justification for being. This creed would not be a metaphysical doctrine about Christ, but the living, divine personality of Jesus Christ himself, to love whom, to obey whom, and to carry out his purposes in the world, constitute their principles and programme. Not a platform of doctrine on which to stand, but a personal leader to follow, would be their idea.

Third. Their chief characteristic would be love—love for one another, love for their enemies, love for all men. "Behold, how these disciples love one another" would be said of them, and men would take notice that they had been with Jesus, and had actually and in reality accepted his doctrine and example of love. If one of their number should fall into error, instead of condemning him, a hundred hands would be reached out to help him, and put him in the right way. Men would be loved back into the truth, instead of being driven away from it. This love would lead them into all forms of social service looking to human betterment. We cannot love God without serving our fellow-men.

Fourth. While "forbearing one another in love," they would "have no fellowship with the unfruitful works of darkness." They would stand firmly against all the evils

that oppress and afflict their fellow-men, and their pure living would be a constant reproach to those who live for sensual gratification and who make provision for the lusts of the flesh. This course would likely bring upon them derision and persecution. But when reviled they would not revile again, and would do good for evil and seek thus to heap coals of fire on the heads of their enemies.

Fifth. Being united among themselves, they would naturally desire to promote unity among all who love Christ. Besides, this was their Master's prayer on the night he was betrayed, and they would feel impelled to exemplify it and urge it upon others. They would construct no platform of unity, but would present Christ alone as the sufficient bond of unity, love for whom would secure unity among all who loved him, when false standards of fellowship shall be gotten out of the way. Their own harmonious co-operation in the Lord's work would demonstrate the practicality of this basis of unity. It is an ineffective plea for unity which they make who do not illustrate such unity among themselves.

Sixth. In the organisation of their churches and in the observance of the ordinances they would conform closely to the New Testament pattern, both because their loyalty to Christ would prompt this course and because they would give no occasion of offence to any, but seek to be catholic in their practice as well as in their faith. But their emphasis would be not so much on the form of these ordinances as upon the life to which these ordinances point—the risen and the sacrificial life.

Seventh. It need not be said that such a people would be marked by missionary zeal and activity, and that, too, on a scale that would attract the attention of the world. Their vital union with Christ and full sympathy with his world-wide plans of evangelism would lead them to seek and to receive the inspiring presence, help and guidance of the Holy Spirit in carrying out this holy task. Their simplicity of living and their singleness of aim in making Christ's reign universal would enable them to give with a liberality seldom seen, and willing to give themselves to the work of the kingdom in some form of useful service. Their unity would enable them to work together without the loss of power which comes from friction. People would flock to such a fellowship because of the magnetic power of the indwelling Christ. No power on earth could withstand such a heaven-directed movement.

Is there room for it? Is there imperative need for it? Is the ideal a Scriptural one? Does it antagonise any of the aims and ideals of the people known as the Disciples of Christ? Wherein it antagonises their practice, ought they not to make a fresh effort to come up to their ideals?—The Christian-Evangelist.

## What the Doctors Say.

Some distinguished men have had this question put to them by the editor of the "Strand Magazine":

"Is there any other important rule of health which ought to be more generally observed?"

Some of the answers are very interesting. Sir James F. Goodhart, M.D., replies: "Never to undertake more work in each day's labor than one's physical energy is capable of accomplishing, and letting everything be of the best quality."

Mr. Frederick Needham, M.D., says: "Yes; we ought to cultivate freedom from worry, and the growth within us of love and ungrudging tolerance."

Dr. C. W. Saleeby says: "In my judgment, the evidence, long adequate, has within the last decade become overwhelming, that for man, as for all other living creatures except the vinegar bacillus, alcohol should be used outside the body only."

Mr. J. H. Clarke, M.D., says: "The most important rule for everyone to observe is the rule of his own measure. Every man is a law to himself, and the great art of life for each one is to find his own. Having found it, let him keep to it in all things as closely as he conveniently can. But whatever he does, let him avoid like poison the temptation to impose it on anyone else."

Asked, "Do we take too much exercise?" Sir James Goodhart said: "There is no time for excessive exercise in the adult working man or woman; on the whole, too little is taken. It is to be remembered that brain work and muscular exercise are alike causes of fatigue and waste, and it often happens that after a day's brain work no energy remains for muscular exercise—even if it be attempted it will do more harm than good. I have heard it said that the late Mr. Joseph Chamberlain and Sir William Jenner never took any exercise, and from this point of view it seems quite natural. But everyone needs fresh air."

## Our Lives.

Our lives are songs. God writes the words.

And we set them to music at pleasure;

And the song grows glad, or sweet, or sad,

As we choose to fashion the measure.

We must write the music, whatever the song.

Whatever its rhyme or metre;

And if it is sad, we can make it glad,

Or, if sweet, we can make it sweeter.

One has a song that is free and strong.

But the music he writes is minor;

And the sad, sad strain is replete with pain,

And the singer becomes a repiner.

And he thinks God gave him a dirge like by,

Nor knows that the words are cheery.

And the song seems lonely and solemn—sad

Because the music is dreary.

And the song of another has through the world

An under-current of sadness;

But he sets it to music of ringing chords,

And makes it a psalm of gladness.

So, whether our songs are sad or not,

We can give the world more pleasure,

And better ourselves, by setting the words

To a glad triumphant measure.

—Ella Wheeler Wilcox

## The Sin of Jeroboam.

Bible School for August 15, 1 Kings 12: 25-33.

W. C. McCallum.

Jeroboam had been a trusted servant of Solomon in charge of the levy from the tribe of Ephraim. The Septuagint preserves for us an account of the building operations he undertook for Solomon, and tells us that he used his position to fortify his own town in the hill country of Ephraim; also that in his retinue were three hundred chariots. This trusted and honored servant of Solomon turned against his master. Doubtless he had his ambitions, but in all probability he was moved by the spirit of protest against the exorbitant exactions of Solomon from the people of Israel, and would as an Ephraimite, a member of the leading tribe in the central and northern section, resent the domination by the tribe of Judah. In his dreams of revolt he received encouragement from the prophet Ahijah, who proclaimed the coming division as a penalty for the sins of Solomon.

From the efforts of Solomon to have him killed Jeroboam fled to Egypt and remained there at the court of Pharaoh until the death of Solomon. Upon hearing of this, he returned to Israel and by general consent he became the leader of the northern tribes. The sway of Rehoboam and Jeroboam alike was restricted to the Israelite tribes. Before his death Solomon had lost his control over the neighboring nations that David had made tributary, and still less could the divided power of Israel make itself felt among the nations, and it was only a short time until Pharaoh of Egypt overran Judah and part of Israel, carrying away the spoil of Jerusalem, including the famous golden shields of Solomon.

Jeroboam seems to have been a very successful agitator, and it is probably due in large part to his ability that the break between the tribes was so definite and decisive, but he does not appear to have shown the same abilities as a ruler. Of course he had a most difficult task before him. He had led a democratic protest against the burdens imposed by the king of Judah, and would have to proceed slowly in imposing burdens himself. He maintained himself for twenty-two years, and left a son to succeed him in the throne, but it is with the religious policy of Jeroboam that our interest lies. For this policy the record condemns him unsparingly. He is the man that "made Israel to sin," and again and again is this sin of Jeroboam the son of Nebat referred to in connection with the history of Israel as the fruitful source of wrong doing and calamity in the nation.

What was the sin of Jeroboam? The wrong he did lay in his religious policy. This consisted of several plans. He decided to make especially prominent as royal sanctuaries Bethel and Dan in order to counteract the growing influence of the royal temple at Jerusalem. To meet the demands of the en-

larged staff of priests he made priests of any suitable person, not caring whether they were Levites or not. The most original measure of Jeroboam was the placing of the feast of ingathering or tabernacles in the eighth month; that is, the time was original for the feast was the same as that formerly held in the seventh month. The measure for which Jeroboam is most condemned is the placing at both Bethel and Dan a golden image in the likeness of a young bull.

In regard to these religious measures of Jeroboam there was not so much innovation as is often supposed. Bethel and Dan, especially Bethel, were old and honored sanctuaries. They were only two of the numerous places of worship throughout the country. The temple had begun to attract the people away from these old sanctuaries, but the larger part of the northern tribes would still be found worshipping at these old "high places," and even in Judah the temple as yet did not exclude attention to the "high places," even on the part of its builder Solomon. Judged by the history of Israel from the time of the judges to Jeroboam's time, his policy of honoring the ancient "high places" was a conservative one, and opposed to the recently inaugurated centralisation of worship toward Jerusalem. This support of the decentralised worship of Israel was in keeping with the spirit of his whole revolt against the king of Judah, for in this he had led the protest of the people against the encroachment upon their tribal and personal liberties on the part of the monarch. The one novelty about this plan was the making of two, out of the many high places, royal sanctuaries. Judges 18 gives an account of the establishment of the sanctuary at Dan, while Bethel was connected with the very early history of Israel, became the centre in the second stage of the conquest after the crossing of the Jordan, and remained an honored sanctuary for about a century after the fall of Israel, until it was destroyed by Josiah, king of Judah.

In regard to non-Levite priests, the priesthood for many years had been by no means exclusively reserved for the sons of Levi. The great priest-prophet and leader, Samuel, was an Ephraimite, so in this matter also, judged by the history of Israel for a considerable time, Jeroboam was following a conservative policy. The feast in the eighth month was a distinct effort to change an old practice. Just what advantage it could be thought to give is not very clear. Of course, if it could be established it would put another barrier between Israel and Judah. From Christian church history we know how a difference in calculating the time of Easter could be one of the most important means of maintaining division in the church.

The golden images of young bull seem

reminiscent of Aaron's image. When Israel came into Canaan, in keeping with the law of Sinai, they had an imageless worship, but it was not long before images made their appearance. Gideon made an image out of the spoil of gold from the Midianites. An image was conspicuous in the house of God built by Micah (Judges 17), and this found a final resting place in the sanctuary at Dan (Judges 8: 30, 31). David had an image in his house (1 Sam. 19: 13), and it is recorded that Hezekiah destroyed the brazen serpent that Moses had made. At Jerusalem the people had offered worship to this. It was not a novelty then to have an image in a sanctuary, nor was it a novelty to have one in the form of an ox; Aaron's had been this, and the cherubim in the temple had the faces of oxen. It is clear that these images were not images of God. Jeroboam's golden bulls were not representations of Jehovah, but were examples of that symbolism in worship that runs so close to pure idolatry, and can so easily sink into this. For the times they were the same as the icons of the Greek and the images of the Latin Churches, intended as aids to worship. To an agricultural and pastoral people the image of a young ox would typically power more than any other symbol, and this was plainly the intention of Jeroboam's images.

But the symbolism adopted became the gateway through which paganised worship entered more and more into the life of Israel. These royal sanctuaries became centres for the corruption of Israel's faith and worship. It was in this way that Jeroboam made Israel to sin. In the light of his own time, and judged by the history of his people for some centuries, the religious policy of Jeroboam was fairly sensible, and was on the whole conservative, but God was leading the people on to the achievement of the ideal set forth in the law. The one sanctuary to the one God where the one people should worship was beginning to be realized in Jerusalem. Jeroboam's sin lay in that he, for political reasons, hindered this forward step. It was a mistaken and fatal conservatism. It first arrested the progress of the people toward the something better, and then this arrested life broke up in the rottenness of decay. "From him that hath not shall he taken away even that which he hath." The sin of Jeroboam himself lay not in that he led Israel backward, but in that he blocked the way forward, and then the corruptions of paganism laid hold quickly upon the stagnant religious life. Whenever a people or an individual turns from the onward and upward path, the penalty follows swiftly in the corruption and loss of what good they have, and the name of the man who was the cause of such degeneration deserves to be remembered as of one that made the people to sin.

The sin of Jeroboam, the son of Nebat, is a most persistent sin. How often to-day do we meet with Jeroboams who for political reasons stand in the way of the nation shaking itself loose from the liquor curse.

(Concluded on page 494.)

