

The Bible's Witness to Christ.

Having considered briefly the matchless teaching of the Christ as recorded by the four evangelists, we may turn with even more assurance to

The character of Jesus

as depicted in the Gospels.

The almost universal tribute which men—believers and unbelievers, alike—are willing to pay to Jesus as the best man who ever lived renders elaboration unnecessary. To quote a striking phrase, there is but "one Master of the art of right living." When men criticize unworthy Christians—the standard of criticism is the standard of Christ himself.

"If you want to know the difference between that life and all other lives," says J. Lewis Eaton, "I can put it to you in a simple story of Charles Lamb. He knew the great men of letters of his day, and they were there talking together in London about this very subject that we are discussing together this afternoon; when they all had their say, quiet Charles Lamb came in, and in his inimitable way, he hit the nail upon the head, and summed up in one short sentence all that the others had been trying to say at greater length. 'The fact is, gentlemen,' he said, 'that if William Shakespeare were to come into this room now, we should all rise to our feet; but if Jesus of Nazareth were to come into this room, we should fall upon our knees.'"

The influence of that holy character has been felt in all the succeeding ages and in all the world. Lecky (no biased critic) declares that "the simple record of three short years of Christ's active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

Steeley puts it: "All human sorrows hide in his wounds; all human self-denials lean on his cross." This is "but a picturesque way of saying... that all that is purest, and strongest, and sweetest in human life to-day takes its inspiration from Jesus Christ."

Let no one think that we are begging the question. Whether the gospel writers were right or wrong in their assertion that there actually was a Holy Person whose character they portrayed, the fact remains that the character is delineated. That character merits all that has been said heretofore. The only thing to be settled is, Whether is it

more reasonable to believe that the writers described a Holy Original, or that they invented the character?

We shall briefly consider the view that the character was a pure invention or an idealized picture. (These are separate views, yet may be considered together.)

Consider what the nature of the alleged invention was:

1. To quote the rationalistic John Stuart Mill, it was the invention of a unique character. "Whatever may be taken away from us by rational criticism, Christ is still left, a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his teaching."

The invented character was of such a kind that the polished French sceptic Renan said: "Whatever the unexpected phenomena of the future, Jesus will never be surpassed"; "all the ages will proclaim that, amongst the sons of men, none has been born who is greater than Jesus."

2. There is the remarkable fact that four writers have been able to depict such a character, and only four—men who lived more than eighteen centuries ago, men not so far as we know, specially favored by literary ability as that is generally described, or by the times and circumstances in which they wrote.

In the work of these men there is a marked diversity, and yet a most marvellous unity. They give a four-fold portrait of the same person. Why was there never a fifth writer found able to depict the perfect character?

3. The Gospel writers essayed the greatest task. They sought to combine the human with the divine. This is a perilous thing for a writer of fiction to do. No other than the Bible writers did it with even passable success. Why did Mark, and Matthew, and Luke, and John, so signally succeed where all besides have failed?

4. The universality of the character of Jesus as depicted in the Gospels has to be noted. There is absolutely nothing that is narrow or parochial about it. There is no Jewish prejudice in it. "There is nothing even peculiarly Oriental in his thoughts and teachings. He is not the representative of a class; we forget in his presence distinctions of rank; we see him attracting to himself men of every nation and condition. Did any exclusive Jew invent that charac-

ter? or did the church do so—the church which also still lacks the vision of the universality of Jesus?

5. Another remarkable feature of the method of the evangelists is the way in which they let Jesus' acts and words convey the notion of the perfect character. We contrast this method with that of the novelists. Take up any novel; what do you know of the hero? That he was brave, or kind, or eloquent. Why do you believe so? Because the writer stops to assure you that he was. In similar fashion you have the declaration made that the heroine possesses all the finer feminine graces. How rarely it is that you have the deeds depicted which will themselves prove the marvel of the character! How very seldom we have the eloquent speech so recorded that we are impressed with the oratory! It is much easier to say a speech was thrilling and stirring than to give a speech which will thrill the reader! Contrast this with what you are told of Jesus. Not one of the Gospel writers stops to praise Jesus; for them the character was above the reach of human compliment. They tell the acts which he wrought who "went about doing good," and leave us to judge whether or not these acts are such as should commend themselves to men; they record the speeches of Jesus, and at once we know that "never man spake as this man."

Here is the issue. Put the character presented in the four Gospels side by side with the finest creation of human genius, and it is not a Gospel writer who will suffer by the comparison. Our own William Shakespeare was the finest delineator of character the world of poetry or imagination has produced. The products of his genius are the best proof of the appropriateness of the tribute he pays to human powers: "What a piece of work is a man! how noble in reason! how infinite in faculty; in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" But does Shakespeare succeed in the delineation of a flawless character? It is not so. Neither, he nor any other great portrayer of character would suggest for a moment that there could be comparison of his creation with the character depicted in the Gospels. Why did the four New Testament writers all succeed where even a Shakespeare fail?

Editorial Notes

Pastor Russell.

Pastor Russell appears to be discredited in the United States. The "Brooklyn Eagle" published some damaging revelations about his character. The matter has come before the courts, and the highest New York State bench has affirmed the verdict of the jury, which found that the "Brooklyn Eagle" told the truth about Russell. "The 'Christian-Evangelist'" states that "In consequence, Russell is spending a few thousands of his 'miracle wheat' profits in flooding the country with literature of a vain-glorious character in an effort to counteract, as far as possible, the damage the court investigation has done him." Mr. Russell's name has been prominently before the American public in connection with divorce proceedings and bogus "miracle wheat" transactions, while his prophecies concerning the manifestation of Christ in October, 1914, have all proved wrong. And yet his sermons are being published in many Australian country papers, and he has quite a number of followers still in this country.

Our Young Men.

It is a question whether the churches are making the best use of the talents of our young men. One of the most promising features of our work is the number of young men in church membership, but a large proportion of them take no public part in the work of the Lord. Why? Doubtless there are many who lack educational or other qualifications, though those who think themelves incapable are not always the least qualified. It may be that with a little persuasion many could be induced to assist, and thus not only directly help the churches, but at the same time develop their talents and fit them selves for increasingly efficient service. Much can be done in C.E. Societies and Sunday School work, and perhaps even more in Mutual Improvement Societies, which, by the way, are not so much in evidence of late years. Then, again, our young men could assist with short addresses at prayer meetings, and later, speak at the regular worship meetings on the Lord's day morning. All this is doubtless being done to some extent now, but we question whether in all cases they are being sought out and encouraged to cultivate their abilities as they should. Preachers and church officers should ever be looking for and helping young men to fit themselves for active work.

Speaking Talent and Church Extension.

Around all our large cities are rapidly developing suburbs where as yet there are no churches established pleading for the simple Christianity of the New Testament. In many

of these there are resident brethren who could form the nucleus of a church, but lack, or think they do, the requisite speaking talent to conduct the services. In all the larger churches of these cities there are a number of speakers rusting for want of work, and a bountiful supply of latent talent which only requires encouragement and cultivation. Should it not be possible with cities such as Melbourne, Sydney, Adelaide, Perth, and Brisbane, to say nothing of smaller towns, to have missions or preaching stations in many of these suburbs? There is a tendency to lean upon the Home Mission Committee, and it is owing to this lack of initiative on the part of the residents concerned, the speaking brethren, and the nearest churches, that more is not done. There is also a tendency to underrate the abilities or influence of unpaid preachers and to postpone commencing until an evangelist and the means to support him are available. Fortunately the pioneers of the work in these cities were built of more self-reliant material, and trusting to the scripturalness of their position they commenced their meetings in a humble way, depending on God and themselves instead of waiting for Home Mission Committees and evangelists. It will be understood that we do not undervalue the importance of these powerful agencies for the dissemination of the gospel, but we do emphatically contend they should not displace or set aside the large amount of unpaid power which only requires encouragement and suitable outlet to materially increase the efficiency and progress of the movement with which we are identified.

Our Attitude to Denominationalism.

The churches of the Lord not only have a mission to the unsaved of home and heathen fields—they have also a mission to denominationalism, and this is sometimes not clearly understood. We are pleading for the union of Christians as well as for the salvation of sinners, for the downfall of sectarianism as truly as for the destruction of other sin. Denominationalism is a plant that our heavenly Father has not planted, and it must therefore be rooted up. J. V. Coombs, one of our best known preachers in America, in an article in the "Christian Standard" puts this side of the subject in a forcible light. He points out that when God called Luther to preach to the Roman Catholics he went among them. He might have gone to Finland, or preached in Morocco, but he was called to reform Roman Catholicism or destroy it, and he went where it was thickest. Wesley was called to reform the Episcopalians, and preached among them; and Bro. Coombs contends that "just as sure as Luther was sent to the Roman Catholics and Wesley to the Episcopalians, we are called of God to preach to the denominations. We must go where they are the thickest. To federate means stagnation and the disappearing of our plea. We must not stand with them, but preach to them. We must place the axe at the root of the tree of de-

nominalism, and never cease chopping till the old tree falls and decays." In harmony with this idea he therefore urges: "If there is a town of five hundred people with one church and another of the same size with five churches we must go where the five are. It is over-churched, and we must go to eliminate. The one church can take care of the religious interests better than five can." He imagines the pioneers of the work in America refusing to preach where the denominations were already entrenched, and concludes that we are specially called to preach in such places, that the existing sectarianism may be replaced by primitive Christianity.

The Spirit of Unity.

It appears to us that while the contention of J. V. Coombs, as presented in the foregoing note, is well grounded, much depends upon the spirit in which we enter a town of many churches. When F. M. Rains was in Australia he stated in one of his addresses that while he had a special mission to the denominations, we should not approach them with meat axe in hand. The truth, of course, must be spoken in love. Moreover, while we are pleading for union it is well to remember that we are already one in spirit with the great body of believers of all denominations in our faith in Christ, and our opposition to the crying evils of the age. This being so, there is no reason why we should not heartily co-operate with them in every possible way that does not compromise our distinctive position as a people protesting against partyism and pleading for the New Testament platform of union, a platform which they can only occupy by an unqualified abandonment of sectarian names, creeds, and usages. There is, of course, a possibility that we may, while protesting against denominationalism, ourselves display a sectarian spirit. The attitude which does not recognise the Christianity existing in other communions, or which does not sympathise most heartily with all that is Christlike wherever it may be found, is not the attitude that will commend itself to our separated brethren or to our Leader. We can never hope to bring about Christian union in the absence of the spirit of unity. Nor may we close our eyes to the possibility that our cherished convictions may not be necessarily infallible. While we believe that our position on the matter of union is scriptural and invincible, it becomes us with unbiased minds to be ready at all times to receive fresh light. In the meantime we owe it to the religious world around us to kindly but persistently present the truth as we have received it, and to press home upon our brethren of all names the sinfulness, as well as the un wisdom, of existing denominationalism, and the fact that there is a divinely prepared platform of union. In this we have a message for the party churches, a message that cannot be delivered if we neglect to enter the fields where they exist, or entering hold ourselves aloof from them.

Watchman! What of the Night?

John Oxenham.

Watchman! What of the night?
No light we see,—
Our souls are bruised and sickened with the sight
Of this foul crime against humanity.
The Ways are dark—

"I SEE THE MORNING LIGHT!"

—The Ways are dark;
Faith folds her wings: and Hope, in piteous plight,
Has dimmed her radiant lamp to feeblest spark.
Love bleeding lies—

"I SEE THE MORNING LIGHT!"

—Love bleeding lies,
Struck down by this grim fury of despair,
Which once again her Master crucifies.
He dies again—

"I SEE THE MORNING LIGHT!"

—He dies again,
By evil slain! Who died for man's respite.
By man's insensate rage again is slain.
O woeful sight!—

"I SEE THE MORNING LIGHT!"

—Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new-charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's dread agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy:—
When, without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away:—
And Faith, reclaimed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
SHALL GREET THE MORNING LIGHT!"

Disturbing Book for Legislators.

Many strange things have happened in Harrisburg (the political capital of Pennsylvania), but nothing has ever occurred so full of hope and promise as the formation of a class for Bible study among our State legislators," says the "Philadelphia Ledger." It recalls Paul's boast that his gospel had won converts even in Caesar's household.

Making even the meagrest estimate of the benefits of such an occupation, we may predict that the English of our political orators will be greatly enriched by the study, for no book in the world has such an influence upon diction as the Bible.