# The Apostle Paul. How he Preached.

A. W. Jinks.

A study of the way in which the Apostle Paul preached is interesting and inspiring. Paul spoke with boldness in the name of the Lord Jesus (Acts 9: 20). With much of present-day preaching there is far too much uncertainty, because many men are afraid of being what is called dogmatic. Paul reasoned "from" the Scriptures, and not "to" them; better still, he reasoned "out of" those sacred writings. It is found that Paul disputed against the Grecians (Acts 9: 29); confounded the Jews which dwelt at Damascus (Acts 9: 22); proving that this is very Christ (Acts 9: 22); and reasoned out of the Scriptures (Acts 17: 2). It is easy for preachers to reason "to" the Scriptures, but what the sinner and saint wants is "out of." To or near by is no good for the man who realises his need of a Saviour, and so what is needed, especially on the part of young preachers, is more unfolding of the Word and less sermonising. A preacher does not waste time when he studies excessively with a view to securing a better knowledge of the Word, and the power to accurately proclaim the gospel, which is the dynamic of God.

Paul's heart, as well as his head, was in his preaching.

The Scriptures state that Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts 18: 4). "Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17: 16). "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20: 31). "And he (Paul) went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19: 8). "Knowing therefore the terror of the Lord we persuade men" (2 Cor. 5: 11).

To-day, even with "our own" churches, there appears to be a good deal of man-worship, or something approaching thereto. We hear and read about a preacher being "beautiful," "clever," and "up-to-date," while all the time people are losing sight of the message of God.

Paul was large-hearted. That apostle could not hoard up money and amass wealth. He took a keen interest in the temporal welfare of the saints. "But now I go into Jerusalem to minister unto the saints, for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. 15: 25, 26).

Paul was sensitive to appreciation and encouragement. "And my temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye speak of? For I hear you

record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth?" (Gal. 4: 14-16). "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me" (Col. 4: 9-11). Education ("e." out, and "dicere," to draw) increases sensitiveness, and sharpens perception. True education in the Word increases usefulness, deepens love for Christ, and hardens one for the enduring service of Christ. Mutual sympathy and encouragement are needed in all the churches. The brethren encouraged (R.V.) Apollos, who went forward in the consciousness of true Christian sympathy.

## Is the Seventh Day a Sabbath for Christians?

E. Carr.

To the very instructive article on this question by Bro. Len. Gilmour in the "Australian Christian" of July 1st, I would add some citations from the Scriptures pertinent to the issue, that are not mentioned by him. As a matter of fact the Sabbath was given to Israel before the Decalogue was given at Sinai; the context, Ex. 16: 23 on, shows it to be a new institution, and the forgetfulness of some at that time may be why "remember" is put in this command. Then the first tables of stone were broken, and Moses is told to hew two stones like the first; on these the same commands are graven, with words added to the fourth command that prove that the Sabbath was special to Israel (Deut. 5: 12-15). The Sabbath is declared to be a sign between God and Israel for ever, a perpetual covenant (Ex. 31: 12-17, and Ezek. 40: 12). The Jews still keep it, and will until God determines its cessation, for according to the prediction of Isaiah and Ezekiel and the words of Jesus (Matt. 24: 20) it will be kept by the Jews when they are again in their land—for it is an abiding sign between God and this race. No other nation has been told to keep the Sabbath, nor has any other nation been reproved for not keeping it. Signs are open or secret; Sabbath keeping is visible and special to Israel, therefore cannot be universal as Seventh Day advocates affirm. For example, the British flag is the sign of Britain, which it could not be if all the nations used it. The affirmation by Seventh Day advocates that Pentecost is a movable feast, and may be on any day of the week, is clearly refuted by Lev. 23: 16, 17. Therefore the Pentecost of Acts 2 is the Christians' first day, the genesis of the church. It is from that day the apostles were endowed with power, and had the guidance of the Holy Spirit. In allusion thereto Paul, while acknowledging the glory of what was given

at Sinai engraven on stones, also declares the ministrations of the Spirit is a greater glory, eclipsing the former (2 Cor. 3). Led by the Holy Spirit through the apostles the Christian cannot find any injunction to keep the fourth command in the Decalogue in Christian doctrine, while the other nine are plainly enforced—and the ministrations of the Spirit is righteous.

Some churches recite the Decalogue in their worship, their words contradicting their practice of keeping the first day, and thus are open to the questioning of the Seventh Day advocates. But the Church of Christ is free from the Sinaitic law, observing on the first day of the week what the Holy Spirit has taught.

## Best Evidence of Christianity.

Many books have been written in defence of Christianity; but the dust has gathered on most of them. Long arguments and eloquent sermons have been made and preached to convince men of the truth of Christianity; but the impression made by most of these has been temporary. There are two arguments in favor of Christianity which no sincere soul can resist: one is the life of Christ as it is mirrored in the Gospels, and the other is the life of the Christian which is the reflection of the life of Christ. "I must leave you," said an infidel to the Christlike Fenelon, "for if I stay with you much longer, I will be a Christian." In the devout Fenelon, that infidel saw an argument in favor of Christianity which compelled belief in its truth. It was the South African explorer, Stanley, who said that his association with Dr. Livingstone compelled him to be a Christian. And so it has ever been. The life of Christ is mirrored in the Christian. Men see it, admire it, and feel its power. The godly father, the saintly mother, will do a great deal further to make saintly sons and daughters than eloquent sermons. After all, it is not so much the sermons men hear as the sermons they see that brings them to the feet of Jesus.—Exchange.

## THE SIN OF JEROBOAM.

(Concluded from page 493.)

How often is the church of God thwarted both from without and from within by lovers of this world who cannot find pleasure in the high white path of righteousness. How often the vision of great things for the kingdom is kept from realisation by those Christians who cling to their "high places" of "we have always done it this way." How many to-day are hindering by the power of their example those who would go on to better things, and how terribly his children sinned, and even forbidden their children from becoming Christians, and how fearfully they have realised their sin when in after years they have found the dis-couraged flame dead in the heart of youth never again to awake.

## The Comrade in White.

"After Many a Hot Engagement a Man in White had been Seen Bending Over the Wounded."

This mystical tale from the trenches is taken from "Life and Work," the Church of Scotland magazine. No writer's name is given.

### The friend of the wounded.

"Strange tales reached us in the trenches. Rumors raced up and down that 300-mile line from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes, and asked if I had seen the Friend of the Wounded.

"And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This 'mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

"But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

### "I was shot."

"It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were 200 yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced 150 yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs.

"By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

"The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock,

or perhaps a woman deranged. Suddenly, with a little shiver, of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot.

"The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those way-side crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning: 'If thou hadst known,' and the ending, 'but now they are hid from thine eyes.' And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

### "I must have fainted."

"I must have fainted again, for I woke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me I did not seem to care any more about sickness or health, about life or death. And while he swiftly removed every trace of blood and mire I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

### "He, too, had been wounded."

"I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer; and then I saw that he too had been wounded. I could see as it were a shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out, I could not help it, for that wound of his seemed to me a more awful thing than any that litter war had shown me.

"'You are wounded, too,' I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently, 'This is an old wound, but it has troubled me of late.' And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner, I wonder myself. But it was only when I saw His feet that I knew Him.

### "He will come for me to-morrow."

"The Living Christ—I had heard the chaplain say it a few weeks before, but now

I knew that He had come to me—to me who had put Him out of my life in the hot fever of my youth. I was longing to speak and to thank Him, but no words came. And then He rose swiftly, and said, 'Lie here to-day by the water. I will come for you to-morrow. I have work for you to do, and you will do it for me.'

"In a moment he was gone. And while I wait for Him I write this down that I may not lose the memory of it. I feel weak and lonely, and my pain increases, but I have His promise. I know that He will come for me to-morrow."—"Public Opinion."

### Doing the Impossible.

"The things which are impossible with men are possible with God."—Luke 18: 27.

We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us! It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust a man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can refurbish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excess; we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.

And so we touch our "impossible" almost at a stride. The "impossibles" stare upon us on every side. How then? It is only in God and in the power of his holy grace that the impossible thing can be realised. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would recreate the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unpealable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible!

The wash-cloth and hell the Word gainstay,

The Word of God can never fail;

The Lamb shall take my sins away,

'Tis certain, though impossible,

The thing impossible shall be,

All things are possible to me.

—J. H. Jowett.

"O Lord of Power, who art Lord of Righteousness,

Constrain the uncleaned world from sin and grief,

Pierce them with thy conscience, purge them with thy redress,

And give us power which is no counterfeit!"

—E. B. Browning

## Foreign Missions.

Conducted by I. A. Paternoster.

### Rice "Christians!"

For many years it used to be said, "Give the people of China sufficient rice and you will soon make them Christian." It was thought by many at home that this was true, and some who had been supporting missions refused to do so.

The way the native Christians died for their religion during the Boxer rising proved beyond doubt that conversion with them meant a full surrender of their wills to Christ. Many died cruel deaths rather than renounce their Saviour. The world expected the missionary to be loyal, but was not prepared for the manifestation of loyalty on the part of the natives. Yet they suffered side by side with their Christian leaders, thus showing that while some may have come from a wrong motive just as people do in Australia, yet there were many, very many, who thought it not strange confronting the fiery trial among them, but inasmuch as they were partakers of Christ's sufferings rejoiced.

The following account of the suffering borne by a young Chinese girl for the sake of her new found joy was written especially for this paper by Mr. Webster, a missionary of the C.I.M., who very shortly will be returning to his field of labor:—

"About five years ago a family in the North of China turned from idols to serve the living and true God. The two daughters unloosed their feet and commenced learning to read the Scriptures. Both girls were betrothed, when very young, to heathen men, and one of these men strongly protested against his intended wife unbinding her feet and learning to read. He also objected to her being a Christian. After they were married his mother joined him in persecuting the young wife in order that she might give up Christianity. They starved her, beat her, and tried all manner of means to make her give up Christ, but she was equally determined to stand firm and witness for her Master. Finally her husband went on the hill, stripped a brier of its thorns, strewed them on a stone pathway, made his wife bare her feet, and drove her backwards and forwards over the thorns until her feet were bleeding. "Will you give up Christianity?" "No!" Then the young woman was driven barefoot over the snow-covered ground through the city before a ridiculing crowd of people. On returning home she was thrust into a dark cave to be starved for four days. Still she remained steadfast. A lady missionary, hearing of this, visited the girl in her prison. Instead of finding the prisoner depressed and discouraged, she was full of joy, and said to the missionary, "I do thank God for this; my Master wore a crown of thorns for me—shall I not walk a thorny path for him?" Later, the President of the Republic issued an edict giving religious liberty, and now the young woman en-

joys that liberty which the new Government has given her people."

### "In Season and Out."

"Be instant in season and out of season" (2 Tim. 4: 2). We recently saw a photograph taken in France, showing a field where a battle was raging. In the foreground there were entrenchments. In the background, upon the distant hills there were other entrenchments. Above and around were bursting shells. Lying upon the ground were the bodies of men who had been killed. At the left of the picture there was a wheatfield, and in the field a half-dozen men and women harvesting grain with as much unconcern as if the battle had been a hundred miles away, or if there had been no battle at all. The business of the harvesters evidently was not fighting; and their conception of their duty was to gather in the wheat irrespective of propitious or unpropitious circumstances. What a picture and parable for us who are in God's service! First, Christians, . . . are called to be harvesters for God; second their duty is plain and demanding, namely to harvest the golden grain of souls for the Master's home; and third, they are to keep their appointed task of harvesting irrespective of all conditions, when things are favorable, and when they are unfavorable. May God give us grace in these and in all other days, to be such laborers together with him, as this.—Toronto, "China's Millions."

### News of the Work.

Bro. Filmer says, "Tom Tutum, our Bannatut teacher, last week suggested that instead of money collections they contribute copra, which I could dispose of on the steamer, for then old people with no money could assist by gathering a few coconuts and making copra. I think it a good idea, and will gladly accept all they bring along."

"There appears to be no difficulty in getting teachers for Maewo, even though Philip Siptor and Douglas Warwis did die there, for when Bro. Chappell mentioned that he wanted five men to replace those whose year was up, we had seven volunteers."

"There has been a little killing lately. A woman from Narua who married a man at Enkul was murdered with an axe. The Narua men wanted to go and kill one (any-one) at Enkul, but I got them to 'hang-fire' a little until I write the Government. Of course I know the Government will not do anything as the 'men-a-war' are all away doing the same business; still it will allow the Narua temper to subside a little."

"An old man named Kasalong, who did a lot of killing a few years ago, has broken out again by shooting a man at Luthas. Although we have a school in the village, the

victim never attended. He appears to have got the ball through his shoulder."

Miss Cameron writes to say she is going to Poona to enter the language school. Miss Tole will also attend there for the present. It is very necessary for workers going to India to get a good foundation in the language to make their future work effective, so these, our latest workers, will have the benefit of the best teachers, and the fellowship of the language school. This will mean an additional slight expense to the Committee, and if some brother or sister desires a definite work for the next twelve months, this would be a most useful way to invest your money. We shall gladly supply information.

The most significant fact in the world today is the breaking down of the non-Christian faiths. In Japan the issue is no longer between Christianity and Buddhism, but between Christianity and Agnosticism and Atheism. Buddhism no longer holds the leading Japanese minds, and the common people are influenced by it less and less continually. China is pushing aside the idols that have been revered for millenniums and is using the temples for school purposes. In India there are great mass movements toward Christianity. In some sections the increase in church membership is as much as four hundred per cent. in one year.

### An Hour for Worthy Giving.

The only giving that is worthy of us as followers of Christ is that which is sacrificial. It is said of our Lord that he became poor, that we through his poverty might become rich. He was in the form of God, and yet he emptied himself and took upon him the form of a servant. He put away sin by the sacrifice of himself. He purchased the race with his own blood. The early Christians took joyfully the spoiling of their goods and suffered the loss of all things and counted them as refuse for Christ's sake.

We need to bear in mind that the symbol of our holy religion is the cross, and the cross means pain and not comfort. We need to know that if Christian people are at ease in Zion the Lord will not use them in any large way to promote the interests of his kingdom. We need to consider that the world cannot be saved by our loose change and by what we can spare as easily as not. "It is what we cannot spare which bears the hallmark of Calvary, and is the ministry of redemptive life." Our Lord gave himself for the world. Will we be worthy of him if we do not share in the travail of his soul?

Instead of giving less than usual because there is war in Europe, shall we not out of love to our Lord, who loved us and gave himself up for us, make this a record year and give on a scale that shall send a thrill of gladness around the world, and that will cause the angels to rejoice with joy unspeakable and full of love?—"Missionary Intelligence."

# The Family Altar.

Conducted by A. E. Illingworth

## CONSISTENCY.

It is a fine thing for Christians to assert themselves and openly declare their convictions. Nowadays when the wind of strange doctrines is blowing the weathercock round in a perfect storm of cavillation, it is a great help to the church of God for believers to say, "The things which you are assailing are to me not opinions, nor views, but cherished convictions. I have tested them. Why, then, should I change and shift about and set myself for ever to be burning what I adored, and adoring what I burned?" Consistency of faith and practice will serve to keep us and our brethren in the narrow path. It is a great help to others for a man to say so firmly when tempted to transgress any of God's commandments—"No, I have never been that sort of a man yet, and I am not going to begin now." The spirit of Joseph in these days of laxity will save us from much that would dishonour our profession. "How can I do this great wickedness and sin against God?"

## SUNDAY, AUGUST 8.

Seed Thought—*Saved by Grace.* I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.—John 15: 5.

Selected Gems—My brethren, we shall never exhibit to the world Christianity as it was meant to be, if we are contented merely with a higher form of morality and a glorified respectability. The higher forms of goodness are to be approached only by grace, and grace is provided by the "redemptive" as part of the redemptive plan of the Incarnation.

"He died that we might be forgiven.  
He died to make us good."

and goodness such as he has made possible can only be obtained through the gospel of grace—W. C. E. Newbolt.

Scripture Reading.—John 15: 1-8.

## MONDAY, AUGUST 9.

Seed Thought—*The State of this World.* We know that we are of God, and the whole world lieth in wickedness.—1 John 5: 19.

Selected Gems—Writing perhaps at the end of the first century the apostle had passed from the first joy of Pentecostal power, to realise not the conqueror's evidence of an easy victory, but the warrior's joy of a hard conflict. He had met his foe and measured his strength, and found him in front, fierce, entrenched and organised. It was a bitter nothing short of a struggle with the whole world, king, scribe and scientist, ensconced in the land of the Wicked One.—Newbolt.

Scripture Reading.—1 John 5: 13-21.

## TUESDAY, AUGUST 10.

Seed Thought—*The Love of the World.* If any man love the world the love of the Father is not in him.—1 John 2: 15.

Selected Gems—The work of the church is warfare against evil everywhere, complete conquest over evil nowhere. Not by the completeness of her conquest over evil, but by the completeness of her antagonism to all evil are we to judge how far she is true to her mission. To look for more than this is sure to lead to disappointment, perhaps to unbelief; to look for less than this is sure to lead to carelessness and sloth.—Mogge, "The Gospel for this Age."

Scripture Reading.—1 John 2: 12-42.

## WEDNESDAY, AUGUST 11.

Seed Thought—*The Open Way.* Repent ye and believe the gospel.—Mark 1: 15.

Selected Gems—We are grateful for a guide, or even a signpost, which will show us the way, but they are but little good unless we follow the directions. The gospel is good news, not good advice. News of God, of a Saviour, of sanctification, and forgiveness.

"O come, let us worship, and fall down, and kneel before the Lord our Maker."

Such is the message of the Christian church—O come, let us listen, sit down, and criticise the imperfect deliverance of a fellow-man.—Newbolt.

Scripture Reading.—Mark 1: 1-15.

## THURSDAY, AUGUST 12.

Seed Thought—*The Voice of the Heart Search.* Seed Thought—*The Voice of the Heart Searcher.* Saul, Saul, why persecutest thou me? Acts 22: 7.

Selected Gems—"The sense of God's call will save you from the sordid but who calls you to the sensuality of the prodigal, to lose life, while you seek to find it. It will enable you to say as the lower line is offered you, and the path which leads to the precipice, as the young Dauphin of France said to his persecutors, "How can I? I was born to be a king."—Newbolt.

Scripture Reading.—Acts 22: 1-10.

## FRIDAY, AUGUST 13.

Seed Thought—*The Spell of the Master.* The day following, Jesus went down forth into Galilee and hither Philip, and saith unto him, "Follow me"—John 1: 43.

Selected Gems—There is a well-known portrait of Charles I. by Van Dyke, which exhibits him in a three-fold figure, so that each side of his face might be presented to the sculptor who was to carve his statue.

So Matthew, Mark, Luke exhibit a three-fold portrait of our Lord, and John, the fourth evangelist, knidles it up with spiritual life.

There it remains the possession of the church, every eye may see it, every heart may study it, and over it runs the legend which evangelist Philip, which he handed to Bartholomew, which John has copied, as it were, for our further guidance—"Follow me."—Newbolt.

Scripture Reading.—John 1: 43-51.

## SATURDAY, AUGUST 14.

Seed Thought—*The Perils of Neutrality.* He that is not with me is against me.—Matt. 12: 30.

Selected Gems—Canon Newbolt, M.A., Canon of St. Paul's, London, says, "Of all hopeless things the attempt to be neutral is the most hopeless. The great Italian poet, that dishonoured soul, brings to bear all his power of contempt on those who can describe, as despised both of heaven and hell-men who strove to be neutral, who lived without infamy and without praise, mingled with those neutral angels who were neither for God nor for his enemies, but were as he said for themselves."

"The world is always demanding of the Christian either alliance or open war. Men may attempt to mark off neutral territory between God and the world, but there is in fact none."—F. C. Ottman.

Scripture Reading.—Matt. 12: 22-30.

## FOR THE WEEK END

Psalm 107: 23-42.

"Like unto ships far off at sea,  
Outward or homeward bound are we,  
Before, behind, and all around,  
Flots and jibs the horizon's bound,  
Seems at us' e'er our rials to rise,  
And climb the crystal walls of the skies,  
And then again to turn and die,  
As if we could hide from its outer side,  
Ah! it is not the sea,

It is not the sea that sinks and shelves,  
But ourselves,  
That rock and rise

With endless and uneasy motion,  
Now touching the very skies,  
And sinking into the depths of ocean.  
Ah! if our souls but pause and swing  
Like the compass in its brazen ring,  
Ever level an' ever true,  
To the toil and the task we have to do,  
We shall sail securely, and safely reach  
The Fortunate Isles, on whose shining beach  
The sights we see and the sounds we hear,  
Will be those of joy and not of fear.

—Longfellow

## The N.S.W. Bible Schools Team.

The Bible Schools' Committee of this State is to be congratulated on having discovered a splendid plan for helping the schools over difficulties. They have appointed a small body of their committee to visit all the schools and hold conferences with the teachers on the work. That team has already commenced its work, and some of the schools are beginning to see visions of what the future may hold. If all the conferences are as helpful as that held at Lilyville on Tuesday, and this, and there is no reason why they should not be, the schools of this State will reap a hundred-fold this year. For a thing so inspiring has come our way for a very long time.

We have two schools, which have an enrolment of somewhere near 150 scholars, and one membership is 70, of whom 20 are within a reasonable residential area. Our chapel seats 100 persons, and while there is a splendid large hall available at Maroubra, yet we are nearly at capacity as regards scholars. Our problems chiefly lie in organization, and in sufficient staff. Both our superintendents have laboured for a better way for the future. To such a field the team, consisting of C. S. Rush, H. G. Payne, and Mrs. Hackshall, came. There were four teachers absent. After tea came the rest for the mind.

Bro. Payne spoke on the "Problem of the Boy," and gave a splendid study of the psychology of the boy.

In the absence of Bro. Gile, Bro. Rush handled the subject of "The Teacher's Preparation." His message on the spiritual preparation of the teacher was easily the most helpful address I have heard on this subject. After the meeting several teachers expressed themselves in high appreciation of this section of the conference. I suggest, if everywhere Bro. Rush be asked to repeat this address.

Sister Hackshall had the big problem of the evening for us—the kindergarten and primary. Consider the difficulty of trying to conduct a "kindergarten" in a room in which some 50 or 60 children are being taught; where the scholars are so many that there is no room for marching, and so special music is impossible. Consider that, and also that the songs and the teaching staff makes up for the accidents to have more than a superintendent, who has to do everything. To that problem Mrs. Hackshall addressed herself, and quickly reached the ground that was helpful.

We were pleased to note, and wish to commend, the deep spiritual note struck by every member of the team. Each in his or her own way, and in terms suited to the department under discussion, emphasised the power of the Spirit in our work. If any school has not made arrangements for this team's visit, we would urge they send an invitation straightway. For ourselves, we will leave the lecturing outside.—F. T. Saunders.

## ACKNOWLEDGMENTS.

F. G. DUNN MEMORIAL SCHOLARSHIP  
From Churches: Avondale, N.Z. 10/6; Clarendon, W.A. 2/6; Bumbalong, O. 6/6; Galah, W.A. 7/4; Elliott, O. 8/6; Palmira, N.Z. 10/4; Maryborough, O. 10/6; Gisborne, N.Z. 5/6; Hastings, N.Z. 4/—W. C. Craigie, Treas., 363 Little Collins-st., Melbourne.

## Reports from the Field.

### Tasmania.

**LAUNCESTON**—Sunday, July 18, meetings were well attended, especially in the afternoon, when an Orange service was held. On the platform with Bro. Day were the following officers: The W.M., Bro. Mace; Secretary, J. Felli, I.P.G.; G. K. Simmons; Grand Chaplain, R. E. Russell, who read the qualifications of an Orangeman. There was a good attendance of members in regularity. Bro. Day gave a splendid address on why he is an Orangeman. Bro. Mace thanked the C.B.C. for foregoing their meeting on behalf of the lodge. It was the first Orange service ever held in this church, and was very successful.—D. Dowle, July 21.