The chief disappointment in the list of members of the Legislative Bible Class is the absence of any of the representatives of Philadelphia. Yet their omission is easy enough to understand; the Bible is too full of ethical submarines and floating mines to invite them to a voyage over its sacred pages.

"It would be terribly embarrassing for men who had voted to strangle the Child Labour Bill to read of the Divine solicitude for children, and that it would be better that a milestone were hanged about a man's neck and that he were drowned in the midst of the sea than that one of those little ones should be injured.

"It would be more than disconcerting for an Organisation Republican who is fighting for the shamble tenements to have to study the parable of the Good Samaritan or the standard of judgment as recorded in Matthew 25. The foes of workmen's compensation would certainly be staggered if they had to answer questions on Dives and Lazarus, or to give an explanation of the Golden Rule.

"The Bible is a very disturbing book, and doubtless the Philadelphia legislators realise that they can keep their peace of mind and comparative self-respect by taking their standards from a less august authority."

In the Religious World.

Seventeen hundred walled cities in China are now open to the gospel for the first time. There are 1537 large cities in China still unoccupied by missionaries.

There were 170 entries for the Victorian Sunday School Examination held last week. The Victorian Methodists print two Sunday School papers every month, "The Methodist Sunday School Teacher," and "The Methodist Sunday School Scholar." The "Scholar" has a circulation of over 15,000.

Lionel B. Fletcher, who has been holding successful evangelistic meetings in Walfaroo and Kadina, has accepted the call of the Congregational Church, Cardiff, Wales, and will leave Australia in January. He was until recently the popular Congregational minister of Port Adelaide.

Bishop E. E. Hoss, D.D., LL.D., of the Methodist Episcopal Church South, U.S.A., is visiting Australia to assist in the Methodist Centennial celebrations. John Wesley, himself an Episcopalian, ordained bishops for America, though he did not for England. Hence the Methodist Episcopal Church, which is far-away the largest of the many branches of Methodism.

President Yuan of China, has appointed a national day of prayer for the peace of Europe. This heathendom is praying for Christendom.

In Korea, says "The King's Business," all differences between believers are settled by the elders. 1 Cor. 6: 1 is literally carried out. A Christian cannot sue an unbeliever in court. They actually take God's Word to mean what it says, and live accordingly.

Miss Lizzie Johnson, of Casey, Illinois, an invalid and an intense sufferer for twenty-five years, has raised over £200 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service.

The English United Methodist Church reports a net decrease for the year 1913 adult members, 1142 members on trial, and 679 junior members. There is also a decrease in the Sunday Schools of 698 teachers and 6939 scholars.

It is announced that, after all, Dr. Campbell Morgan is not going to give up Westminster Chapel. He has withdrawn his resignation, despite his ill-health.

Our Baptist brethren are devoting much space in the "Southern Baptist" to the discussion of the Second Advent of Christ. There are several correspondents mar-halling the pre- and post-millennial arguments, while one writer denies both views.

At the national conference of the Dinkard Church held in Dayton, O., U.S.A., recently, members were prohibited from owning automobiles. Previously the typewriter and electric lights had been banned without much protest, but the thrifty Dinkard farmers, many of them, own automobiles, and there is a strong movement on foot among them to supplant church dogma with the individual conscience in regard to the use of modern implements.

Opposing Rome: How it Worked in Greater Pittsburgh.

Wallace Tharp.

Five years ago I was utterly indifferent to what Roman Catholicism was or purposed.

I knew nothing, except in a very general way, of its present character, and I refused to permit the bloody things of its elder days to influence me against it; for I had many personal friends among them, that ranked with the best people I knew, and I concluded that modern American Romanism was another, a new and a better thing.

But one day the "Menace" fell under my eye. I read it and was astonished, and rather resented its terrific charges against Romanism.

But I was inclined to see another copy of the "Menace," and I did, and, after reading it, I decided that the thing was worth investigating if that "Menace" was not lying, and I had not found a false statement up to that time, and I "proved all things."

I determined to make an original and independent study of the history and dogmata of the Roman Catholic Church, and would subscribe for the "Menace" and some other anti-Catholic sheets.

I did this, and for nearly two years I put in all my spare time on this work as a special side line. My study lifted the issue out of a mere intellectual pastime into the realm of my soul's deepest concern. I made discoveries that amazed me and finally mastered me, and literally forced me into the necessity of declaring to the people the things I had learned. My utter indifference, through ignorance, had become a compelling passion after I knew. I was destined to learn a great deal more after I came into active contact with this awful hierarchy.

I announced to my people that for twelve Sunday nights, beginning with the first Sunday night in November, 1912, I would give a series of addresses on "The History and Dogmata of the Roman Catholic Church," and that I would open the series with an address on "Martin Luther and the Reformation."

I never even dreamed of what that bare announcement would do.

I had told my people that there would be no invective, sarcasm or diatribe used in my addresses, and that I earnestly desired all the Catholic people who could be induced to come, to do so; and I assured them that I should offend no one purposely, but that I was prompted by the loftiest possible motives.

On the occasion of the first address, I could hardly get into my own church, so tremendous was the congregation. As I walked toward the church, I met throngs coming away who told me I would have a hard time to get in.

After that I had to issue tickets of admission, telling the people that there was a ticket for each seat in the building, and if

they did not get a ticket it would be useless to come.

It was a wonderful experience. Protestants of all faiths and communions praised and blessed me; the Catholics soundly hated and damned me, and threatened me by anonymous letters and angry words and contumacencies. "But none of these things moved me." (Just here let me say that the man that dares to teach the truth about the Catholic Church may expect to be lied upon, threatened and annoyed. His life and reputation and good name he takes into his hand. Only a few months ago I was warned anonymously by letter in these words: "We never forget. Beware.")

My addresses covered the whole ground of Roman Catholic doctrine, and a fairly wide field of its conduct among people, parties and institutions.

After I had spoken four or five times, so clamorous did the people become for dates for their communities that I found myself the very busiest I have ever been. I made as many outside dates as my time would allow, and filled them safely, although I had some rather exhilarating (!) experiences. The night of the 17th of June, 1913, I shall never forget.

Many letters, always anonymous, threatened my life if I did not desist, and the warnings and threats concerning the speech I was advertised to make in Carnegie Hall, N. S. Pittsburgh, were especially numerous and severe.

I could not bring myself to believe that any one would really injure me; but that awful 17th night of June disillusioned me. I shall not attempt a description of it, nor of the miracle of my escape; but, if you can imagine two thousand hate-crazed men rushing, shouting, exclaiming "Kill the liar," "Alo! the scoundrel," interspersing their shouts with the vilest blasphemy, and then see that column of enraged brutes rush upon the doors to the hall where I stood before another two thousand calm, determined men and women, each one ready to do or die, and could hear the crash of doors as they gave way before the fearful impact of that rush, you might get something of an idea of the situation.

To crown the horror of the thing, there stood the policemen of the city—Catholic almost to a man—not one effort made they to stop that mob.

A "riot-call" sent over to the chief of the Pittsburgh police was gotten in just in time for seventy-five policemen, under the personal direction of Superintendent Daily, to reach the scene; and, in less than five minutes after his coming, comparative quiet was restored, and I gave the lecture. I had promised I would, and the one that the Catholics had said I would not live to give.

This instance opened the eyes of the peo-

ple of Pittsburgh, and it proved to be the one thing that the Catholics most regretted; for it sealed the fate, politically, of many a Catholic in this city.

Furthermore, it brought me and my work before the eyes of the entire greater city and resulted in a great wave of enthusiasm in the work of my congregation—that is yet showing for God's glory and the good of this city.

Mine was the pioneer anti-Catholic work done in this city, and I never dreamed of the hate I would incite, the danger I would confront, or the good I would be used of; still, knowing all that I do to-day, I would do it over again. Every Protestant preacher owes it to his community and to himself to inform himself upon the character, conduct, doctrine, and ambitions of the Roman Catholic Church and to declare what he learns to the public he serves.

There is not so much danger attached to the doing of this now; but it still requires a stout, true heart and a fearless man—one who is willing to pay his full debt to his world.—"Christian Standard."

The Happy Man.

Happy the man who knows
His Master to obey;
Whose life of care and labor flows,
Where God points out the way.

He riseth to his task
Soon as the word is given;
Nor waits nor doth a question ask
When orders came from heaven.

Nothing he calls his own;
Nothing he has to say;
His feet are shod for God alone,
And God alone obey.

Give us, O God, this mind,
Which wait for Thy command,
And doth its highest pleasure find
In Thy great work to stand.

The Toils of the Road.

The footprints have been lost in the sand—
Of the Stranger of Galilee's shore;
And the voice that subdued the rough hillow
Is heard in India no more.

But the path of that Lone Galilean
With joy I will follow to-day;
And the toil of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me the pathway
Knows just what is needful and best.
I know in His Word He has promised
That my strength it shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By-and-by I shall see Him and claim Him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful song of the ransomed
Flats out on my listening ear;
When all that new scene mysterious
Shall be bright and clear as the day—
Then the toils of the road will seem nothing
When I get to the end of the way.

The Development of the Truth.

J. Pittman.

Nearly all things natural are governed by the law of development. The seed sprouts and produces "first the blade, then the ear, then the full corn in the ear." The worm, after ages of growth, becomes the mighty oak of the forest. The infant develops into the full-grown man.

Were it not for known results the mystery of this development would be inscrutable. No one could have discovered the giant tree in the tiny seed, if the tree were not the known product of the seed; and so in all nature's kingdom.

In the law of development in nature there is always a climax in view—a perfection to be reached—beyond which nature does not go. Thus the wheat seed aims at "the full corn in the ear," and when that is reached its work is done. The child in course of years attains to full-grown manhood, but there its development ceases; its work of growth is done. So all through nature. There is a grand final result aimed at; and when that is reached nature goes no farther.

The process of development in nature, with its mysteries and results, is the counterpart of the same law of development in the spiritual world. My purpose in this paper is to deal with one aspect of this phase of the question, viz., The development of the truth which God has been graciously pleased to reveal. As in nature, so in revelation, we see development from the simplest beginning, through a series of thousands of years, to a grand climax, and every successive stage in that revelation was a mystery which no human mind could penetrate, and the climax of that marvellous revelation is reached, beyond which there is nothing more to be said. A few illustrations of this principle will suffice to complete this paper.

1. The Bible reveals the origin, history, and eternal destiny of mankind. The Bible alone does this. Science guesses at it, but the Bible reveals it. The Bible begins with man's beginning, and ends with his end. It tells of his being made in the image of God, of his fall, of his history, and of his eternal destiny.

2. The Bible reveals the character of God. That character was unfolded by degrees. From the first we see all the divine attributes at work; but the most cursory reader of the sacred volume sees that character grow in glory and beauty as the ages advance. Speaking broadly, God revealed himself as to his perfect holiness and righteousness; and on this immovable basis he revealed his wonderful love. This mystery was hidden for ages. A glimpse of it could have been seen in promise, prophecy and type; but eye could not see nor heart conceive the crowning act which revealed the love of God in all its glory till it was revealed in the Lamb of God who beareth away the sin of the world.

3. The character of man, like that of God, was designed to be subject to the law of development. The basic principle of correct character is justice. The law as given through Moses from first to last rested on this principle. The nation of Israel was under its guidance. When Christ said: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth," he was referring to that law. It was strictly a law of justice.

Again, when Christ said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy," he was referring to an Old Testament principle which justified the Israelites in making war upon their enemies. David, a man after God's own heart, breathed this spirit in many of his Psalms. Why? because he had been taught that it was an act of righteousness to destroy the enemies of the Lord.

But just as the love of God is revealed in the New Testament in a manner undreamt of under the old covenant, so the character of the man of God takes on a new and wonderful form. "A new commandment I give unto you," says Christ, "that ye love one another as I have loved you." Nay, more, "I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." Thus the character of the Christian is to be "made perfect in love." Love is the "greatest" of all the virtues, and is the completing grace of the Christian.

4. The development in Biblical revelation regarding the Christ is a theme worthy of a hundred times more space than we can afford it. Very appropriately and suggestively the first Scripture referring to the Messiah appears in the form of a "seed." The greatest of all mysteries to develop into the greatest of all wonders. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise [erub] thy head, and thou shalt bruise [erub] his heel." Wonderful prophecy, marvellously fulfilled in the death of Christ! In the very act and by the very means of his own death on the cross the Saviour administered the blow that was to destroy the devil and his works. There is an Indian idol with a huge serpent entwined round his body from head to foot. The reptile seems to be putting forth all its strength to strangle the deity, but the god is standing with both feet on the head of the serpent, crushing the life out of the monster.