**DOVER**—A social gathering was held to bid farewell to Bro. T. Glass, who has now gone to the front to serve the Empire. Bro. Woodnough, Lorkin, and Knight spoke a few words of farewell, after which our brother suitably responded. The members are sending along to his camp a razor and strap as a token of esteem. Meetings were fairly well attended yesterday. Record number at both schools.—A. Glass, July 19.

**KELLEVIE**—On Wednesday, the 11th, a meeting was held to consider an offer from the Tasmanian Home Mission Committee, re the services of a brother to labour amongst us for a few weeks. It was decided to avail ourselves of the offer, and a committee was appointed to make the necessary arrangements. On Sunday, the 15th, we had with us Bro. E. Wooley, also Bro. Black, from Nubeena. Bro. Black exhorted in the morning, and also spoke in the afternoon, taking for his subject John 3: 16. The church was refreshed. We wish our brother well wherever he may be called on to work.—W.T.S.

### Queensland.

**CHARTERS TOWNS**—Since last report one has been added after six months of patient work, making our number 55. Our North Queensland evangelisation scheme is progressing. We hope soon to be able to report having bought the finest and most up-to-date church and parsonage in Queensland. About now is still required to be free from debt. The smallest donation would be gratefully received. This is a chance of a lifetime, for North Queensland needs Jesus Christ.—R. Coward, July 19.

**BRISBANE**—The State Organizer, W. J. Way, has occupied the platform for the past two Lord's day evenings, there being a good attendance on both occasions. Last night he gave a splendid gospel address on "The Impartative Question." Very helpful mid week meetings have been held of late. The church has not yet obtained an acceptable evangelist.—H.C.S.

**BOONAH**—Since last report the church has been piling along steadily. The Bible School is keeping up splendidly, as are the night meetings. Bro. Nightingale intends to hold meetings at Engleburg, a neighboring centre, having arranged for the first meeting next week. We are pleased that Sisters Alcorn and Charlow are recovering from their illness. We are sorry to report the death of the father of our beloved, Bro. Pratt. His funeral took place on the 12th, and was most impressive. We extend to all the relatives our deepest sympathy.—W.A.C.W., July 19.

**ROMA**—The work in Roma has been very satisfactory of late. Both morning and evening services are well attended, and interest is good. There was one confession on Sunday, July 18. Three young men of the church have left for the front. Two are the sons of our esteemed Bro. Harry Saunders. A wedding of considerable interest was celebrated at Wallumbilla on July 15, when Bro. H. Heabrow was united to Sister E. Swan. Both are well known throughout the district. Bro. Heabrow has kept the fospel flag unfurled at Wallumbilla for a considerable time at much personal inconvenience.—W.R.

### West Australia.

**NORTHAM**—On Sunday evening, July 13, Bro. Stirling continued his series of gospel addresses on "Some Pictures of the Bible," speaking on "Sins that Doomed Two Cities." In the morning W. Martin gave a splendid exhortation on "Prayer." All meetings are being well attended. The Bible School attendance is increasing. Preparations are to be made soon for a Red and Blue Rally. It is intended to hold a Home Sunday at an early date, when every member will be asked to be present at the morning service, or send a greeting.—R. S. Manning, July 15.

**WEST GUILDFORD**—Our meetings keep up well. This morning we had a record attendance—63 being present at the breaking of bread. Bro. Blutcher presided, and Bro. Johnson spoke. The Bible School has now a membership of 111 scholars, and to teachers and officers. At present the writer is acting superintendent in the absence of Bro. Payne, who is in Melbourne. The gospel services are fairly well attended. Our Literary Society has made great strides during its short existence; we have now 40 young men and women in this society. Prospects are splendid.—July 11.

### New Zealand.

**CHRISTCHURCH**—Bro. Gebbie delivered a great address on the morning of July 4 on "Be filled with the Spirit." In the evening he began a series of addresses on "The Church," speaking on "The Nineteenth Century Restoration Movement." Fifty-two of the Bible Class. Last Sunday morning Bro. Gebbie gave an exposition of the Dominion Church Extension Scheme. In the afternoon our building was packed to the doors, an Orangeman holding their annual church parade here. Bro. Gebbie presided, and gave a fine address. In the evening he preached on "The Place of the Ordinances" in the Christian regime; at the close a lad from the Bible Class decided for Christ. The Young Women's Circle on Monday evening met with Tenyson. Bro. Gebbie addressed the prayer meeting on Wednesday night, when the lad was baptised.—P.S.N., July 17.

**AUCKLAND** (Dunedin road)—Good gatherings for breaking of bread each Lord's day. For June the average attendance was 100. Also splendid audiences in the evening, with rapidly increasing attendances, since P. D. McCallum came amongst us. Last Lord's day evening was the largest meeting yet, with an attendance of about 150. We have had two immersions recently. Mr. and Mrs. Brown, from Birnie, were baptised last Wednesday by Bro. Hansen, an isolated member, who has been doing good work in his neighbourhood, and has led these two to clearer light. The Bible School continues its good works. In a recent session reference was made to a great loss the school was sustaining in the departure for the front of one of our teachers, Bro. D. Henderson. Prayers were asked for him, and for another member of the school, Bro. W. Vincent, who is at the Dardanelles. Bro. F. Gray, a member with us, is also at the front. On Tuesday, June 20, the delegates to the C.W.B.M. Conference at Wanganui reported to a very enthusiastic gathering of members of auxiliary, mission circle, and friends. The president, Miss May Evans, extended on behalf of the Society a very warm welcome to our Bro. and Sister McCallum into our midst.—J.W.

**WELLINGTON SOUTH**—On Lord's day morning last Sister Robertson, after a rather lengthy illness, passed peacefully away. She was an affectionate mother and a faithful member of the church. We tender our heartfelt sympathy to her two daughters (who are members of His church), who have been called upon to mourn. This evening Bro. Campbell presided over a well-attended quarterly business meeting of the church, when satisfactory reports from all branches of the work were given. The Bible School superintendent reported that the school was doing well, 175

being in attendance last Lord's day, including 100 new scholars for the afternoon. The work of the Senior Christian Endeavor Society was said to be "blooming." The Sewing Class reports making five new members during the quarter, and announce holding a "gift evening" on August 2nd and a sale of work in October. The Young Ladies Guild now numbers 21, and assist in writing articles for the forthcoming sale of work. The Northampton Church has increased its membership from 13 to 34. This club meets every Monday evening. The first half hour is spent in devotion, and the remaining half hour is taken up by games. Junior Christian Endeavor Society is still growing. A source of interest to the young people, and growing in the hearts of the members, is the work of Sister L. Hearle. Bro. Phillips in presenting his report said that the attendance at the gospel service was encouraging. A Hobbs was appointed evangelist to the Clearing Bce.—A.L., July 13.

### South Australia.

**BERRI**—Our meeting for worship this morning was well attended. To-night the writer preached to a good congregation on "The Pattern Prayer Book." This club secretary, E. N. Stewart, has left us to go to camp at Micham. Our prayers go with our brother.—R.R., July 18.

**STIRLING EAST & ALDGATE VALLEY**—Attendances at all services yesterday were fair. One young man at Stirling made the good confession.—T.E.

**HENLEY BEACH**—Last Thursday a good service was held in the chapel, which was full, to say the least, to six young men who are going soon to the front. Two of these have been from some of the workers in church and school—Moreton and Telford and Telford. Some time ago the remaining four were in our Sunday School. They met with Ernest Kelsey, David Maloney, Bro. J. M. Honey, and Edgar Harrison. These young men all go from Henley Beach. The meeting was a good one, and successful. Mr. J. H. Sichel, S.M., presided, and gave a rousing parting speech. Addresses were given by Chaplains G. Cuttriss and E. W. Pittman. Presentations were made to the young men on behalf of the church and school. Help was given to T. Cosh and M. Noble. Copies of the New Testament were given to all. The young men suitably replied. An enjoyable social followed, and farewells were said.—T.J.G.

**COTTONGVILLE**—Splendid meetings today. After church parade at the Military Camp, the brethren came and had fellowship with us this morning. We welcome others. Last Harry was listened to a helpful message from E. J. O'Leary, who is in the camp at present. J. McNeil, who has rendered excellent service in our Bible School as superintendent and teacher for many years, has secured, with the hearty support of all, the services of W. J. Harris as his successor. Bro. McNeil's interest has not abated; he will continue work as teacher.—B.W.M., July 25.

**HINDMARSH**—Three who had previously confessed Christ were immersed last Wednesday evening. To-day the services were splendidly attended. E. Pierce presided, and H. D. Smith gave a greatly appreciated address on the New Testament lesson. Bro. Cuttriss welcomed three new members. The Brotherhood held its business meeting. The re-organisation of the school. An attendance and interest are growing. An Australia Day service in honor of our boys was held in the evening. There was a large attendance. The church rendered appropriate anthems, and Sister Edquist sang very effectively. The "Trenches." Close attention was given to the dress of Bro. Cuttriss, and three men made the good confession. During the service "our boys" Roll and extracts from letters from "our boys" were read. The Bible School decided to send a bed to Wounded Soldiers' Hospital.—July 25.

**BALAKLAVA**—All our meetings continue to be largely attended. Three confessions since our report, making 12 since Bro. Taylor's arrival. The

Adult Bible Class has been reorganised, and a fine interest is manifested. This morning Bro. Doley presided, and the writer spoke on "Self-Denial." At the gospel service Bro. Luck delivered a fine address on "How Long" half an hour between two opinions." Bro. Taylor conducted anniversary services at Owen today. We are desirous of revising the Home Mission Committee in this week set aside for self-denial.—P.H.R. July 25.

**QUEENSTOWN.**—Wednesday, July 21, good week-night service; the soldier who previously confessed Christ was baptised. Sunday, July 25, 9 P.M., splendid attendance; A. G. Saunders gave a short talk. At worship, building was well filled. A. G. Saunders, presided. E. Delves spoke on Rev. 17. Bro. Taylor, last Wednesday, was received into fellowship. Evening devotional meeting. A. G. Saunders gave a helpful address on John 3:12. One Sunday School scholar confessed Christ.—July 25.

**KADINA.**—Since last report meetings have been well attended. The C.E. Society held their annual meeting, and special, when there was a large attendance. The Junior C.E. members held, on an Orange Sunday, when each child brought oranges, which were afterwards taken to sick folk. This morning Bro. Neill spoke on Rev. 17:14. Sister Ethel Wilson underwent an operation this morning. This evening there was a splendid attendance. Bro. Wood giving a powerful address on "God's Jas. H. Thomas, July 25.

**UNLEY.**—This afternoon Mr. R. T. Burnard, the headmaster of the Unley Public School, gave an instructive address in the Adult Bible Class room on "The Teaching of Children." The large attendance highly appreciated his remarks. This evening the service took the form of an interesting service for our Empire. Special prayers were offered by Bro. Huntsman and three of the elders; the congregation sang short prayer with the minister, followed by the singing of the National Anthem. Miss A. King, of Melbourne, sang an appropriate solo, the choir rendered an anthem, and Bro. Huntsman gave a short address.—P.S.M. July 25.

**MILE END.**—Since last report we received one by faith and immersion, and one commended from another church. Our mission is in progress. We had our address to members of the church on "Our Lord's Return." The gospel services commenced last Sunday, and have been very encouraging so far. On Thursday evening three adults confessed Christ, and to night there were two others—a married man and a youth from the Bible School. We are continuing for two weeks longer.—M. July 25.

**GLENFELG.**—Sunday School anniversary services were celebrated yesterday. The scholars, under the conduct of the writer, gave a creditable rendering of the service of song, "Riches and Rags." Mr. Joel Hargrave made an admirable reader, and the musical items were very good. J. E. Thomas and Ira A. Paternoster gave inspiring addresses in the morning and evening respectively. We are obliged to these brethren for their kind and generous attentances at all meetings.—Chas. Ferris, July 25.