There are two sets of Scriptures in the Old Testament predicting the Messiah that appear to be quite irreconcilable. One line of prophecy sets him forth as a mighty Prince with divine glory, subduing all his enemies and reigning in glory for ever. The other series of Scriptures sets him forth as

a man of sorrows, despised, and rejected, pouring out his soul unto death. It seems that neither the prophets who foretold these things nor even the angels of heaven understood the mystery. But how wonderfully do they all harmonise and meet in the crucified and glorified Jesus!

5. It is of vital interest to us to understand the development of the way back to God. Since the fall of man God has worked for his recovery. His Holy Spirit strove with men before the flood. Nothing is clearer than the divine yearnings over rebellious man, and his desire for his return to his loving embrace. To effect this he revealed his will at different times through his inspired messengers. We know but little of the divine work in this regard before Moses, though it is evident that God spoke through Abraham, Melchisedek, Isaac, and Jacob. The truth given thus by portions was gathered up, so to speak, and incorporated in the Mosaic system, the whole forming the old covenant Scriptures. Then Jesus came, and in his wonderful ministry and doctrine he brought out of the divine treasury things new and old, separated one from the other, and showed to his disciples the perfection and beauty of the new truth which he came to unfold.

But truth could not be perfectly revealed while Christ was on earth. Hence he said, "It is expedient for you that I go away. For if I go not away he Comforter will not come into you. But if I depart I will send him unto you." And when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he shall show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you." Thus it is clearly shown that the apostles were to be honored with the power, in the Holy Spirit, to give the finishing touches—if I may so speak—to the Divine Masterpiece of Truth. I think there is no doubt that truth which had taken four thousand years to develop received its final and complete unfolding by the apostles of Christ, inspired, illuminated and guided by the Holy Spirit of God. The vine of truth was planted in Eden, grew, and sent forth many branches till Christ came. Then under his teaching the fruit appeared, which ripened to perfection under the Spirit-guided teaching of the apostles. Thus the grand climax is reached; the end is achieved. Nothing more remains to be said. As in nature, development ceases when perfection is attained—so in the great revelation which God has been pleased to give to man. All the attempts that have been made to add to it or take from it have but reflected the utter foolishness of those who made the venture. The word of the Lord endureth for ever.

"We search the word for truth; we call
The good, the pure, and beautiful,
From heaven's dome, and written scroll,
From all the fountains of the world;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

Wanted—A Preacher!

Recently the Moody Church, of Chicago, U.S.A., called to the pastorate a preacher in succession to Dr. Dixon, who four years previously crossed over to England to take up the work at the well-known Metropolitan Tabernacle, London. The reason for the extraordinary delay in filling the position is found in a statement issued by the Executive Committee to the members of the church. This is published in the "Moody Herald," and sets forth the type of man which the Executive believes to be suited to and necessary for "the ministerial office." We sincerely trust that the Committee will find in Mr. Paul Raden a man with the high qualifications prescribed, and, if so, that they will prize him as he should be prized. The interesting statement reads as follows:—

"There have been perhaps a few, even among our own members, who have thought it strange that the church should have been permitted to go so long without a regular pastor. Possibly a few may have thought the Executive Committee negligent or dilatory, or, on the other hand, too particular or hard to please. But a moment's consideration would usually suffice to show the 'difficulties' of the situation—the requirements which God had made plain must not be wanting in the man of his choosing.

"He must believe with head and heart the whole Bible, accepting it as God's Inspired Word from Genesis to Revelation.

"He must be right doctrinally—right in his interpretation of what the Moody Church regards as the great fundamental truths of the Word, such as the substitutionary character of the atonement; salvation by faith, not by character or 'good works'; the victorious life in Christ through the cleansing and indwelling presence of the Holy Spirit; the eternal punishment of the finally impenitent; the pre-millennial coming of Christ for his bride, the church; and other like essential doctrines.

"He must be right experimentally—believing with the heart unto salvation the things to which the head had scripturally given assent.

"He must be a man of prayer—acquainted well with the secret chamber of intercession; having experimentally instant and constant access to God; knowing God in confession, in thanksgiving, in supplication, in communion, in adoration; and able to lead others into the joys and victories of the prayer life.

"He must be intensely evangelistic as well as soundly Evangelical, having a passion for the souls of men, as well as for the will of God and the vital truths of his Word.

"He must be both preacher and teacher of the Word—proclaiming and instructing, warning and edifying; knowing when and how to preach, or to teach, as occasion might require; and with it all, moving men to decision and to action.

"He must be well-poised, a man of sanity,

of good judgment, of self-control—not quenching the Spirit, but proving and obeying him; without fear, and yet spiritually politic; doing all things decently and in order; guarding the church against Satanic intrusions in saintly garb, and against extravagances of every kind.

"He must be not only of sound mind and warm heart, but of firm will—a man of executive ability—able to wisely direct and tactfully control; equal to any and every emergency.

"He must be an all-round man—in perfect sympathy with young and old, with high and low, with sick and well, with lovely and unlovely (not with the unlovely character, but with the soul that lies back of the unlovely character or the unlovely exterior—the soul for whom Jesus died and whom God loves and pities). He must be in hearty sympathy with every legitimate department of church life, wisely counselling and prayerfully directing; and through it all, possessing unflinching loyalty and courage, and yet having the love that never faileth—ever humble, ever hid with Christ in God, ever letting the Holy Spirit do all the work and get all the glory.

"We believe that if the Moody Church is as true to God as we expect our pastor to be; if it measures up, as a church, to as high a standard in Christ as it believes that God has set for him as its pastor—then such a time of blessing is ahead as this church has never yet experienced, of spiritual victory, expansion and development."

Weighed and Found Wanting.

Millennial Dawn Falsehoods and Fables.

1. The Lord Jesus Christ was a created spirit-being.
2. At his birth he ceased being a spirit-being and became man.
3. When on earth he had only one nature, was only man.
4. He was not divine till thirty years of age.
5. His humanity was annihilated at Calvary.
6. His body was not raised again, it may have gone into gases.
7. His appearances were in different bodies, created as required.
8. The Man Christ Jesus is dead, for ever dead.
9. He was raised a spirit-being to receive the divine nature.
10. All the Christless dead will have a second chance.
11. There is no suffering for sin hereafter.
12. A man may choose immortality in this life, if he foregoes immortality; he may die in his sins and be saved.
13. The Scriptures alone without their writings are darkness.

14. To oppose their leader is to oppose the Lord.

15. Christ came to earth in 1874.

16. The saints were raised and the professing Church rejected in 1878.

17. The wicked dead were to have been raised in October, 1914.

18. The "times of the Gentile," were to have ended in October, 1914.

19. They assured the world that in October, 1914, the Millennium would begin, but for self-evident and other reasons, chiefly financial, the date is postponed so that 200,000 dollars a year, as certified in Court, may be drawn from those it fools.

History and character.

As to these a discreet silence becomes all related to the movement. Under one or other of its many aliases it has been exposed again and again by both the secular and religious press, for though born in America, it has no standing there; while to its shame are its records in the Civil, Criminal, and Divorce Courts of the United States and Canada.

"Tekel, Tekel" (Daniel 7: 27).

God's facts—Falth's foothold.

"The Word was God" (John 1: 1). "All things were made by him" (John 1: 3). "He that built all things is God" (Heb. 3: 4). "He took upon him the form of a servant" (Phil. 2: 7). "God was manifest in the flesh" (1 Tim. 3: 16). "Christ died for our sins" (1 Cor. 15: 3). "He was buried" (1 Cor. 15: 4). "He rose again" (1 Cor. 15: 4). "Remember that Jesus Christ, of the seed of David, was raised from the dead" (2 Tim. 2: 8). "We should live looking for the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13). "Who gave himself for our sins" (Gal. 1: 4). "This is the record that God hath given to us eternal life, and this life is in his Son" (1 John 5: 11). "My Lord and my God" (John 20: 28).

Dr. J. Wilbur Chapman, the world-known Evangelist, said in Glasgow, "Of all modern heresies Millennial Darwinism is one of the worst. It has no standing in America. Burn their books."

Dr. R. A. Torrey, formerly of the Moody Institute, Chicago, now of Los Angeles, says: "No one who understands Bible teaching on our Lord's Second Coming could accept Millennial Dawn doctrines. To those beginning the study of this subject, I always recommend W. E. Blackstone's book, 'Jesus is Coming.'"

Dr. A. G. Dixon, of the Metropolitan Tabernacle, London (successor to C. H. Spurgeon), writes: "Of all the American apostasies that have invaded England, Millennial Dawn is, in my judgment, the most pernicious, it is not too severe to say of it as a system that its plan of Salvation is a plan of Damnation."

—From "Fract," "The Black Plague: Russellism."

A Reformer King.

Bible School Lesson for August 22, 2 Chron. 15: 1-15.

W. C. McCallum.

Asa was the son of Abijam, and grandson of Rehoboam. He turned out a better man than either of these. Just what influence led Asa to set under way a movement of reform, we do not know. His mother was an idolatress, and so this disposes of the maternal influence. His father and grandfather had both followed in the steps of his great-grandfather, Solomon, in his later years. Yet here is a king who rises out of the corrupted environment of the court at Jerusalem, and pursues a course upon a higher plane and possesses such strength that his son Jehoshaphat follows in his footsteps.

We may first enquire what was the occasion for reform, what conditions in the little kingdom of Judah needed changing. The luxury that abounded in Jerusalem as a result of the inflated prosperity under Solomon and the idolatry that was countenanced in his reign, and added to by Rehoboam and Abijam, had resulted in a corruption of morals. The cults of several of the foreign gods whose worship was introduced by members of the royal harem in Jerusalem were immoral and degrading. These were the foreign cults; besides these there were the native "high places." These sanctuaries were in the land when Israel took possession of it. They had been connected with the local deities, but Israel took them over, and at many of them worshipped Jehovah, but with remarkable persistence the connection with the old local deities reappeared, and they were often sources of abuse. The equipment of a high place consisted of the altar, an upright stone or pillar, and the Asherah or post, wrongly rendered in our authorised version, "grove." The use of the stone pillar is not clear, but the blood of the victim was evidently thrown up against it or poured out at its base. What the sacred post was used for we do not know. There is a suggestion that the image when introduced at the high place sometimes took the place of this sacred post, for Maacah, the queen-mother, "made an abominable image for an Asherah."

The book of Kings tells us that Asa did not remove the high places, and that Jehoshaphat likewise did not do so, and that the people still sacrificed and burnt incense in the high places. In Chronicles the statement is made that Asa took away the high places in all the cities of Judah. A possible harmonising of the two statements may lie in that Asa removed or destroyed all the high places that had been given over to idolatry. The student should bear in mind in any comparison between Kings and Chronicles that the former was completed some three hundred years before the latter, and thus should be given first place in such comparison.

Asa had enough to do to stamp out idolatry without disturbing the high places that had been kept faithful to the worship of

Jehovah. The three preceding kings had given countenance to idolatrous practices, and the royal example for so long a period must have fostered quite a formidable opponent for a king possessing a zeal for the Lord. Yet Asa appears to have succeeded in his purpose remarkably well, and the religious reform resulted in imparting a new vigor to the nation.

Asa had not to wait long to reap the fruits of having rekindled in the hearts of his people a zeal for the Lord. Zerah, an Ethiopian king, already in possession of Egypt, pressed on toward Asia. He had a large host that outnumbered Asa's army, but the king of Judah cried unto the Lord, "There is none besides thee to help, between the mighty and him that hath no strength; help us, O Lord our God, for we rely on thee, and in thy name are we come against this multitude." The result was a complete victory for Asa. He and his people had a consciousness of being in the right against this invader, and were sure that God was with them.

It was just after this that the prophet Azariah came to meet Asa. The hour of victory is often the real hour of danger. In the time of peril we see the things really worth while in their proper proportions. In the hour of trial we are ready to renew our vows to seek that which is good. National danger leads to the calling forth of the better qualities of a citizenship. It is the hour of triumph that contains the greater peril to the moral and spiritual life of a people. In this case there was a prophet ready to speak the word in season that turned the victory over the Ethiopian into a still greater victory for Judah over the abuses that were eating at the heart of the nation. Within the last twelve months we have heard and read and said much about the quickening of the spiritual life within the nation in the hour of national peril. There have been many movements toward greater seriousness and sobriety of life. We rejoice in all this. These turnings of heart toward better things are some of the compensations that we can find in the present calamity, but the hour of victory for which we hope will be even a greater crisis in regard to our grip on better things. Will we forget the lessons of adversity? Will the church be strong enough and true enough to do like this old Jewish prophet? Will men of God be able to turn a victory of arms into a great and enduring victory over all that weakens and corrupts from within the life of the nation? God grant it may be so!