**CROWDON.**—Good meeting, on July 18; in the morning G. Barton presided, and H. J. Horsell exhorted. Bib. Sch. attendance, 181 scholars. At the gospel service H. J. Horsell preached on "Judges the Trainer." On July 25, E. Bartlett presided and H. J. Horsell exhorted. At the gospel service H. J. Horsell preached on "Stephen the Martyr." Church anniversary, August 1st.

**YORK.**—The 31st anniversary of the church was held on July 18 and 20. On Lord's day, D. A. Evers, addressed the church in the morning, and preached a timely and inspiring message well attended. On Tuesday, the usual tea and public meeting were held. G. D. Wright, Conference President, presided. Bren. Horsell and E. W. Pittman also gave fine addresses. The secretary reported 144 of good work in the departments. A tribute was paid to the fine work of E. J. Paternoster, our evangelist, also to the choir, and to Bro. Fiedler, Bro. Fiedler, organist, and to Bro. Walter Fiedler, the organist, who in addition is a student of

the South Australian Bible Students' Class, and who was presented with a number of books, useful in his studies. During the year there have been eight additions by faith and baptism, and thirteen by letter, but there have been twenty-one transfers given, thus leaving the number on the roll 204. There has been an increase in the school of law. The debt on the property has been extinguished, while Home Missions and Foreign Missions, Temperance, Benevolent and Patriotic work have not been neglected. Over £30 has passed through our treasurer's hands.—W. Hooper.

**NORTH ADELAIDE.**—For today meetings were good. Our offering for Foreign Missions has reached the total of 485/6. On Wednesday last the quarterly church business meeting was held. Reports showed that all departments of the work were going on well, and the treasurer's balance sheet showed a substantial surplus.—R.H. July 27.

**NORWOOD.**—On Wednesday evening our mid-week service was given over to the Bible Society. Bro. Baker presided, and J. E. Thomas gave an interesting address on the work of the Society. There was a good attendance, and an offering was taken up on behalf of the work. To-day the Conference President, G. D. Wright, addressed the meeting for worship on the work of Home Missions, and exhorted all to take part in self-denial week. To-night E. W. Baker gave a powerful discourse, "A Father's Command." The male choir assisted in the singing. Our seating accommodation is being taxed to seat all that come to our evening service. Bro. Baker addressed the Brotherhood Class this afternoon. This class is growing, and a meeting is to be held on Tuesday reformation of a Men's Club and for further extension of its activities.—G.H. July 25.

**GOOLWA.**—On Lord's day, June 28th, A. Cameron gave a splendid address in morning and evening. In the afternoon we had a special service for the children, when a collection was taken for the churches of Christ Sunday School Co. On July 8th, the Junior Christian Endeavor gave an interesting demonstration entitled "Our Pledge." Much credit is due to their superintendent, Mr. Hill, and to the girls for the training of the children. On July 21st a farewell social was tendered to Bro. Cairnes. Several speakers addressed the meeting, and a programme of songs and recitations was given. Bro. Cairnes was presented with a travelling rug from the church, and a gold C.E. pin from the J.C.E. To-day we had a splendid attendance at morning service, when five were received into fellowship—three scholars from the Bible School, and one sister who has been restored, and one previously immersed. This evening the chapel was packed, when Bro. Cairnes preached his farewell sermon. At the close the husband of Sister Joy confessed Christ. Bro. Cairnes will depart for the end of the month; the good wishes of the church go with him. A. Cameron has accepted the invitation to labor with this church for twelve months, dating from August 1, but owing to inability to secure a man for Naracoorte, the church consented for Bro. Cameron to stay there for a few weeks. His work here will be done by the first Sunday in September.—A.H. July 25.

**STRATHALBYN.**—H. R. Taylor commenced a ten days' mission with us on July 21st. Our brother is faithfully declaring the whole counsel of G.O.L. The meetings are growing in interest. Last night we had almost a full building. Bro. Taylor is an old Strathalbyn boy.—A. M. Whittenbury, July 26.

#### New South Wales.

**MANNING RIVER DISTRICT.**—We are looking forward to the coming of Bro. Marler as assistant evangelist. The writer visited the Comboyne Tableland in May, conducting well attended meetings on the Sunday afternoon and evening. On the Monday he baptised W. Gardner, in the presence of the exalted, this being the first in his waters. In the afternoon, this being the first in his waters, in the open waters of the Comboyne. The interest generally is good throughout the district, and the good meetings at Glinski (Gimmi) and Killahook being particularly encouraging. Tarce has

received one new member recently; another young man has decided for Christ, and will be baptised immediately. The writer is giving special "Studies in the Psalms" on Wednesday evenings; better interest is being manifested. Our young people's class has lately shown increasing interest. Bro. W. Waters and family, lately of the Narrabool church, have come to reside temporarily in the district, and have been a considerable help in the work here. The Timinee and Bontawak brethren and friends presented the writer recently with a beautiful rug, pair of driving gloves, and suit case, and Mrs. Burns with a cut glass fruit dish.—G.E.P.

**FRISKINVILLE.**—One man was received yesterday, making six adults for July. Bible School is now growing in number of scholars and teachers, and is now supplied by local workers, after years of indebtedness to Emure. At the annual business meeting of the church, the writer was asked to continue as evangelist by an absolutely unanimous vote. Election of deacons resulted in the following being appointed:—Bren. G. M. Morris, Geo. Nixon, E. Blutton, F. Coakley, and Ivan Hart.—P. J. Pond, July 26.

**HURSTVILLE.**—On Wednesday, 25th inst., a farewell social was tendered to Bro. Clarence Rein, who is leaving shortly for the front. Bro. Garden, on behalf of the church, presented him with a wristlet watch. During the evening Bro. Winks unveiled the model of our new building, which has been kindly lent to us by the architect, Bro. Carter's address this morning on "Being Faithful" was much appreciated. Bro. Garden commended his addresses at night from Revelation.—B. E. Heasman, July 25.

**PADDINGTON.**—Sunday, July 18, we had a good attendance. W. Gale gave a splendid address. J. J. Franklyn preached at the gospel service; the attendance was good, and the address was much appreciated. On Sunday, July 25, C. S. Rush, from Marrickville, gave a helpful address at the worship service. Bro. Collins conducted the gospel service.—A. W. Shearston.

**BELMORE.**—Good meetings all day yesterday. Bro. Gale gave a splendid exhortation. The open air meeting is being well attended. Bro. Perlin continued his special address at the evening meeting. "Baptism" has been the theme for the last few weeks. Many questions have been handed in for answer. The interest is keen.—John Ridger, July 26.

**HORNSBY.**—Elder Crosthwaite presided, and Bro. Day, of Marrickville, gave a helpful exhortation on "God Knows." Lunley Gordon gave the gospel message to a large congregation on "The Doctrine of the Incarnation." Last Thursday a very impressive gospel service was held, when Elder Crosthwaite was ordained an elder of the church. Bren. Hinesworth, Harward, and Gordon took part in the ordination service.—Thos. E. Role.

**CITY TEMPLE.**—Good meetings to-day. Bro. Price gave a fine address at the morning service. Visitors included Sister Gray, J. E. Farley, Sister Hunter, Bro. Simons, Logan, Morris, Vice, Bro. Piper, Sister Hill, Bro. A good audience at night Bro. Harward gave a splendid gospel address on "An Opened Heart." At the church annual business meeting on the 21st inst., the following were elected deacons: for the ensuing twelve months—Bren. Simons, Logan, Morris, Peter, Cox, Roberts, Warner, Taylor, Parker and Crawford. The following young men of the church have gone away to the front: Bren. J. Morris, H. Shearston, P. South, A. J. Smith and J. Parker in training at Liverpool. We were glad to have fellowship with Bro. J. J. Franklyn, at Swanston-st., Melbourne, on 18th inst.—J.C. July 25.

**ENMORE.**—Bro. Payne addressed the morning meeting. We received into fellowship Sisters Jessie Franklin and Annie White, who were baptised recently. We were glad to have with us quite a number of visitors, including Bro. and Sister Marsden, from South Africa. Bro. Hinesworth spoke in the evening on "The In-as-much Prom-

Continued on page 502.

### Christian Union.

The Editor of "The Australian Christian."

My innocent letter seems to have given you an opportunity to open the editorial artillery on some bogey enemies, which are supposed to be sapping at the entrenched "plea."

For those who would cut the plea in halves I am not putting up any defence. If such exist, it is their business.

I have not lived any scandalous life, but have in the course of business during the past eight years in the great Northern district met many brethren both in the Churches of Christ and other churches who would gladly welcome a union, federation, or any other scheme which would unite them in Christian worship and service.

What right has a creed, a system of belief, or even a plea to keep apart people who long to worship and work in unity?

My letter was penned to express the hope that in all our discussions on union, the spirit of contention (for contending frequently leads to contention) would be absent. A careful, but not hypercritical, reading of it, would not cause you, Bro. Elliott, to scratch me with such words as "false anthems," "implication," "neglect the guidance of the Book," "ignore the teaching of God's Word," "following the pernicious example of German philosophy," and being evolving a case from his own "inner consciousness."

The goodness of heart of either of the writers of your editorial and the article is not questioned by me.

The publication of an incomplete copy of the Basis of Union was unfortunate, as some important amendments were subsequently made in committee.

Since you take the liberty to "suspect" what Jude wrote, might I be allowed also to suspect that in these days of church division he would, if it were possible, urge his brethren everywhere to brotherliness, sympathy and love for unity.

Are we not to attempt Christian union anywhere until the other groups of Christians surrender entirely to our opinion and to our views of Scripture?

Has ever yet to our knowledge a scheme for unity, federation, or co-operation been brought into being which did not require subsequent amendment, e.g., the Campbells, Barton Stone, and others?

Is there any individual congregation among all the Churches of Christ in Australia which agrees on what they call Scriptural teachings?

That second hundred years of our history will evidently pass before such a state of things obtains.

It appears from the editorial comments that if the magic words—"after a careful study of the Bible we submit this basis of union"—had appeared in it, then your benediction would have been extended. The whole tenor of the document reveals loyalty and devotion to the Lord Jesus Christ, and breathes his living spirit of fellowship, which de notes his leadership and authority. The final two paragraphs must have escaped your careful criticism—"Finally, brethren, we would have you know that we have not sought to forge a human bond of union, but we have yearned to let God's love work in its own gracious way among the children of his everlasting Kingdom. Reverently submitted after careful study and earnest prayer to God for his divine guidance."

There are bodies of Christians in other North ern towns ready and longing for some form of union which will give expression to their faith. It is all this ardour and candid longing to be subdued because of a few conservative influential brethren in the metropolis? If so their glory will come to them now, but later on it will be to their shame. The wheels of truth cannot be put back for ever.

July 21, 1915.

REPLY.

T. J. Cook

We deem it but fair that Bro. Cook should have space to reply to our fraternal remarks on his former epistle, and to defend the basis of union which he assisted to draw up. Particularly we

welcome his assurance that he did not intend to reflect on the brotherly spirit which called forth the articles of our editorial writer and Bro. Hagerer. It was because his letter did not reflect that we replied to it as well as discussed the suggested scheme of union on its merits. We may not appreciate the kindly feeling by remarking that from the first day we saw T. J. Cook until the present we have not said or thought an unkind thing about him. We may love a man, while we refuse to be enamored of his scheme and "innocent" letter. We submit the following considerations:

1. In our issue of July 8 it will be found a copy of the Bendigo basis of union and our remarks thereon. Even the most casual reader of these who will peruse Bro. Cook's present epistle will have it forced on him that no attempt whatever is made by our brother to reply to a single item of our criticism of the basis. Whatever force, if any, was contained in the criticism is allowed to lie. Our brother, if he believed "Christian Union Church" to be a scriptural name, could have given the proof. If "denominational interests" can be named with the unity for which our Lord prayed, he should be glad to let "Christian" readers have the evidence. If it is right and scriptural to make the Supper on two Lord's days in the month not even a part of a service, but "come after the regular evening service," why should we who have not hitherto obtained this knowledge be kept in the dark as to the evidence which will justify the change in our practice? If the things in the basis are really scriptural, surely Bro. Cook can give the justifying Scriptures! If our brother cannot himself find the texts, he may easily seek the help of other members of the committee who drew up the proposed basis. With the production of Biblical warrant, all our former criticism will fall. Until the production, no amount of writing will make a Bible-loving people accept an unscriptural position.

2. In paragraph 4 of the present letter is a question worthy of note. "What right has a creed, a system of belief, or even a plea" to keep people apart? Nothing has a right to keep God's people apart. If the creed or plea be a human one, then we should discard it just as readily as we should throw aside humanly devised laws of union, made at Bendigo or elsewhere. But if "the creed" be the divine creed which needs no revision, it is still not right that it should keep God's people apart: for all should accept it and let nothing human be put in its place. Those who do not accept the Bible teaching keep themselves apart, and err in so doing. What of the confession which Peter made? Bro. Cook does not think that we can dispense with that. So, after all, he will agree that whether we can jettison a creed or not depends somehow on whether the creed is one with human authority or divine. We discard the human; we dare not give up the divine.

3. We agree that a spirit of contention should never appear in our discussions on union. But this spirit was not manifested in the articles which Bro. Cook formerly referred to. We cannot hope for immunity from friendly criticism of new and unscriptural schemes of union on the ground that contending may tend to contention. In any case, we suggest that the unscriptural plans, rather than the criticism of them are primarily responsible.

4. Our correspondent regrets the publication of an incomplete and subsequently amended basis, "incomplete" is certainly the wrong word here; every syllable of the basis signed by the committee on May 8 (as the copy stated) was printed by us. We, of course, accept the statements which now reaches us that there were some later important amendments. Naturally, we expected that Bro. Cook would send us an amended copy, so that we could publish the alterations. This has not yet been in line with our criticism, in which case we should be able to prove, on the testimony of the committee themselves, that our remarks were just; or the alterations would be in another direction, in which case there was an extra reason for a kindly criticism. When the last amendments reach us, we shall know.

5. Jude wrote of old of love, and also urged a steadfast adherence to the faith. Paul, the apos-

tle of faith, has given us a plea for unity and the finest extant hymn of love. John, the apostle of love, wrote: "Whoever loveth God, loveth and abideth in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." We call attention to this teaching in order to emphasize the fact that we can only be apostolic according as we have both the faith and the love. The apostles were not one-sided. There never was a day when there was not need for a plea for both these things which God hath joined together but which men often put asunder.

6. Paragraph 6 has a question which can be easily answered. No brother we have ever listened to has suggested that other Christians to "surrender entirely to our opinion and to our views of Scripture." Bro. Cook may search the "Christian" in vain for such a suggestion. When we ask a man to confess that Jesus is the Christ, the Son of God, we do not ask him to accept our opinion; we ask him to believe and obey the Lord. That a sinner must repent of his sin is not "our view of Scripture," it is a scriptural statement. That seekers for salvation were commanded to "repent and be baptised in the name of Jesus Christ unto remission of sins," is not "our opinion"; it is a Bible fact. In obedience to God's word, we have given up cherished views; we have abandoned membership in sectarian bodies in order to take up an unsectarian and scriptural position. When others are asked to take a scriptural position, they are not asked to adopt "our views" or "our opinions." We may quote from one of the numerous letters received, approving of our leader on the basis of union: "The Lord knows that we would sacrifice a deal of our customs and traditions to effect a union of Christians, and even be prepared to take some risk in a practical experiment; but we must stop short of a venture which ignores the scriptural basis and seems more compromise than principle." What is ours, we may give up; the deposit of God committed to our trust, we dare not cease to guard.

7. "Has ever yet to our knowledge a scheme for unity... been brought into being which did not require subsequent amendment?" Yes; and it is found in Eph. 4: 4-6. If we amend it, what shall we add? or which of the seven unities shall we omit?

8. The question of the next paragraph can also be answered in the affirmative. All, or practically all of the Churches of Christ in Australia agree on what are, as well as what they call, Scriptural teachings. They are one in their acceptance of the fundamentals of the faith, and have learned to allow liberty so far as matters of opinion and interpretation are concerned.

9. Bro. Cook's first sentence in his second last paragraph is not quite right. It should be amended after the following fashion: "It appears from the editorial comments that if after a careful study of the Bible we had submitted a basis of union which was in harmony with scriptural teaching, then your benediction would have been extended. You see, some people study to find equal as possible. Some who appeal to Scripture find that others err in making no special appeal at all. Bro. Cook, we did not overlook "the final two paragraphs"; for, please understand, we pointed them (though they did not in any sense touch on the question of the harmony of the basis with the Word) for the very purpose of not being open to the charge of overlooking them! It is true that we did not criticise them, for the good reason that the paragraphs merely set forth the motives which animated the Bendigo brethren in their labor of drawing up a basis—and we have never yet sought to question the good motives of our brethren. We may and do criticise the result of what we still allow to be a well-meant but unsatisfactory attempt to put a superfluous human basis in the place of the requirements of God's Word."

10. We much regret to have to notice the closing paragraph. As we read it, we can scarcely refrain from doubting the signature it bears. So unlike the man over whose authority it stands. At this stage of our review, we think of the amendment of a former paragraph that Jude in 1905 would "urge his brethren everywhere to brother-

liness." No "ardour and candid longing" for union ought to "be subdued because of a few conservative influential brethren in the metropolis." We should thank God for the "longing" and "agitation." If it were of God let us face conservatives and radicals (if it really be necessary to label brethren thus, which we think it is not), and seek to win them to God's truth. But let us be prepared to show that it is the truth of God to which we ask them to yield. It will be the shame of us all that we come short in many things of the divine glory. It will, we venture to say, never be the shame of any one that he succeeded in being true to the revelation of God in the Scriptures. A few conservative influential brethren in the metropolis could not do if they would, and doubtless would not do if they could, the thing our brother would attribute to them. Is it the case, however, that the scheme in question has commended itself to all but the few brethren of this closing paragraph? Have all the brethren of London churches acknowledged the basis as a scriptural basis of union? Have all the Baptist brethren before whom the scheme has been placed for their approval given it their benediction? If not, it is idle to speak either of the present glory or of the prophesied future shame of a few.

It is a delight to find ourselves in absolute agreement with Mr. Cook's last sentence: "The wheels of truth cannot be put back for ever." Christ prayed that his disciples might be one. The psalmist said to Jehovah, "Thy law is truth"; "the sum of thy word is truth." Jesus reveals himself as "the Truth," and in the very prayer for unity itself said: "I have given them thy word"; "sanctify them in the truth: thy word is truth." It is because we know these things, and because we are assured of the final triumph of the truth of God, that we take the trouble to write on the subject of Christian union, and particularly to urge brethren not to hinder the progress of truth by accepting anything as a part of Christian faith and practice which is not authorized by the Word of the Lord which "abideth for ever."—Editor.

### Obituary.

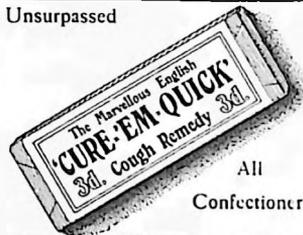
**BLACK**—The church at Robert st., Hindmarsh, has sustained a loss in the demise of Bro. Black, who peacefully passed away at his residence, Southward, on June 29, after a trying and painful illness. Our late brother was most faithful in his attendance at the services of the church, and ever bore a bright and telling testimony for Jesus Christ. He was a highly respected servant of the Postal Department, which honored the memory of the deceased by providing the bearers and a guard of honor. The funeral service was conducted by G. P. Curtis and H. D. Smith, and on the following Sunday suitable references were made to our late brother's faithfulness in service and fortitude in suffering. We pray that God will comfort the hearts of those who mourn.

**NASH**—Bro. Geo. Nash, of Killalakh, New South Wales, was found dead on the road a few miles from his home on Thursday week. He had evidently died from heart failure while driving home from Wingham in his sulky, and had fallen out. The horse and sulky were found standing by his gate in front of the driver. The writer helped to lay him to rest in Killalakh cemetery on Saturday, 17th. Our sympathy is extended to the sor-

rowing family in their great loss, and to the little company meeting at Killalakh, who have lost a faithful member. Our brother was a kindly man and a good Christian, and the crowd who attended his funeral attested the fact of the general esteem in which he is held. He leaves a wife and five children, four of whom are members, to mourn his loss. May God comfort and keep his sorrowing children.—G.E.H.

**VINE**—It is our sad duty to report the passing away of our aged Sister Vine, who fell asleep in Jesus on Saturday, July 10. Of a kindly and loving disposition, our sister had endeared herself to the hearts of all the church members here, and her passing will be deeply regretted by all who knew her. Our departed sister had been a great sufferer for a number of years, and the last few months had been unable to attend any of the meetings of the church, but she bore her illness with great fortitude. The church has sustained a great loss, as not only was our late member a regular attendant, but whether present or absent her sympathy was always with the church. We praise God for the Christian influence our sister had always exercised, and the church and district has benefited by her long sojourn in our midst. To the sorrowing family we extend our sincere sympathy in this hour of trial and affliction, and pray that God, who is able to uphold and strengthen, will abundantly bless the family who have been called upon to mourn the loss of one so dear. Our aged Sister Vine especially needs our prayers, as only a couple of months ago he lost by the hand of death his aged brother, and now again has been called upon to suffer the loss of a loved one.—H.S. Wanganui, N.Z.

Unsurpassed



All Confectioners

R. J. McSOLVIN, General Carrier

81 BEST STREET, NORTH FITZROY and 250 FLENDERS LANE. Phone 2557  
Luggage and Parcels Collected and Delivered  
Bills of Lading Granted

Letters Promptly Attended To Agencies in all States

A Smile of Satisfaction!

**BROOKE'S**  
Coffee Essence

It's better—Try it

### Better Sewing for All Purposes

Is done by the Prize



**A·N·A**

than by any other

**Sewing Machine**  
in existence

It is so quietly useful in a family, doing all kinds of work rapidly and well, is so easy to manage, runs for such a long time without repairs, and it makes such a beautiful and perfect stitch, that no acquaintance with it quickly shows it to be indispensable to every family.

**£3 to £11**

Perfect Satisfaction ensured by a **FREE TRIAL** before Purchase

- No hire or rent to pay
- No carriage to pay
- No charge whatever
- No cost, or loss, or risk
- No obligation to buy
- No liability of any kind, and

**25 Years' Guarantee**

Is it not better to **TRY BEFORE BUYING** rather than Buy before Trying?

No conviction are we that our Machines only acquire to be known to be appreciated, and we shall esteem it a favour if any lady who is not acquainted with it will accept our offer of a free trial, whether she is likely to purchase or not.

Write or Call for Catalogue To-day

**Australian Sewing Machine Co.**  
Proprietary Limited  
(WARD BROS. & A.N.A. CO.)

Head Office:  
**Errol St., North Melbourne, Victoria.**

And at Sydney, Adelaide, Perth, Melbourne.

## JOSIAH HOLDSWORTH,

Undertaker and Embalmer,

Best Work. Best Equipages.  
No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

**880 LYGON STREET, CARLTON.**

Branch—659 Nicholson St., Nth. Carlton, MELBOURNE.

**ARTHUR J. HOLDSWORTH,**  
Funeral Director

## From the Field—Continued.

ise" (Matt. 25: 40). A baptismal service was held at the close, with one young brother, was immersed. A collection in aid of our wounded soldiers' fund was taken, and realised £7/17/6.—E.L.

## Victoria.

**MARYBOROUGH**—The woman who recently made the good confession was baptised last Thursday, when another married woman confessed Christ. We expect that she with another who made the good confession on Sunday night will be immersed this week. Good meetings again on Sunday. We have had a number of visitors, late Sunday, mostly from the Baptists. Last week we had three from the Ballarat and Maldon churches.—A.P.A.B., July 21.