Azariah, the son of Obed, did not preach before Asa, denouncing the sins of Judah, and calling upon the king to embark upon reform. His plan was to encourage the good that he saw in the king's heart. "Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded."

We know that there are times when stern denunciation is the best course, and we have our Saviour's example to show that this is so, but it takes a clear seeing eye often to judge when the sterner method should be employed. The good cause suffers more from lack of judicious encouragement than it does from lack of denunciation of sin. We all need to study how to encourage. The results of the less or well learned and artistically applied might surprise us. Any way, with Asa the word of encouragement had most excellent results. It emboldened the king, who had just succeeded so magnificently in arms, to launch boldly into another and more complex kind of warfare, the struggle with the twin evils, idolatry and immorality.

The result of Asa's efforts was a great gathering of the people at Jerusalem. It was a great revival meeting. "And they entered into a covenant." There is a type of individualistic Christianity, had very much in honor in some of our churches today, that frowns on covenanting of all forms in our Christian activities. To these good people there is something very wrong in signing any form of pledge or taking any such form of covenant in relation to the Christian life or work. Asa and his people did not have any such scruples. They not only vowed to seek the Lord, but they covenanted with each other to do it. This is proved by the fact that a penalty was imposed for failure to keep the covenant. The frequent over emphasis upon individual freedom in our church life is a great loss of strength for the individual and of power for the church. We need more covenanting together. When a church conforms solemn resolutions as a church, and each member feels that it is for him a solemn compact, the power of that church will be tremendous.

The covenant was to seek the Lord with "all their heart and with all their soul." Such whole-hearted seeking is the only worship of God that can be called such. A half-hearted seeking is born of a half-hearted faith and a miserable, pitiful halting between the things of the world and the things of God. It may be that many of Asa's people fell far short of their resolve in this matter. They could afford to come short, and yet do as well as the Christian of today. How many of our church members would meet the standard of this covenant to seek the Lord with all the heart and with all the soul?

Two Truths.

"Darling," he said, "I never meant to hurt you"; and his eyes were wet.
"I would not hurt you for the world;
Am I to blame if I forget?"

"Forgive my selfish tears," she cried,
"Forgive! I know that it was not
Because you meant to hurt me, sweet—
I knew it was that you loved."

But all the same, deep in her heart,
Ranled this thought, and ranles yet—
"When love is at its best, one loves
So much that he cannot forget."

Foreign Missions.

Conducted by I. A. Paternoster.

The Bible Message to the Church.

Each generation contributes its fund of information to the general good. The days that have passed held for those of that day certain principles, which as time has moved on, have given place to ideals and interpretations more suited to the enlarged consciousness.

For many years the doctrine of the damnation of non-elect or unbaptised infants was taught; and Bible proof in abundance was given for this. To-day no church of any reputation would teach such a thing.

Slavery for many years had some of its strongest champions in the church, and again the Bible was appealed to as the basis of authority.

It is not an unusual thing to find men justifying their weakness for wine on the ground that Paul commended it and Jesus sanctioned its use. This fallacy of interpretation will soon become as archaic as the two previous ones, and men will on this matter also cease to find in the Bible that which is not.

In the light of divine teaching it seems incredible that ever the time could have been when men failed to see in the Bible the great plan of its Author. Still it is true that within the past century the church has sought to enter upon its centuries-old task. How blind some are to the light! If ever a people needed to pray the prayer of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," it is now. As our eyes are opened, and become accustomed to our changing surroundings, we are able to appreciate God's message to man in His Word. This message, too, will only convey such meaning to us as we in the largeness of our life, and fullness of His Spirit, will allow. Men to-day exclude the possibility of a larger usefulness because of a near-sighted vision.

Peter, in his second epistle, speaks of our adding earnestness along with our faith, and meekness of character with our knowledge; also brotherly affection and love, for, "If these things exist in you, and continually increase, they prevent your being either idle or unfruitful in advancing toward a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking is blind, and cannot see distant objects, in that he has forgotten that he has been cleansed from his old sins." Surely such near-sightedness is what many suffer from to-day as they face the great world plan of Christ!

Yet we do welcome the manifest signs of increasing vision. It is with deep thankfulness to God we acknowledge "the rediscovery by the church of a message of a world-wide redemption, and its emphasis upon a world-wide Christian service, within the one Book.

The spirit of unity and of missions doubtless belong to this century, so far as their rediscovery are concerned, and the spirit of unity has been increasingly deepened by the development of the missionary consciousness of the people of God. In speaking of the missionary message of the Bible, Dr. Horton well says: "It stands out as an essentially and absolutely missionary book; it is from first to last the announcement of a truth, which, from the nature of the case, must be announced to the world; it is a record of missionaries, the sole object of which is to engage all who hear to become missionaries themselves.

"To weaken its missionary message is to neutralise its whole work, and to ignore its missionary command is to reduce the whole book to an absurdity."

And when we speak of the Bible as a missionary record, we do not refer simply to the messages of the New Testament. Some of the most inspiring missionary texts are found in the Old Testament, in connection with the life and history of the Jews.

We are familiar with the commission to Jonah, and his unique experience as a result of his efforts to shift the burden of responsibility. It was God, who, because of his abundant mercy, sent Jonah to preach deliverance. Jeroboam received not the message of the missionary, as he stood by the altar, "but made again for among all the people priests of the high places. . . and this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."

Amos, of Judah, was sent by God to prophesy against Israel because of their forgetfulness, while Jehoshaphat, and Josiah in his own country and in Israel, conducted missions of reform.

The Old Testament contains many messages of prophecy with regard to New Testament missions; some of these might be mentioned. The Messiah's coming, promised to Abraham (Gen 12: 3). The universal reign (Isaiah 11: 2, 9; Dan. 7: 13, 14; Heb. 2: 14; Malachi 1: 11).

The forward gaze of Judaism toward the future blessing and glory must not be lost sight of by us as we read again those wonderful books!

While the Old Testament has its value in the study of missions, it is after all to the New Testament we look for our inspiration. A. McLean says: "This book that we call the New Testament is a missionary volume. It is the greatest missionary volume that has ever been written, or that ever will be written. Every part of it has missionary significance. The man who would understand it must read it with this thought in mind. The Gospels are missionary documents. Their name indicates their nature. They are good tidings. They are not "tidings;" at

all except to such as are ignorant of them. They are not "good" except to those who hear them.

The book called "the Acts," what is it? The Acts is first of all and last of all and most of all an inspired record of the missionary activity of the church in the first decades of its existence. Here is the core of the book, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

The Epistles, what are they? For the most part they are letters written by missionaries to mission churches which they founded. In these Epistles we read, "Is God the God of the Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also; it so be that God is one, and he shall justify the circumcision by faith, and the circumcision through faith."

The book of Revelation, what is it? The book of Revelation is a forecast of the final victory, when all rule, and all authority, and all power opposed to Christ shall be abolished, and when He shall reign from pole to pole with undivided and undisputed sway. Here is the heart of the book, "The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

Surely the message of this book to the church is one. The one thing we must see in it to-day, is the divine plan which, translated into words, says: "I am come that ye might have life, and have it more abundantly." We must realise the Bread of Life which came down from heaven is the most potent need of men to-day. To us it has been given in trust. Shall we stand condemned in that we have withheld the bread from his children!

Extracts from Missionaries' Diaries.

Iolokaro to Ndindini, Walking home. Left by moonlight and daybreak, 5.30 about. Two hours' coast work, two hours up Kwaimbago to "Straight River" and up the island's back to water—the resting place—and about two more hours home. An easy and rather pleasant little journey. I much prefer walking to boating in the sun.

During the first two hours of coast work most of it was hill climbing; climbing hundreds of feet, only to go down the other side. Then a thousand feet or more up, but only to again come down to salt water—a seeming fruitless labor—but we do be getting home. And likewise in mountain climbing, it does seem that the descents equal the ascents, but in due time the great summit-goal is attained—and we see that we do be getting on.

And life's trail is no great difference. The profits of our spiritual summits seem all devoured by our moral plunges into the valleys—and what's the use? But we do be getting home! Praise the Guide.—A. T. Waters.

The Family Altar.

Conducted by A. E. Illingworth

THE RAIN AND THE POWDER.

(A Story for the Children.)

A merchant was riding from the annual market, carrying his horse. He had behind him a knapsack containing much money. It rained heavily, and the good man was wet through. He thereupon complained that God had given to him such wretched weather for his journey.

His way led through a thick forest. Here he saw a robber standing near him, who pointed a musket at him, and fired. He would have been killed, and killed, without any doubt, only, on account of the rain, the powder was damp, and the musket did not go off. The merchant spurred on his horse, and happily escaped from his danger.

When he had reached a place of safety, he said to himself: "How foolish I was to complain of the wet weather, instead of accepting it patiently, as the gift of God. If the heavens had been cloudless, and the atmosphere rainless and dry, I should now have been lying dead in the forest, and my children would have been waiting in vain for their father's return. The rain, at which I murmured, saved both my property and my life. In future, I will not again forget the proverb which says—

"What God doth send, a blessing in it lies; Although to us it oft seems otherwise."

SUNDAY, AUGUST 15.

Read Thought.—*A Duty Never to be Neglected.* Examine yourselves, whether ye be in the faith; prove your own selves.—2 Cor. 13: 5.

Selected Gems.—Test yourselves to discover whether you are true believers; put your own selves under examination.—Weymouth.

Faith arises from a union of will and a yearning for knowledge.—Novalis.

Be master of thyself, if thou wilt be a servant to virtue.—Sir Edwin Arnold.

Scripture Reading.—2 Cor. 13.

MONDAY, AUGUST 16.

Read Thought.—*The "Inasmuch" Promise.* And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto any one of the least of these my brethren, ye have done it unto me.—Matt. 25: 40.

Selected Gems.—Olyseus for he it was, though he had disgraced, followed Emmans into the hut, and sat down on a loggy stool, with the rounded stool for butt on a heap of brushwood. "Hearn bless thee," he said, when he was seated, for this kindly welcome. "I do lang by duty," answered Emmans. "The stranger to the beggar are sacred by law divine."—Stories from the Odyssey, retold by H. P. Havell.

Scripture Reading.—Matt. 25: 31-40.

TUESDAY, AUGUST 17.

Read Thought.—*Why Carry Your Burden?* Cast thy burden upon the Lord, and he shall sustain thee.—Psalm 55: 22.

Selected Gems.—An aged, weary looking woman, with a heavy basket upon her arm, entered the train at a station. Instead of placing her burden upon the floor, or upon the seat beside her, she continued to hold it, shifting its weight now to her right knee and now to the other. A workingman, seated beside her, when he could stand it no longer, reached the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."—"Pardon, I beg pardon."

Scripture Reading.—Psalm 55: 17-23.

WEDNESDAY, AUGUST 18.

Read Thought.—*The Potter.* "The vessel... was marred"—Jer. 18: 4.

Selected Gems.—If the "marred" vessel could have resisted that deft hand, how could the potter have made it again another vessel as it seemed good to him? The unresisting clay could not help letting him remould it into a better form; but we can, simply by not "letting." Whatever may be our Potter's mysterious workings, let us give Him the one answer which meets everything. "Even so, Father, for so it seemed good in Thy sight."

Scripture Reading.—Jer. 18: 1-6.

THURSDAY, AUGUST 19.

Read Thought.—*Truthfulness.* Deliver my soul, O Lord, from lying lips and from a deceitful tongue.—Psalm 120: 2.

Selected Gems.—Herodotus tells us in the first book of his history, that from the age of five years to that of ten, the ancient Persians instructed their children only in three things, namely, to manage a horse, to shoot dexterously with a bow, and to speak the truth, which shows of how much importance they thought it to fix this virtuous habit on the mind of youth becomes.—Lutet.

Truthfulness is a cornerstone in character, and if he be not firmly laid in youth, there will ever after be a weak spot in the foundation.

Dare to be true, a lie can never be true. A fault which needs it most, needs us too, thereby.—George Herbert.

Scripture Reading.—Psalm 120.

FRIDAY, AUGUST 20.

Read Thought.—*Price Education.* The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.—Prov. 1: 7.

Selected Gems.—You must begin your education with the distinct resolution to know what is true, and make choice of the straight and rough road to such knowledge.—Reskin.

The test of whether you are educated is, Can you do what you ought when you ought, whether you want to do it or not?—Herbert Spencer. It's granted, and no plainer truth appears. Our most important are our earliest years. The mind, impressionable and soft, with ease imbibes and copies what it hears and sees. And through life's labyrinth leads fast the clue that education gives us, false or true.—Anon.

Scripture Reading.—Prov. 1: 1-9.

SATURDAY, AUGUST 21.

Read Thought.—*A Timely Assurance!* Bread shall be given him; his waters shall be sure.—Isa. 55: 10.

Selected Gems.—Oh, timely happy, timely wise. Hearts that with rising morn arise. Eyes that the beam celestial view. Which exultance makes all things new. New every morning is the love, Our waking and uprising prove; Through sleep and darkness safely brought, Reached to life and power, and thought. New mercies each returning day, Hover around us while we pray; New perils, new new joys of heaven. Hear thoughts of God, new hopes of heaven. If on our daily course our mind Be set to follow all we find, New treasures still, of countless price, God will provide for sacrifice.—John Kells.

FOR THE WEEK END.

Is fertile my soil and to know That though I perish, truth is so; That long I've stray and range, What'er I do, I then dost not change. I can't stop when I recall That though I slip, Thou dost not fall.

A Letter from the Front.

Cirpaud Ray Pickering, a member of the church at Robertson, Hinchinbrook, N.V., in a letter to a friend, gives a striking description of the landing at the Dardanelles. We are indebted to G. P. Cuttiss, our preacher at Hinchinbrook, for a copy of the letter, an extract from which we publish below. It will encourage many of the sisters in their Red Cross work to learn the appreciation which the heroes at the front have for their efforts.

It was terrible to see your accounts following one by one and lying about all over the battlefield, and they were taking it calm, too. I stayed there until about 5 p.m., without getting hit, only a bullet striking the heel of my boot and doing no damage. I must have said my prayers a dozen times. I know I must get a bullet, but I don't think I was going to get killed. We were resting in two about 5 p.m., and I only went about fifty yards when I was back with reinforcements to the firing line. I had not been there more than five minutes when I got a bullet clean through the hand, so that finished me for awhile. I was carried down to the beach and put on one of the hospital ships; and on Tuesday we left for Alexandria, and were then sent by hospital train to Cairo.

There were eighteen deaths on our ship. They all died a brave death. Our ambulance and stretcher bearers worked splendidly. Our men have got a footing now, and the Turks will never shift them; but, if the Turks had any sense when they landed, they could have wiped us all out; but we were determined to make a name for ourselves, and I think every man tried his hardest to wipe off that bad mark that was given to us in Egypt without any grounds for doing so, and I am proud to think I am fighting with such a brave lot of men. It makes you feel dejected when you see your mates with their arms and legs blown away, but I think I had to see our troops will be marching into Constantinople, and I hope to be there with them. I was at Linn Park Hospital for a fortnight, then I was sent here. The wounded are getting along all right, and are joining their units again. It will be another two weeks before I am out of the hospital. We have been seen by the Red Cross Society are greatly appreciated by the wounded, because when we left the firing line on the first day we only had what we stood up in and most of them were wearing ragged clothes. Our navy is still being bottled up in the Dardanelles, but they must be some if we are to get through to Constantinople. The navy men have a grand name for the Australians after seeing the first charge. I hope to be back amongst you again soon. I know you are thinking and praying for our safe return home.

Auckland Home Missions.

Extract from Home Mission council's report (E. W. Greenwood):

The work of visitation has been continued at both Richmond and Avondale, and at both of these places in spite of the stormy weather the attendance at the week-night meetings has been well maintained.

Point Chevalier.—The state of the roads just now is enough to frighten anyone, on account of the alteration to the levels, so that we are gratified that the attendances at our gospel meetings have kept up, being for the past five weeks as follows: 42, 36, 40, 27, 40. Average, 33.6.

We set up the Lord's table on Sunday night, May 16th, when ten broke bread. The attendance has been: 10, 12, 11, 14, 11, 11. None of the eight concerts have been once absent. The Bible School has shown a marked improvement lately in attendance; there were sixty present last Sunday. We are beginning to look forward and prepare for our anniversary in September. One family has recently removed to Richmond. I visited them last week, and found them so impressed with the gospel meetings at the Pointing that they stayed there both father and mother, and the boys would have united with us. I am hoping to get the family in touch with the church at Richmond. There is a good interest at the Point, and there is no doubt that in due season "we shall reap if we first sow."—R. J. Dick, Secretary, Home Mission Com.

Reports from the Field.

West Australia.

PERTH.—On Lord's day morning, July 11, Bro. Blakemore gave a helpful talk to the Juniors on "What a Look Did," after which R. W. Ewers spoke on Psalm 27. We greatly miss the services of several Bible School scholars who have gone to the battle front. On Lord's day, July 18, Bro. Blakemore's talk to the young members was on "The Eye-gate." He exhorted on "Divine Assistance." At the close of the service a young woman decided for the Christian life.—W. A., July 21.

FREMANTLE.—Lord's day, July 18, the congregations were affected by inclement weather. In the absence of the evangelist, Bro. Herbert Cole gave the exhortation in the morning, and Bro. S. Taylor preached at night. On Monday evening the Senior Endeavourers had a helpful Foreign Mission meeting. On Wednesday evening we held our annual business meeting. Reports from the different organisations were good. Sister Miss Rose Hifford did well in the recent Bible School competition. Our sister gained 95 per cent. for her essay. T. H. Schreiber of Maryland, was the preacher on Lord's day, July 25, both morning and evening. His message was much appreciated. Monday evening, Jas. Leach gave our Senior C. E. Society a helpful address on "Jesus and the Work of the Holy Spirit." We have received word that Bro. John Inman has been wounded. His brother Eldy was wounded some time ago at the Dardanelles. We remember in our prayers the twelve young men who have left the Fremantle church to fight for King and country.—E. G. Warren, July 27.

BROOKTON.—The Sunday School anniversary was celebrated on Sunday and Monday, the 18th and 19th of April, when Bro. Warren, of Fremantle, Conference President, conducted the services. In the afternoon there was a soul attendance, when the preacher delivered a very helpful discourse on "Beware of the rocks." In the evening our brother took for his text, "What will you do with Jesus?" During the service choruses were rendered by the children and choir. On Monday evening a successful tea and public meeting was held, when a varied programme was gone through, including very stirring addresses by E. G. Warren and E. E. Alcorn, who is labouring with us. The distribution of prizes was made by the superintendent, R. E. Mott. Each child was presented with a gift; and special prizes for attendance and good conduct were awarded. Special mention was made of the untiring efforts of Sister Prédiaux, in training the children, and she was presented with a tea set and hand bag. Supper was provided. We intend holding the church anniversary on September 26.—R. E. Mott, April 27.

[Dates above are according to copy; but we are constrained to believe that "July" should be substituted for "April"—Ed.]

CLAREMONT.—The work is progressing favourably, the meetings being well attended both in the morning and evening. For the past few months E. D. Pollard has preached, during which time one young brother and four sisters have confessed Christ. We are sorry that we are losing the services of Bro. Pollard, as he has entered the Army Medical Service, and will be leaving shortly for the front. We shall greatly miss his service and influence. We pray that our Father's richest blessing will go with him.—T. H. E., July 27.

Tasmania.

HOBART.—A. E. Gourley, church secretary, superintendent of the Bible School, and a deacon, has left Hobart, and is now residing near Burnie on the N.W. Coast. We have thus lost one of our best workers, and one always willing to do his best for the cause. Bro. and Sister Gourley and family were farewelled at a church social, at which a presentation was made to our brother on behalf

of the Bible School. Three more of our young men have enlisted—J. Woolley, Clem. Woolley, and Bert Spaulding. Each took an active interest in church work.—J. A.

LAUNCESTON.—On Wednesday night a church business meeting was held to discuss various matters in connection with the work. On Thursday night at the Temperance Hall, a tea was given to the Bible School children. The teachers are deserving of great credit for the way they looked after the children. The meetings on Sunday were well attended. Bro. Duff presided at the breaking of bread; at night Bro. Day gave his third address on the stoning of Jesus. Another of our members, W. Cumming, has left for the training camp at Claremont.—D. Dawde, July 30.

DOVER.—Meetings yesterday were splendidly attended. On Saturday we provided a picnic for the Branch Sunday School. The membership of this school is still increasing. After school on Sunday a gospel service was held, and some twenty persons attended. Yesterday a record number was present at the Dover school—30 children being present. A tea was given by Bro. and Sister Woodhouse, to say good-bye to the Captain of the C.S.S., who is leaving to go to the city. We were sorry to lose him. He was presented by Mrs. Woodhouse, from the class, with a beautiful Bible. On Wednesday some of the members formed a working bee, and had a patch put on our building. It is a great improvement.—A. Glass.

Queensland.

BRISBANE.—We: weather yesterday; attendance consequently small. W. Trudgen gave a helpful exhortation. Sisters Teakobury, Gulliam and Hanovek, from other States, worshipped with us. John Swan preached the gospel. David Moffat has been accepted for the Expeditionary Force.—H.C.S.

HAWTHORNE.—Bro. Way, State Evangelist, exhorted this morning on "Watchman, what of the night?" The weather militated against the attendance of members. The attendance at the Bible School also was very much below the average. Bro. Way is holding meetings with us on Tuesday and Wednesday evenings of this week. Bro. Stitt, from Annet, preached the gospel. "He that is not with me is against me."—R. H., July 25.

TOOWOOMBA.—Meetings during the past few weeks have been very encouraging. Gospel meetings are well attended. On Sunday, July 18, a sister and brother were restored to fellowship. On the 25th a sister who obeyed her Lord in baptism on the 22nd inst. was received into fellowship, and a brother restored. Owing to the departure of Bro. and Sister W. Green, for Maryborough, the church has sustained a great loss. Bro. Green having been church secretary. During the absence of Bro. Davis, on sick leave, Bro. Green ably filled his position at the gospel services, also exhorting the church. A "forward movement and increase campaign" is to be conducted in October during the Preachers' Conference, which is being held in Toowoomba this year.—T. Bailey, July 26.

South Australia.

LOCHIEL.—Good meetings all day. We had with us Sister Doley, of Hindmarsh, who sang a solo at our gospel service. The work is progressing nicely. The attendance at our gospel meetings is very good; the most encouraging feature being the great number of young men who come. The Bible School held at Mount Templeton is in a good condition, and should in time to come be a source of power.—F. Hollans, July 25.

HINDMARSH.—On Tuesday, July 27, the members of the Y.M.C. and Y.W.C. gave a splendid musical display in the Hindmarsh Town Hall. The mayor presided over a large audience. The

proceeds were in aid of Australian Fund. The work of the church is very encouraging. The morning service on Sunday was well attended. Bro. Cuttriss presided, and G. D. Wright, President of the Conference, gave the address. The Sunday display of Bibles in the School is increasing in numbers; 84 were shown, which is a record. Sunday evening was an exceptionally good meeting. Bro. Cuttriss spoke very earnestly on "The Unanswerable Questions." His exhortation, "In the Tribles," Six made the good confession. Our Diamond Jubilee celebrations are to take place in October, and great preparation is being made.—J.L.R.

NORWOOD.—Good meeting this morning. Attendance larger than usual. I. W. Baker exhorted, subject, "Love." J. E. Thomas addressed the Brotherhood in the afternoon, and was much appreciated. To-night the meeting was impressive. Bro. Baker preaching on the theme, "His mind shall be live again." Bro. Stevens, with his wife and brother, from Mosman church, were present at the service.—G.H.J., Aug. 1.

GROTE ST.—Last Sunday morning, E. W. Pittman exhorting. In the evening Bro. Thomas preached. To-day Jas. Manning exhorted. The deacons and deaconesses, recently elected were duly received into office. There were several visitors present. This afternoon I. W. Baker, of Norwood, addressed the Adult Bible Class. At the evening service Jas. E. Thomas gave a soul address.—J.M.G.