**MALVERN**—Two hapless believers and one by letter received into fellowship this morning.—Jas. Holloway, July 25.

**NORTH FITZROY**—Fine meetings here on Sunday. Five welcomed into fellowship—four by letter and one by faith and baptism. At our mid-week meeting a young man, who has since enlisted, accepted Christ, and was immersed. Our Bible School is receiving five additional every week. Five hundred children were present to hear Miss Torkin's missionary talk. Our Juniors had a flower and look Sunday to-day, and a large collection of beautiful blossoms and books was sent by a deputation to the Children's Hospital.—J.H.

**BRIGHTON**—Last Tuesday we held our annual business meeting, and spent a happy evening. For the first time in our history elders have been appointed. Bro. Bratchie and Ludbrook have been appointed to this responsible office. Good meetings to-day.—R.P.C., July 25.

**HAWTHORN**—T. H. Scambler, from Maylands, W.A., is coming to labor with us as evangelist. A social given by the officers to the choir the other week was the occasion of welcoming as choir leader A. Chippierfield. Bro. Froeter gave a stirring address last mid-week on our attitude towards this great war. Good meetings to-day. Bro. Abercrombie's addresses morning and evening were much appreciated. Herbert Smith and Arthur Dufferield have enlisted for active service abroad. Bro. Leslie Smith, also of Hawthorn unit recently, has joined the Expeditionary Force too. This makes thirteen from Hawthorn church to date. The Dorcas Society have decided to send a large parcel of goods to G. T. Walden at the front, and would be grateful to any members assisting in this work. Any parcel forwarded to the Dorcas Society, Church of Christ, Hawthorn, will be thankfully received.

**CARNEGIE**—I. McCallum, connected with the morning. A prelate's sermon in conjunction with the W.C.T.U. movement was held in the evening. C. H. Hall speaking on "Temperance Reform." We regret to report that owing to ill-health Bro. Hall feels obliged to relinquish his evangelistic labors. We trust that his health will be restored. A collection in aid of Lady Stanley's Red Cross Fund amounted to £10/8/—D.G., July 25.

**ASCOT VALE**—On July 25, the Kappa Sigma B. A. association gave a farewell social to J. Scott and Herbert Clark of the Fremden church, and to H. Meyers, J. Harvey, H. Walton, L. Roth, and W. Huntington, of the Ascot Vale church, who have enlisted for the war; also to F. K. Kefford, of Ascot Vale, who leave shortly for America, to study for medical mission work. W. A. Kemp presided over a most enthusiastic meeting. Excellent addresses were delivered by the chairman, Bro. McCallum and W. Brown. Presentations were made to the recruits present, and also to Bro. Kefford, all of whom suitably responded. Vocal items rendered were much appreciated. Refreshments were provided by the association.—J.Y.P.

**BURNSWICK**—On the 19th inst. the J.C.E. Society held their first anniversary celebration at a Willingham hall, with a helpful address. On the 26th day, 18th, W. More exhorted. One young sister was received into membership. In the afternoon W. More spoke at an Orange gathering in

the local Town Hall. At night he spoke to a large audience on "A Night in Ancient Egypt." Last Tuesday the C.E. Society formed itself into a Red Cross League to make comforts for the soldiers. On Wednesday, the P.C. Bible Class held a social hour after the devotional meeting. Fifty-seven were present. To-day W. More exhorted. At night he preached to a splendid attendance. Another brother, John Hoggate, has been accepted for service at the front.—W.T., July 25.

**BERWICK**—We have recently had a visit from Bro. Hagger, Home Mission Secretary, who delivered a stirring address on "The Importance of Home Missions," at the morning worship meeting. He also conducted a well attended gospel service in the evening. We are pleased to report that the Home Mission collection this year amounted to £23, constituting a record for this church for this cause. We are shortly losing two young members in H. Flear and J. Burton, who have volunteered for the front. At the close of Bro. Ingram's address on Sunday evening last, one young man made the good confession.—H. Hagger, July 25.

**BOORT**—The church had the pleasure of a visit from Bro. Hagger on Thursday and Friday of last week, when the opportunity was taken to hold gospel meetings. Both services were well attended. Splendid meetings all day on Lord's day. A. Lacey exhorted in the morning, and in the evening G. H. Oldfield preached to a large gathering. The local members of the I.O.R. were present in regalia, the message being "A Plea for Temperance." Several "Kitchener Pledges" were signed at the close.—A.L.

**MELBOURNE** (Swanston-st.)—Excellent services all day on July 25th. In the morning, Bro. Franklyn spoke on "Mountain Peak of History—The Day of Pentecost." We were pleased to have the presence of Sister Espular, of Paddington, N.S.W. In the evening Bro. Franklyn spoke to a crowded audience. Subject, "Lot's Wife." The third annual men's banquet will be held on Monday, August 2. We expect to have an address from the Hon. W. F. Fitzroy, M.H.R., and an entertaining programme has been prepared.

**FITZROY**—On July 17th, good meetings all day. J. F. Gibbins gave a splendid exhortation, and also spoke at the morning C.E. Bro. Beller took the evening meeting, his subject being "Four Handwritings." One young woman decided for Christ. Our Exhibition on July 20-22-24 was a great success. Our funds are due to the judges, among whom were I. C. F. Pittman and J. L. Mulford. Bro. Bickford's display of articles by the scholars was exceedingly good. The elocutionary and singing items displayed some excellent talent, especially on Saturday night, when we had a full house. On July 24, five meetings, Bro. Beller taking both services. Evening subject, "Let us forget." This was given to a good audience. Our collection for Red Cross work to-night amounted to £11/13/3.—G.E.

**NEWMARKET**—A Bible School girl and a young man—another of Bro. G. Mitchell's fine young men's class—made public confession of Christ last night at our gospel service. We are still further encouraged.—J. L. Mulford, July 26.

**BURNLEY**—All meetings well attended. To-day. This morning Bro. Howlers presided and spoke. In the evening our brother again addressed a good attendance, his theme being "Wassting our Moral Capital." We also enjoyed a solo by Sister L. Ives.—J.A.C., July 26.

**CARLTON** (Lygon-st.)—Nice meetings on Lord's day. One received by letter. Two splendid addresses. A. R. Main exhorted in the morning, and S. G. Griffith preached at night. Subject: "The Great and Final Come." Over two present in the Century Bible Class. Collection at night for Australian Wounded Soldiers, £5/12/—J.M.C.

**ESSENDON**—On Lord's day, July 25, "Peace" was the theme of a splendid address by Bro. Reg Emu. Large attendance of members. Foreign Mission collection to date, £14. Bible School and

kindergarten doing good work; our sisters have their first box for the Red Cross complete. After the benediction W. A. Kemp, on behalf of the members, presented to Bro. Bob Clark, who is leaving for the front, a pair of field glasses. We were pleased to hear from Bro. Ennis as secretary of Advisory Board that arrangements have been made for a preacher to take up the work at the beginning of October next.—A.B.

**SOUTH RICHMOND**—Splendid Red Cross service this evening. Chapel full. Collection, £9 10/10.—O. A. Carr Green, July 25.

**BENDIGO**—Yesterday Bro. C. R. Mitchell preached two very earnest and interesting sermons on Foreign Missions in view of our postponed offering next Sunday. Dr. Cook preached at Golden Square to a large audience. H. Sims and J. Kenley visited and conducted morning and afternoon services. Miss Annie Pollock was united in matrimony last month to Mr. Charles Harrison, of Derby. Bro. Alick Pollock, junr., has volunteered for active service, and is in camp.—C., July 26.

**BALLARAT**—Good meetings were the order of the day yesterday. 135 attended at the Lord's table during the day. We regret to report the illness of Bro. Wilkie, leader of our Adult Bible Class. Bro. Leng addressed the class in his absence. The building was filled for the gospel meeting. One confession—a lad—at the close. A committee has been appointed to consider the advisability of extending the preaching services in Ballarat. An appeal for the Red Cross Fund resulted in the sum of £3/13/6 being collected at the gospel service; this amount will be augmented by private subscriptions, and forwarded to Bro. Hagger.—A.B.

**GEILONG**—One immersion on Thursday evening, July 22. On Lord's day morning Bro. Chandler exhorted. The chapel was again well filled at the gospel meeting, when our evangelist preached a splendid sermon on "Are you ready?" Four young women and three young men stepped out for Christ. Total additions for July, 16. We are still losing more of our young men who have enlisted. Bro. J. Beach, W. J. Dunn, and Charles Gordon leave for camp on Monday.—W.H.L., July 25.

## Here and There

The address of A. G. Bennett, evangelist of Williamstown church, Vic., now is 15 Johnston, Williamstown.

A. G. Saunders has been invited to take up the work at Semaphore, S.A., on the removal of W. J. Taylor to Lismore.

We hear that T. H. Scambler, of Maylands, W.A., has accepted an invitation to labor at Hawthorn, Melbourne, Vic.

A musical treat at the Tabernacle, Gore-st., Fitzroy, on Wednesday next, August 4th, when the choir and friends will render the cantata "Day and Night." See "Coming Events."

W. Waters, late evangelist of Narrabri, N.S.W., is temporarily assisting the work in the Taree and Manning River districts. He is open to engagement, and would like to correspond with any church requiring an evangelist. Address, c/o P. G. Saxby, Taree, N.S.W.

The church at Charters Towers, Q., is in the presence of a great opportunity. As the report of our church news states, a magnificent property, most suitable for work, can be obtained at a low figure. Bro. O'Brien in a personal note says that whereas the original cost must have been over £250, the church may be the purchaser for about £250. If any brethren could help, the church would be grateful, and the cause in need of Queensland would be advanced! It is to be hoped the opportunity will not be lost.

H. R. Taylor, of Maylands, S.A., is conducting a short mission at Stratford, N.S.W. A. Ewers filling the Maylands platform in his absence.

We hear that Bro. Hugh Gray has resigned at Mildara, Vic., and we presume that this faithful comrade's brother is open for engagement as exemplified in some other field.

A. J. Fischer, of Tumby Bay, South Australia, has accepted an engagement with the Victorian Home Missionary Committee to labor at Warrumbungle. He expects to start there on September 24th.

Through the kindness of Bro. M. W. Green we have received a copy of the memorial booklet containing appreciations of the work and worth of his late father, Matthew Wood Green of beloved memory. Press and personal tributes from far and near are included in it.

The Victorian Home Missionary Secretary visited Boort last week. This is one of the fields looked after by our Home Mission Fund. Considering the drought, from which that district has suffered such a long time, the work done by Bro. G. H. Oldfield, and his staff, is loved by all.

Church officers in Victoria are requested to forward Foreign Mission moneys received in the annual offering as early as possible. A list of moneys received will soon be published. Send to the Treasurer, R. Lyall, North Melbourne, or the Secretary, J. I. Mulford, Munro-st., Ascot Vale.

A brother from one of the churches called on W. C. Craigie on Tuesday, 20th inst., and left £3 in an envelope for the Foreign Mission fund. No particulars were given to indicate the source of the gift. Will this brother please supply these to J. I. Mulford, 26 Munro-st., Ascot Vale?

The Victorian Women's Executive will meet in the hall, Swanston-st., Melbourne, on Friday, August 6, at 2.30 prompt. Mrs. Clay will lead the devotional exercises, and it is expected that a temperance address will be given by Bro. A. P. Wilson. All sisters are most cordially invited.

Victorian churches are asked not to overlook a 2nd Cent. collection on Sunday during the day at the beginning of August, and to forward same to W. C. Craigie, 26 1/2 Little Collins-st., Melbourne, or Bro. Hagger, 15 Walsh-st., Coburg. Why not try church and Bible School have fellowship in this matter?

We are glad to hear from time to time appreciative remarks regarding the efforts of our contributors. A reader of the "Christian" recently wrote of the great help derived from the perusal of Bro. Dingworth's "Family Altar". Many are using the daily readings in the home circle at family prayers.

"The Mail" of Adelaide, S.A., on Saturday last contained a large photo of Bro. D. A. Ewers, and an interesting report of an interview with him on the Restoration of Primitive Christianity, the work and mission of the Churches of Christ, and on our good brother himself. Nearly two columns of the paper were used in this worthy fashion.

Two of our preachers—J. C. F. Pittman and J. I. Mulford—live quite close to the Military Camp situated in the Agricultural Show Grounds, Melbourne. If they can be of any service to young men in camp from church families in town or country, they will most willingly help them. Home addresses: J. C. F. Pittman, 54 The Parade, Ascot Vale; J. I. Mulford, 70 Munro-st., Ascot Vale (Tel. Ascot, 776). Both Ascot Vale and Neamarket churches are within a few minutes' walk of the campment.

We regret to have mislaid a query received some time ago. The following from "The Southern Cross" serves, we believe, the matter asked for, and the editor's reply may be accepted.—"I am so sorry to let me know, through the medium of your journal, does the State pay directly the salaries of the members of the Church of England in England? Also, whether the State pays directly the salaries of the ministers of the Church of Scotland (the Established Church) or not. Thanking you in anticipation—Yours, etc.,—G. H. G. The answer to both questions is 'No.'—G. H. G."

The fifty-first anniversary of the church at Wedderburn, Vic., was celebrated on Sunday and Monday last. At the morning service on Sunday Bro. J. Hagger to son of one of the pioneers of the church presided. Bro. Hagger spoke all day to good meetings. Bro. A. Hutton is now the evangelist there, and he is loved and appreciated by the church, and respected by all the townspeople.

The monthly conference of Victorian Bible School teachers held on Monday evening last proved most interesting. J. Sharp, of Brighton, introduced the subject of Graded Schools and Graded Lessons, and was heartily thanked for his effort. The matter was considered to be of such importance that it was decided to further consider the introduction of graded lessons at the next monthly conference, when Bro. Ewins will be the speaker.

A sister in Corowa, N.S.W., thus makes a plea for the cause in her district: "I wish the way was clear so that we could have an evangelist here, it being such a goodly set the church closed for so long a time. We would soon get the people, if there was a paid preacher here. I read in the 'Christian' of new places being opened and new churches built, and wonder why our church should be closed. I hope the time will soon come when the way and means will be found to send us a preacher."

M. WOOD GREEN MEMORIAL FUND.—W. I. Woodbridge sends the following statement—Amount previously acknowledged, £10/1/3. Friends at Neamarket, 11/3/7b; T. H., 2/11; Friends at Brisbane, per L. Cole, 10/-; W. T., 2/6. Total, £21 10/3. The committee intimate that the above fund will close on August 27th, and desire those who have subscription lists and money, or any friends who intend to subscribe, to forward same before that date to J. G. Barrett, secretary, Temperance and General Buildings, Swanston-st., or W. J. Woodbridge, treasurer, 19 Wood-st., North Melbourne, so that the committee can proceed with the original object of the fund.

In reply to a recent request for "Christian," we are glad to state, a number of readers very kindly supplied the numbers asked for. We thank them for their readiness to help. One of these, Sister Isabel, of Somerville, of 179 Oxford-st., Woolbra, N.S.W., writes: "I would be glad to forward small quantities of them anywhere where they would be of service. I could not think of disposing of them in any other way than on service. Please accept of my heartfelt thanks for the joy, pleasure and knowledge, which I have derived from the reading of same." Should any wish to avail themselves of this kind offer, will they please write direct to our sister?

At the meeting of our Victorian Bible School Committee, held on July 26, it was resolved that the following memorandum be sent to the Board of Examiners for the forthcoming examination: "For scholars over thirteen years of age, and for students, certain chapters in Bro. Main's 'First Principles' were set. The queries sent to the schools and that 'Questions may be asked upon any part of Bro. Main's book which is assigned for study.' These facts have given rise to an inquiry, on the part of some, whether a candidate for examination must be bound on all questions to arrive at the same conclusions as those set forth in the book on 'First Principles.' Merely because the matter has thus arisen (and not at because the matter is so) we desire that the examiners will imagine that any novelty, in the shape of seeking to refuse credit to those who show knowledge of the subjects assigned and familiarity with Bible teaching on these, has been introduced by this Bible School Department) we send this memorandum. It is our desire that a candidate's conclusions coincide with those of Bro. Main or of the examiners, due credit be allowed for knowledge of the subjects treated of and for command of the Biblical text. This is in harmony with the first lesson in 'First Principles,' which makes the Scriptures the final appeal, and with the mind of this Department and of the brotherhood generally."

A Message from T. J. Gore.

I have thought it might be interesting to my friends to know that I have finished fifty years as an evangelist in the Church of Christ. The last Sunday in June last, sixteen of this I spent one year and eight months with the church at Versailles, Kentucky, U.S.A., and have finished fifty-eight years and four months with the churches in Adelaide and South Australia. When I left America in the year 1876, I had no idea that in 1915 I should be in Australia. I thought of spending a few years on this side of the world, and then back to relatives and friends, and home and country. The Lord has given me in this far away land relatives, friends, home, and country. He has brought me to the end of three score and sixteen years. He has given me health and strength. I begin now to feel somewhat the fact that age is coming on, and that a change in occupation would be acceptable. I have, during these fifty years, been doing full work in the individual church. What I long for now is to be relieved of that, and to visit among the churches, and to preach and teach as occasion demanded. It is possible that some such work may be in store for me. I expect to preach the gospel, and to teach and exhort the brethren so long as health and strength will allow, and then to rest among the many in this land who lived and worked with me in the days which have gone by and the days which may yet come before I go hence. I may say that in all my past life the Bible has to me never been fuller of power, of truth, of preciousness, than at the present moment. As I look over its pages, I know and exclaim no doubt, I feel the sweet fellowship that is mine from its superlative pages. I rejoice in the hope of the glory of God.

COMING EVENTS.

AGUST 1.—Cantata, entitled "Day and Night," by choir and friends in Talernack. General Fitting, Wednesday, August 4th, 8 p.m. Ad mission, sixpence.

AGUST 15, 2, 4.—South Yarra Church and Bible School of ministers—August 4, 8 p.m. T. R. Morris, evening 7, S. H. Merritt, evening 7.45 p.m. public demonstration; good varied programme prepared. Speaker, H. E. Knott, M.A.; presentation of prizes, etc. Chairman, S. H. Mulkey. Free Wednesday, usual Bioscope Concert; fine programme. Admission, 6d.

BIRTH.

ALLAN.—On July 14th, to Mr. and Mrs. J. E. Allan, of Moonta, South Australia—a son.

IN MEMORIAM.

CROUCH.—In loving memory of H. W. Crouch, who died at Doncaster on the 1st day of July, 1913.

—Gone, but not forgotten.  
"Blessed are the dead that die in the Lord."  
—Inserted by H. Crouch and family, Doncaster.

THANKS.

Mrs. Heathcote wishes to express thanks for sympathy shown by the brethren in her recent sad bereavement, especially mentioning the name of Mr. Whittington.

Healeville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano—Mrs. Chaffer. Terms, 25/- per week. Trains met when advised.

FOR SOUTH AUSTRALIANS.

HENLEY BEACH.  
Furnished Apartments, with separate entrance and kitchen.  
Within easy reach of City. Telephone, Henley 145. Specify Winter Rates.  
—MRS. E. M. FISCHER,  
Sunnyside, Sea View Road, Henley Beach.

### The Society of Christian Endeavor.

August 1 to 7—CONSERVATION.

A Faithful Sighting. Thos. 3: 1-8.

One thing I know. John 9: 45.  
Believe and be saved. Acts 16: 31-34.  
God the Giver. John 3: 16; Jas. 1: 17.  
He heard my cry. Psalm 40: 1-5.  
Able. 2 Cor. 4: 8.  
The touch of faith. Mark 5: 25-34.

### The Bible Society's Report.

The Bible Society, which held its 111th annual meeting recently, is able to report a year of progress beyond all precedent. In the first weeks following the outbreak of war a heavy burden fell on those responsible for the finance and oversight of foreign missions. Amid the conflict and distress of nations the Society is going on with its proper business, and steadily carrying out the object for which it exists. Translators and revisers of the Scriptures have made no pause in their sacred labor. During the past year portions of the Bible have been printed by the Society in nine more languages. There are no fewer than 487 languages in which the Bible Society has helped to produce or circulate the Scriptures. These include the complete Bible in 129 languages, besides the New Testament in 118 more. The year's issues of the Scriptures reach the huge total of over ten million copies, an increase of 1,200,000. Testaments have increased by half a million, and smaller portions by 827,000. These unprecedented figures are swollen by the large war distribution, but they also reflect the eager demand for Gospels in the Far East. The Society is warmly to be congratulated on its continued prosperity. The income last year was £267,731, and the year's working has left a deficit of less than £2000. The summarised report closes with this vivid picture: "A soldier has pictured one furious battle in the Carpathians, full of blood and fire and roar of cannon and vapor of smoke, where death was reaping a dreadful harvest. But, close by, on the verge of the danger, and as a potent ally in the year of our Lord, was ploughing the furrows across the field, a pile on either peasant, cast seed into the earth—seed for the future, permeating new life. Those peasants are a parable of the Bible Society."



### CAN YOU EARN MORE?

GET the Employer's viewpoint if you can. He has a right to what he pays for—a right to demand efficiency. Develop your efficiency. It is the sure way to develop your bank account. See BRADSHAW'S about it right now. Day, Evening Class, Private or Postal Tuition, all Commercial Subjects.

Prospectus free on request.

## BRADSHAW'S BUSINESS COLLEGE

346 FLOORS ST MELBOURNE  
OPPOSITE CENTRAL RAILWAY STATION

Phone, City 7899. Box 613, G.P.O.  
30 HUNTER STREET, SYDNEY,  
over Wm. Farmer and Co., Jewellers.

## Fred W. Landau

Merchant Tailor, Shirtmaker,  
Gentlemen's Outfitter,

## W. R. Avenell

(late of Darlinghurst).

Suits to Measure . . . . . £5 to 8  
Costumes from . . . . . 47 7 0

Write for Self-Measurement Forms.

PHONE: GENERAL 8022

## R. & A. E. Barnes, L.D.S. DENTISTS.

17, 19,  
Brunswick Street,  
Fitzroy.

High Street,  
Kyneton.

Di-Form Glasses  
are invaluable to  
Public Speakers  
and Preachers.



## W. J. Aird, Optician.

Opposite Buildings, 4th Floor.  
Corner Collins and Elizabeth Streets, Melbourne. Phone 5117.

# Gas Fires

reduces Housework to a minimum.  
Strike a match and you have a cozy  
fire immediately. Sold on Terms.

£1 Deposit; Balance in 6 months.

Metropolitan Gas Coy.

### Teaching Staff:

Principal—A. R. MAIN, M.A.,  
I. E. KNOTT, M.A.,  
and Assistant Teachers.

### Federal Conference Officers:

President—A. E. Illingworth.  
Vice-Pres.—D. A. Ewers.  
Secretary—H. G. Harward.  
Asst. Secretary—W. H. Hall.  
Treasurer—T. E. Rife.

Acting Executive—A. E. Illingworth,  
H. G. Harward, W. H. Hall,  
T. E. Rife, Dr. Bardsley,  
A. Price, L. Russell, E. T. Saunders,  
J. Stimson.

### Board of Management of the College:

R. Lyall (Chairman),  
W. C. Craigie,  
C. Hardie, A. Mills,  
F. M. Ludbrook,  
R. C. Edwards, C. Lawson.

# College of the Bible

GLEN IRIS

MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 266 Little Collins Street, Melbourne.  
Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.  
Organising Secretary—REG. ENNISS, 45 Dandenong-road, Malvern, Victoria.

### State Executive Committees

Victoria.

J. Pittman, A. Mills, R. Lyall,  
W. C. Craigie, C. Hardie,  
R. C. Edwards.

South Australia.

J. E. Thomas, I. A. Paternoster,  
W. C. Brooker, B. W. Humm-  
man, G. D. Wright, D. A. Ewers.

West Australia.

H. J. Banks, W. B. Blakmore.

Queensland.

W. Suelting, L. Cole.

Tasmania.

W. R. C. Jarvis.

New Zealand Advisory Board.

R. Gebbie, J. L. Scott,  
C. F. McDonald, J. Routledge,  
and J. Inglis Wright.