MILE END.—Seven were given the right hand of fellowship yesterday morning—two from Greent, Mr. and Mrs. Williams; one originally from Norwood, Mrs. Pearce; and four who had been immersed during the week—some of the fruits of our mission. The interest and attendances at our mission have been very good. We expect to hold next Sunday.—M., Aug. 2.

GLENELG.—On Wednesday the agencies services were continued, the building being full to overflowing. The writers' report as secretary of the school, showed that the school is in a flourishing condition. Action songs, dialogues, etc., were creditably rendered by the scholars. In the absence of the President, Wm. Burford, owing to ill-health, the Vice-President, A. Bailey, distributed the prizes. We record, with regret, the resignation of J. E. Meiz, as superintendent of the school. He will continue his successful work at the evening of the mission class. On Sunday, 18 inst., we commemorated the commencement of the eighth year of our evangelist's work with the church by having the whole of the day's services conducted by the young men. In the morning 21 young men took part, and Mr. Wheeler, General Secretary of the Y.M.C.A., gave a fine address. He commented upon the work of F. Pittman as a Chaplain to the Forces, especially the class for Bible Group leaders in Camp, under the direction of the Y.M.C.A. In the evening about 20 young men took part, and Mr. Wheeler gave an address. A collection was taken up for the work among the soldiers. During the day F. Pittman acted as organist, and gave an organ recital before the evening meeting.—Chas. Ferris.

COTTONVILLE.—Despite heavy rains, a good audience heard Bro. Harkness preach. The Evangelist made the good confession. The Evangelist's quarterly social was held on Monday, 26th. Our building was crowded. Bro. Hunt-nam gave an address on "Follow the King Movement." A good programme dealing with temperance religion was carried out successfully by members, with help from outside. We were favoured on Monday night by Bro. Saunders' lantern lecture on "Missionary Work in the Philippine Islands."—J. McNeil, Aug. 1.

QUEENSTOWN.—Sunday, August 27, 1911. Meeting, 9 P.M., good meeting; 22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1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MOONTA—Good meetings all day, July 25. Morning, Bro. Allan presided, and Bro. Cully, who is leaving us, gave a farewell message. At Bible School over sixty were present in the Bible Class. The school is on the increase in numbers and interest. The gospel service took the form of an Australian Day service, and the chapel was packed—over 100 present. Bro. Allan gave a splendid address. On Wednesday, July 27, we held our annual church business meeting and election of officers. Excellent reports were given of all branches of work. The following officers were elected: Elders, Bro. Allan, Bro. MacGregor, and Bro. W. Pearce, senior; deacons, Bro. H. Nancarrow, A. Pearce, W. Glyn, J. Lauder, and T. Marsh; secretary and treasurer, B. Marsh; Bible School superintendent, Bro. Allan; deaconesses, Sisters Lann, Glover, Nancarrow, Bald, Penney, and Leauge. Bro. Allan said a few words of farewell to Bro. and Sister Cully, who are leaving us, and presented Bro. Cully with a Teachers' Bible, from the church and Bible School. Supper and social chat followed. Total collection for Foreign Missions, £8/14/-—B. Marsh, Aug. 2.

BALAKLAVA—Yesterday's services were of an inspiring character. In the morning about 160 met around the Lord's table. Bro. Taylor referred to the decease of Bro. Edwin Roberts, and also to his son, Malcolm Roberts, who was wounded last week at the Gallipoli front. The bereaved ones were commended to God in prayer. Bro. Taylor exhorted on Deut. 31:27. Fine attendance in Bible Class. In the evening the subject was "One thing thus lackest." One young man made the good confession. A patriotic concert and social was held last Friday night on the evening of Australian Day, of which the R.S.P. were responsible. Several patriotic songs and recitations were well rendered to a good audience. Hon. Walter Hamford, M.L.C., spoke on "What the British Nation Stand For." Bro. Tuck presided.—P.H.N., Aug. 2.

New South Wales.

TARIE—A good number gathered around the table on July 25. P. Saxby presided, and the writer spoke on the coming of the Lord. Two were received into the assembly, H. and L. Harris, the former at the evening memorial feast. At the morning meeting the writer preached to the Killa-billi, fifteen miles to the north, and conducted a memorial service to our late Bro. Nash. The hall was crowded, and a most impressive meeting was held. W. Waters, whose services we very much appreciate, travelled to Wingham in the morning, and to Tinnoc in the night, speaking at both places. We expect Bro. Marler to be here for next Lord's day.—G.R.

EDCOMBE—We have been greatly helped by a visit paid us by a quartette from the Bible School Union. Their object was to help the school by practical suggestions. At 7.15 the Conference opened. Four papers of school work were dealt with: Mrs. Haselball, "The Aim of Kinder Training"; H. G. Payne, "The Boy Problem"; W. Galt, "How to Prepare the Lesson"; Bro. Ruck, "Keep on Keeping on." Bro. Ruck acted as chairman. A lively discussion followed each paper, and questions were freely asked and answered. The teachers tender thanks to the Bible School Union and to the visitors.—I.K.C.

HORSBY—Elder Crosswhite presided. Linnby Gordon exhorted on "Generosity." At the special meeting Bro. Gordon gave a splendid address on "The Bible and Sin." The attendance was not so good at both services, owing to many being absent through sickness in the home.—This E. Rose.

CHATSWOOD—C. Bayall delivered a splendid address on Sunday morning on "The Man with the Sword." F. T. Welber presided. We had a special offering for our building fund. Our choir is rendering good service. The Ladies' Church Aid Society is doing good work.—T. Bagley, Aug. 2.

ENMORE—Bro. Illingworth gave a splendid address from Psalm 42: 8. We were invited into fellowship by Sister Chubb, by Sister, and Bro. Atkinson, by baptism. Some visitors were present, in-

cluding Sisters Tonkin and Mannix. We had a fine gathering of teachers at the prayer meeting in the afternoon, 48 attending. Bro. Illingworth's discourse at the evening service on Matt. 16: 1-9 was great, and must have helped all present, and Bro. Clarkson's solo, "I will follow Jesus" was feelingly rendered.—E.L.

ERSKINEVILLE—Last night the building was filled, and a number of scholars came forward to Christ. Two more new classes have been formed in the school, and six new teachers secured. Erskineville is now all day Sunday school for its school, for the first time in its history.—P. J. Pond, Aug. 2.

ROOKWOOD—Fair average meeting, morning and evening. Bible School roll is increasing in numbers, prevailing sickness amongst the children interfering with the attendance. To-day is the last of a Blue and Red rally. Last Lord's day morning we had with us Reg. Arnott, who gave us an instructive address. Bro. Clydeade preached in the evening on "Pentecost." To-day in the morning Bro. Clydeade addressed the church, and in the evening conducted praise and the gospel hymn, "I have sinned," "Heaven"—M.A., Aug. 1.

BELMORE—Yesterday was a good day of service. Bro. Forbes gave an excellent exhortation on the "Waters of Marah," singularly appropriate. Three of our best young workers have heard the call to arms—W. Dillon, A. Smith, and A. Morton have enlisted. Bro. Forbes took as his gospel theme "Wounded," and led our thoughts from the battlefield and its agonies, offering to Him who was wounded for our transgressions. The building was filled to its utmost capacity, and keen interest was manifested.—John Rodger, Aug. 2.

NORTH SYDNEY—During last week the brethren of the church voluntarily renovated the interior of the building, making it both clean and ornamental by the addition of a little paint. Bro. Lawson of Charswood, gave us the benefit of his skilled assistance, which we gratefully acknowledge. Meetings to-day have been well attended, far above the average. This morning Bro. Tingate presided. A. E. Illingworth gave a most suitable exhortation. To-day we celebrated our Bible School anniversary, and held a special service this afternoon, when the kindergarten and scholars of the school gave an interesting programme, at the conclusion of which prizes were awarded. Miss R. L. Tonkin gave a brief and enjoyable address. To-night's gospel service was extremely well attended, over 100 being present. The children again gave us some of their good choruses, and Bro. Payne's address, which was entitled "Christ and the Children," was very interesting. H. G. Payne has been appointed Bible School superintendent; Bro. Tingate, assistant superintendent and secretary; G. Wardle, assistant secretary and treasurer. The newly formed tennis club is in full swing. A young lady from the Baptist church recently received into membership. We expect to hold our sale of work in September, 1915. Any brethren who would like to help us will please send gifts to the undersigned.—C. T. Garrett.

BROKEN HILL (Wolfram-st.)—Since last report we have received one young man by faith and obedience, and one sister by transfer. The church is doing splendid service under the training of Mrs. Gehring.

BROKEN HILL (Railway Town).—Sister Mrs. Trewners has been suddenly bereaved by her husband being accidentally killed in the mine. The sympathy of the church is extended to the widow and fatherless. All departments of the church are keeping up well.—E. J. Tuck.

Victoria.

NORTHCOTE—We are experiencing good times, and attendances at all meetings. Good friends and brethren have helped since last report: Thos. Haeger, R. Emnis, W. Payne, J. Gibsons. We appreciated their addresses. Three have been received into membership. Bro. Warren is our candid helper. Sister M. Thompson has addressed our Junior Enkavoters, and the "How I Fe-

Junior Bible Class; both talks were well received. We have just paid £50 off our building debt.—R.C.

SHEPPARTON—Splendid meetings throughout the day. At the gospel service Bro. Anderson spoke to a crowded house, taking as his text Matt. 2: 3. At the E.C.E. thirty-six were present, when a profitable talk was given by the superintendant. Anniversary practice is progressing favorably. Bro. Anderson is about to leave us in order to obey his country's call. His successor, we hear, is Bro. Hinrichsen.

LAKE BOGA—The brethren will live in faith regarding the progress of the work. Yesterday Bro. Wakefield conducted a bright service. £17.00 was collected for the Red Cross Fund.—D.A.C., July 26.

SWAN HILL—Four more confessions last night from an audience of nearly one hundred. They represent three new families, and bring our total up to twenty-three for the half-year. Much credit for the success of the meeting is due to the young people, who gave some special singing, and decorated the building with luscious; and to Bro. Moffat, who assisted with the violin. Bro. Wakefield gave a solo in his style. An offering taken up for the Red Cross amounted to £2 10/6. The talk is growing, and the work is becoming brighter. There are many indications of other joining.—D.A.C., July 25.

STAWELL—Several members are sick. We commended them to our Father's care. Last Thursday we held a baptismal service. Daily at 12.30 the Christians of Stawell are asked to intercede in connection with the war. A united monthly prayer meeting has been held. Last Wednesday we have had good meetings. Last Lord's day we received into membership a sister who was baptised the previous Thursday, and a young man made the great decision at the gospel service. To-day the meetings were well attended. We discussed the theme of the week, "Second Coming," at the morning service, "Till He Come," and at the gospel service, "The Bridegroom's Return." The young man who confessed his Lord last Sunday was baptised to-night.—H. B. Robbins, Aug. 1.

GALAH—Interest in the meetings in this district is being well maintained. R. G. Cameron was the visiting preacher on July 25. A fine meeting in the morning was held at the home of Sister T. Rogers. Bro. T. Stoneyer and family drive ten miles, and Bro. and Sister H. Perkins eight miles to attend the services. They bring food with them, and all the brethren have lunch and tea at Bro. Rogers' and not infrequently other neighbors are invited to the evening meal, after which all drive to the hall for the meeting. On the above date no less than thirty-eight persons including children partook of dinner or tea or both at Bro. Rogers'. There was an attendance of fifty adults at the gospel meeting. The brethren are looking forward to a second evangelist being located in this North Western district.—R.G.

FITZROY—August 1st. Any brethren who have been hindered in the morning, Bro. Baker took the gospel service, his subject being "In the Hands of the Potter." One young man was reported to the faith. On Wednesday, July 28th, we had a visit from Miss Mary Thompson, whose talk was much appreciated by a good audience.—G.E.

BRIGHTON—Mrs. Holland and other members and friends held a bazaar in our school room and by this means raised £10 for the Red Cross Fund. We continue to take up an offering for a similar work every Sunday evening. After a good address to-night a young girl decided for Christ.—R.P.C., Aug. 1.

BALLARAT—We were pleased to receive into fellowship to-day our young brother Ray Pitts. Splendid meetings again to-day, 133 meeting for speaking of bread, and 91 at Bible Class. B. J. Kemp presided at the morning service, and Bro. Hare and Goldsworthy read the Scripture lessons. These Melbourne brethren, together with many others, were present upon the occasion of our marriage of Sister Lily Morris, daughter of our esteemed Bro. Chas. Morris, 408 Bro. Burt J.

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Christian Union.

[We have had to omit publication of a large number of letters connected with our statements on the subject of Christian Union. The letter from which the following was taken deals with some matters of historical interest.—Ed.]

As a brother who has endeavored to "contend earnestly for the faith" for a good number of years, and who through fortunate circumstances has been able to do this service without charge on any one, and visiting the mountains of the Church at Charter Towers, may I say a word? It is over one hundred years since God raised up the Campbells to voice the Saviour's prayer for unity, "that they all might be one," etc. We know, or should know, how they were received. If we know this, we know who "trapped themselves off."

On October 24, 1812, Thos. Campbell representing the Christian Association applied for membership in the Synod of Pittsburg. He was prepared to do everything an honorable Christian could do to further unity. To the Synod of Pittsburg Campbell put the position he stood in thus: "A thus with the Lord" and "Where the Bible speaks we speak, where it is silent we are silent." He was turned down.

On January 1st, 1812, Branch Run church was organized; Thomas Campbell, elder; Alexander Campbell, preacher; all told, thirty souls.

In the fall of 1813 they united with the Red-wood Association—Baptist, I think. In August, 1816, they had to leave on account of Alexander Campbell's memorable sermon on the law. In August, 1824, they formed a new church at Wellsburg, Va., and entered the Mahoning Baptist Association of Eastern Ohio. From this they were cut adrift. Campbell then declared to the world what we should all endorse, "Christian unity can result from *nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian unity"; that "Whenever the setting aside of creeds and confessions shall be attempted Christians will give to the world and to angels and to themselves proof that they do believe the Word of God."*

Over one hundred years ago, the Church of Christ has pleaded for "Unity" on the above lines, and history bears this out. Surely this is not "tipping ourselves off." If it is, we are proud to do so, for it is *no exclusive tipping off*, but the tipping off of the inspired Word of God.

If the Church of Christ is not in all it contends for working on a "Plan with the Lord," it is open to mend its ways on *production of Divine authority*. Let us trust the Lord and believe him powerful enough to bring about unity through our faithful efforts in harmony with the Divine marching orders! In 1812 the church of Christ had thirty members pleading for unity on New Testament lines. Today there are a million and a half known simply as disciples of Christ, pleading for unity.—W. O'Brien, Charter Towers, Qld.

Have You Stood with Christ?

Have you and I—day
Sawd silent as with Christ,
Apart from joy or fray
Of life, to see His face?
To ask, if for a moment, on its grace,
And how my brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His will? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood, desert
Within the hidden life of His, its stain;
Revive a thought of love for Him again;
Secure the steps which way we mean;
The best path meant for you and me
"Service for the King."

N.S.W. Home Mission Notes.

W. Gale's address is now "Glenburn," Brook-st., North Sydney. Please make all money orders and postal notes payable at Crow's Nest Post Office.

June Home Mission reports show good meet-ings generally. Additions for the month were: North Ashburn, one by faith and obedience, one rescued from Romeville, two by faith and obedience, and one baptised believer; June, one re-ported. Total, six.

P. Warburton, late of Naracoorte, S.A., is now at work at Narrabri. If practicable, a service will also be conducted occasionally at Baan Ban, 24 miles distant. Our brother appeals for a means of rapid travelling; distances are tremendous out in the great North-west. He needs a motor cycle.

At the last meeting of the Home Missionary Committee, the treasurer reported a debit of £187 17/2. The Committee has responded to appeals from the Richmond-Tweed Conference, Taree District, and Musman. This will send exchequer to the red. We appeal to all the brethren, mind all the charitable appeals and war funds, to put double into the Lord's treasury lest it be rapidly depleted.

S. Stevens, late of Lismore, N.S.W., commences work at Mosman immediately. A subsidy from the Home Mission funds has made this possible.

Churches of Christ are represented at Liverpool Camp by Bro. Arthur E. Forbes, who has been proclaimed a chaplain. Regular visits will be paid to the camp and services conducted. The Home Missionary Committee is defraying cost of outfit, and out of pocket travelling expenses to and fro. This is excellent Home Mission service.—W. Gale.

The Ultimate Design of the Ministry of the Word.

By the late J. B. Rotherham.

J. D. FAMILTON, of New Zealand, forwards the following extract from J. B. Rotherham's writings. On any subject, the views of our late brother are worth considering, and may be found helpful even by those who are led to adopt a different conclusion.—Ed.]

Before closing this discussion it is important to confront the question, "What is the ultimate design of the ministry of the Word?" We have seen its immediate purposes to be: "To publish, apply, and perpetuate the faith of Christ, so as to convert sinners and to perfect saints; in other words, to win to the faith and to build up therein. But what may we expect to be the issue of all this? Is it the completion of the church, or the conversion of the world?"

The writer of these papers has long been convinced that the former, and not the latter, is the correct reply. But the question should be clearly understood, and the answer be a little expanded. The question should include the element of time, and run thus: "What, during the present dispensation, is the great end of the ministry of the Word?" And the answer should very thoughtfully and lovingly embrace the world so far as this: "That the end of this ministry is so to evangelise the world as to complete the church." Not that the world is then to be simply given over to the evil one; but rather to come up for judgment. Not that the individuals of the world are meantime left to do as they please about receiving the gospel. On the contrary, momentous results must needs follow their attitude towards the word ministered, some of which may only be realised in the great hereafter. We are only speaking of the present realised results, when we say that the design of the present preaching of the gospel is to complete the church as the body of the Christ.

This statement, thus guarded, harmonises with the urgency of the work of evangelisation which has been earnestly maintained throughout the foregoing pages. The world has to be evangelised, even though it be not converted. Disciples

have to be made along or throughout all the nations; for so with the late Charles Stovel, the present writer understands, the Master's great commission as preserved in Matthew 28. The gospel of the kingdom has to be "proclaimed in all the inhabited earth for a witness unto all the nations, and then will have come the end" (of the Lord's absence and delay to set up his promised kingdom), and it is devoutly to be wished that all missionaries at home and abroad may feel the burden of this predication to be so weighty as to forbid that the witness to the coming kingdom should be merely concealed and implied in what is sometimes mistakenly called "the Gospel of God's grace." It is all of grace, and the witness has to be borne; and therefore—ceaseless, homely, evangelisation is as urgent as the need of the earth for her returning Lord can make it.

Meantime, God is "visiting the nations" to take out of them a people for his name; and the ministry of the Word is the great agency for doing the work. The "great agency"; but Divine Power leads the way, and the ministry of temporary abilities finds large field for its own share. Have to be sought, men to enter them to be found; ships, canals, and railways to be engaged; languages to be learned; translations to be made; books and tracts to be printed and put into circulation; and witnessing assemblies in all the world to be planned. So that it is manifest that for a work so various and extensive, all kinds of ministrations, temporal as well as spiritual, must find scope. With anointed means, with prayers, with trained and devoted sons and daughters—all can help. The entire growing body of the Messiah can in a thousand ways contribute to its own increase; until its Head is content, having won this priceless acquisition out of the present evil age—to go forward into the next dispensation; which in turn will move mightily forward, towards filling all things with the fulness of God.

Obituary.

HUTCHINSON.—After thirty-one years of quiet service and faithful following, Bro. E. Hutchinson has been called to the glorious life beyond. Our brother first came into contact with those known only as Christians during the inception of his church at Williamstown. Since then he has held membership at different times in the churches at Fitzroy, Warragul, and Croaydon. He will be especially missed by the brethren at Croaydon, where for some time he held the position of treasurer. For the past few months, Bro. Hutchinson has resided with his wife at Junbunna. His gentle demeanor, his sincerity, his patience, and his love for the church, have commended for him a marked respect.—P.A.

McCANCE.—The reaper has gathered in an other of the faithful members from the church at Eganston. Bro. Robert McCance was a regular attendant at the services, and a loyal member of the church in every way. His was a helpful, but quiet service. From exerting an uplifting influence on the sports of the young people to presiding at the Lord's table, he was not lacking in all the duties which entered into his service. He lived to be sixty-seven years, and was called suddenly while at his daily work. His identification with the Churches of Christ dates back to thirty-seven years ago. We were acquainted with the brave wife and family, but rejoice that he passed away without suffering or weakness, and that his call found him so well prepared. The body was laid to rest in the Melbourne Cemetery, in the presence of many friends, Bro. Reg. Ennis and the writer officiating.—S. G. Griffith.

DICKSON.—The hand of death has again invaded our ranks, in the passing away of Bro. W. Dickson, of the North Fitzroy church. Our brother had been ailing for a some time, although not invalided. On Thursday he went to business as usual, and returned at night apparently well. While sitting at tea, he was suddenly taken ill, and after remaining unconscious for a few hours, he quietly "fell asleep." The happy fellowship of the

home was exchanged for the glory of being "present with the Lord." Bro. Dickson accepted Christ at Laymest during the mission of Bro. Haley, and nearly the whole of his Christian life has been spent in fellowship with the Carlton church. Naturally a quiet and gentle man, his faith in the Lord Jesus added a dignity to his character that made him a favorite with all. And while he was not permitted to give testimony as to the power of his faith in the life of the one who knew him, he could not help feeling that if ever the man to whom the Lord Jesus was a blessed reality, it was Bro. Dickson. The sympathy of the brethren goes out to his wife and family, in their hour of sorrow, as well as to his sister and brothers, two of whom are Bro. P. A. Dickson, evangelist, of Nelson, N.Z., and Bro. Dickson, evangelist in U.S.A. A large and representative company attended the service in the Melbourne Cemetery, conducted by the writer and Bro. Griffiths.—J.H.

WHITEHOUSE—On June 25, our esteemed Bro. Samuel Thomas Whitehouse passed away at the ripe age of seventy-three years. A native of Smethwick, Staffordshire, England, and a Baptist by upbringing, his brother was immersed in the Birmingham Baptist Church at the age of seventeen years. Shortly after arriving in New Zealand Bro. Whitehouse settled on the Thames, and having learned "the more excellent way," joined the Church of Christ at Turua, thirty-nine years ago, and has been a most consistent follower of his Lord ever since. He was a good man, and presented and taught the Christian religion, and lived it every day. In the year 1907, when the present cause at Oeuhunga was planted by Bro. Morrimer, Bro. Whitehouse, being at that time a frequent visitor to the home of his son-in-law and daughter, Bro. and Sister Youckey, allowed his name to be placed on the local church roll, where it has remained—latterly as an isolated member—until his death. Owing to there being no Church of Christ in the district, Bro. Whitehouse and family have been attending the Thames Baptist Church, whose pastor, Mr. Wallace, laid his remains to rest in Shortland Cemetery, on June 27, in the presence of a large gathering of friends and relatives. Our brother leaves behind him a beloved wife, a faithful and loving companion of many long years; also a large family, who have all grown up to call him blessed. The sympathy of the church goes out to them all. We know they can say God's will is best, and that they can rejoice in the hope of eternal life.—A.A.C., Oeuhunga, N.Z.

ACKNOWLEDGMENTS.

AGED AND INFIRM EVANGELISTS' TRUST.

From Churches in New South Wales: Horn-by Church, 10; Bunceyhill Church, 10/6.

From Churches and Individuals in Victoria: Cosgrove Church, 4; Bro. R. Campbell Edwards, 4/10/6; Surrey Hills Church, 4; Footscray Church, 10/6; Hawthorn Church, 4; North Melbourne Church, 4; Gordon Church, 5; Lillimur Church, 4.

The Committee kindly requests that every church in the Commonwealth will please send a remittance. Contributions are needed at once to enable the Committee to meet the applications made to it for assistance. The Committee is glad to report that interest in the Endowment Scheme

is growing. There are two applications from evangelists for permission to contribute, now before the Committee—W. H. Hall, Secretary and Treasurer, Messier-st., Canterbury, N.S.W.

N.S.W. HOME MISSION FUND.

From Churches on account of Evangelists' Salary: Erskineville, 2/0.

Collectors' Receipts: Paddington, 4/10/6; Emuware, 4/12/6; City Temple, 8/9/6; Marrickville, 4/1/6.

Individuals: Bro. J. Stimson, 1/0; Annon, 1/0; Bro. Hedger, 10/6; An Emuware Member, 10/6.

Miscellaneous: Bible Schools' Committee, proportion of cost of Conference Expenses, 4/17/3; Speaking Plans, North Sydney, 5/6. Total Receipts for four weeks, 4/07/12/4. Expenditure, 4/12/1/0. Overdraft at date, 4/85/12/4.—W. H. Hall, Treasurer, Messier-st., Canterbury, N.S.W., July 20, 1915.

VICTORIAN TEMPERANCE AND SOCIAL QUESTIONS' DEPARTMENT.

Acknowledged with thanks: Preston, 10/4 donation, 5/5; Taradale, 5/5; Ascot Vale, 4/11/3; North Fitzroy, 4/12/3; Hampton Sunday School, 7/7; Hawthorn, 4/10/3; Cheltenham, 4/10/6; Emerald, 6/5; Williamstown, 4/13/2; Hawthorn C.E., 6/6; Moreland, 4/7/3; Brim, 11/3; Berwick, 4/3/4; Moreland, 4/7/3; Brim, 11/3; Swanston-st., 4/12/3; Doncaster, 4/9/3; Fitzroy South Terrace, 4/5/6; North Carlton, 4/10/3; South Melbourne Band of Hope, 4/6/3. Total, 47/18/3/10.

Any other churches who have not sent on collections, please forward to A. P. Wilson, Chesterville-road, Cheltenham.

VICTORIAN BIBLE SCHOOL DEPARTMENT.

Annual Offering.

Borvi, 12/6; Brunswick, 3/6; Colac, 4; Moreland, 4/17/6; North Carlton, 6/5; St. Armand, 4/3/4; Wedderburn, 7/6.

COLLEGE OF THE BIBLE.

New Zealand Churches—Annual Offering: Gore, 4/4/6; Kilmuir, 10/6; Lower Hill, 7/6; Mornington, 4/5/6; N.E. Valley, 8/6; Oamaru, 4/2/4.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

T. Hagger, Melbourne, 5/6; M. Walker Church, Queensland, 12/6; Roma Church, Queensland, 4; Rosewood Church, Queensland, 6/6; Takaka Church, New Zealand, 6/6; Walkerville Mission, S.A., 8/6.

W. C. Craigie, Treasurer, 245 Lat. Collins-st., Melb.

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From the Field—Continued.

Keop of Moonie Ponds. Our best wishes go with the happy couple, who will make their home at Mc Nece Ponds, Melbourne.—A.E.B., Aug. 1.

HAWTHORN.—Fair meetings to-day. Bro. Ewers, from Moreland, exhorted the church this morning, his address was appreciated. The Bible School has decided to support an orphan in India.—P.R., Aug. 2.

BUNLENY.—At worship yesterday Bro. Henderson presided, and spoke to a fair attendance. Our brother again addressed a good attendance in the evening, his subject being "Our goodness before the great white throne."—J.A.C., Aug. 2.

CARLTON (Lygon-st.).—In the morning Bro. Joseph Pittman gave a splendid address on "Prophecy," referring to the troublous times we are passing through. At night S. G. Griffith discoursed to an interested audience, his subject being "Precious Ointment." On Sunday week the presiding brother feelingly referred to the sudden death of the late W. J. Dickson (who for many years was in membership with the Lygon-st. church), and referred to the sympathy of the members to the widow and family.—J.M.C.

SOUTH MELBOURNE.—Good meetings on Lord's day, July 25. Bro. Northeast presided, and Lea-Vero exalted. At the close of Bro. Clay's address, at the gospel meeting, one young man confessed Christ. On Lord's day, August 1st, the writer presided, and Bro. Clay exhorted. A brother was restored. Bro. Bennett, superintendent of our Bible School, was absent through illness. Bro. and Sister Leck have sickness in their home. At the gospel service the young man who confessed Christ the previous Lord's day was baptised. The Women's Mission Band has held several splendid meetings; this band is connected with the Ladies' Aid Society, which has done a good work locally, and also undertakes Red Cross work, supervised by the president, Mrs. Clay. We have also a Junior Sunday school, conducted by Miss J. Mill. The Band of Hope is a real live institution, and the interest is growing. Bro. Armstrong is president, and Cyril Craig secretary. The anniversary was celebrated last week, and was a splendid success. The sum of £4/6/6 has been forwarded to the department of Temperance and Morals.—E.G., Aug. 2.

BERWICK.—On Wednesday last, Bro. Ivory, who on the previous Sunday confessed Christ, was baptised by Bro. Ingham. Sister Ivory, wife of above, also made the good confession, and was baptised the same hour. During the absence of Bro. Ingham at Belper, Bro. Cornelius, from the College, occupied the platform last Sunday. His messages were much appreciated. The offering reported for week as being a record for Home Mission, should have been a record for Foreign Mission.—E.J./6/9.—H.H., Aug. 2.

[The printer forgot to copy last week.—Ed.]

NORTH MELBOURNE.—On July 2d, a farewell social was tendered by the Bible Class and C.E. Society to Sister Russell, who has gone to Alhambra. R. McGreger presented our sister with a slight token of esteem. We feel sure that she will make herself useful for the winning of souls for the Master. Our meetings are about the average interest keeping up.—W.H.

MORELAND.—This morning Bro. Hagger gave a splendid exhortation. At the gospel service Bro. Ewers spoke on "The Atonement for Sin." All meetings are fairly well attended. At the last church business meeting it was decided that the time was opportune to elect elders. The following have been appointed: Bro. Thos. Hagger, W. L. Ewers, Anderson, Parker, Knight.—V.C.K., Aug. 1.

GEEFONG.—On Monday morning, July 26, Bro. Chandler baptised a young man before his leaving for camp. The next day a prayer meeting on Thursday night was well attended; three were baptised. Last Lord's day was the first anniversary of Bro. Gilbert Chandler's ministry with us. The year has been a very successful one. We are glad to report the following: 105 confessions, and restoration, 6 from the Baptists, making 111 ad-

dmissions to the church; and also baptised 5 for other churches. Bro. Chandler preached at the gospel service; one young woman received in it at the after meeting. Bro. T. A. Miller, W. J. Walley, C. Stevens, who have cultivated for service abroad, leave for camp next Thursday.—W.V.L., Aug. 1.

MARYBOROUGH.—Good meetings again on Sunday, when we had Bro. Coventry with us all day. His addresses were appreciated. We have said good-bye to Bro. Les. Waugh, who is now in camp, training for active service. We had present with us on Sunday Bro. Alderson, who has been ill for some time, also Sister Mrs. Ford, who had removed temporarily from the town.—A.P.A.B., Aug. 1.

WEDDERBURN.—The 51st anniversary of the foundation of the church was celebrated on Sunday and Monday, 25th and 26th July. Fifty-one years ago a few faithful Christians wrote to the minister of the Collins-st. Baptist Church, Melbourne, and asked him to send them a book on how to form a Christian Church in Wedderburn. Fifty-one years later very wise men sent them back a copy of the New Testament, and from the light shed on the subject by this book, the Church of Christ was formed on apostolic lines. From small beginnings God has so signally blessed his people here that on the 51st anniversary the new communion church building was packed to the doors.

Thomas Hagger, former Missionary Secretary, was invited for the occasion, and it was fitting that he was thus celebrating the 20th anniversary of the beginning of his own labors. He spoke on Sunday morning, afternoon, and evening. On Monday evening about 80 members and friends sat down to tea in the school hall. The public meeting was presided over by A. Hurson. Monday July 26th was an outstanding and noteworthy day in the history of Wedderburn, for the newspapers that afternoon contained the happy news that Lance-Corporal Jacka had been honored by the King, and had been awarded the most coveted honor of a soldier, viz., the Victoria Cross. The chairman suggested that the meeting should convey to the parents of our V.C. hero through Mr. Hagger the heartiest congratulations on this great meeting of Wedderburn citizens. This was carried with great enthusiasm. Mr. Hagger spoke on "Mistakes," the first being a national mistake, i.e., the continuance of the liquor trade; 2nd, a Christian mistake, sinking church membership was everything; 3rd, a church mistake, the neglect and neglecting to with right attention. A collection in aid of Lady Stanley's Red Cross Fund amounted to £4/0/9.—E. J. Petterd, Aug. 2.

MELBOURNE (Swanston-st.).—Excellent services all day on August 1. Bro. Franklin spoke at both services, in the morning continuing his series "Mountain Peaks of History—The Feast of Tabernacles," and in the evening addressing a crowded audience from the subject "Will they never come?" The meeting took the form of an in memoriam for the late Driver A. J. B. Harris, and the whole service was particularly impressive. One confession at the close. On Monday, August 2, there was held the third annual men's banquet. Over one hundred were present, and the principal speaker for the evening was the Hon. Lytton E. Groom, who delivered a thoughtful and instructive address. During the evening it was mentioned that no fewer than twenty-two young men from the church have enlisted.

New Zealand.

WELLINGTON (Vivian-st.).—The July meeting of the Optimistic Club was held on the 14th inst. in the school-room, and took the form of a picnic picnic. It was decided to hold the annual business meeting at our next gathering, August 10th. Seventeen members and 40 friends were present. Collection, 16/4.—M. Philip, July 21.

SPRING GROVE.—The meetings are well attended. Bro. Johnson gave a tract address last Lord's day evening, his subject being "Paying the Price." Our brother holds week-night meetings both for the young and older people. The young

people's meeting, known as the "Helpers' Band," is especially well attended. We are glad to report that two of our clerical brethren have somewhat recovered from their illness. We are pleased to welcome into our midst Bro. and Sister Colledge from Timaru. Two young brethren from our congregation are in service, and we trust that God's guidance will bring them back to our mid-day. The "Helpers' Band," assisted by others, gave a very successful patriotic meeting on July 1.

NELSON.—Last mid-week meeting was well attended. Great interest is manifested in these meetings, and the attendance is increasing almost every week. On Sunday morning, July 18, at 10 a.m., we held a very successful gathering at the Public Hospital, where we sang several hymns, and prayers were offered for those who were unfortunate enough to be in the hospital. We had a large meeting for worship in the morning, and our speaker was our Bro. Mathieson, from Spring Grove. All were delighted to hear his voice again. The Bible School thrives without ceasing. A splendid meeting at night, and a splendid sermon on "The One Thing Lacking." All meetings encouraging.—H.E.A., July 20.

PALMERSTON NORTH.—The sisters celebrated the anniversary of their work in connection with the Sisters' Conference last Wednesday. During the winter months the meetings are held at the home of the President, Sister Carter. Most of the order work has been done by Sister Hearle, and our thanks are due to her. We regret that Bro. and Sister Hearle have removed to Fielding, which makes it hard for them to attend the meetings. Last Lord's day Bro. Cecil Scadden exhorted in the morning, and Bro. John Cairns preached the gospel. The Sunday School is at present in a rather low condition. Palmerston North needs an evangelist, and we ask the pastors of the brethren to try this end.—M.S.

CHRISTCHURCH.—Last Sunday morning Bro. Gellie spoke on "The Work of the Holy Spirit," the baptism and spiritual gifts. "Some Fundamental Principles" was the evening theme. The Bible Class in the afternoon held a very successful rally at the conclusion of an attendance campaign, in which the attendance has been doubled. After a short musical programme, Bro. Gellie spoke on "A Man's Gifts," after which the class participated in the song, "We're up about you folks." Bro. Langford spoke on Wednesday night.—P.S.N., July 21.

AUCKLAND (Dominion-road).—We are pleased to report three more immersions since last report. On Lord's day, July 11, one young man, a member of the Young Men's Bible Class, came forward after Bro. McCallum's address, and made the good confession, and was baptised on the Wednesday following, and received into fellowship on the 16th. Again we have been hearing of our Bro. and sister Hansen's labors at Birkdale, for on the 21st inst. two more were baptised who were won through our brother and sister's instrumentality. Bro. Hansen has a meeting for breaking of bread in his house at Birkdale every Lord's day, where nine immersed believers attend. Last night, at the close of our Bro. McCallum's address, we had the joy of seeing another come forward and make the good confession. The meetings both morning and evening are being well attended, and much interest is taken in Bro. McCallum's addresses.—J.W., July 26.

If great moments come, great crises in our individual lives, their significance for us will depend in no small degree upon the way in which we have received that divine opportunity which has come to us wearing the three-barred raiment of our every-day affairs, equipped with broom or pen, as unimpressive as anything imaginable could be.—John White Chadwick.

Healesville.

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.

Here and There

A splendid audience and one confession on Sunday night last at Northcote, Vic.

Thos. Bailey, of Bridge-st., Mori Estate, Toowoomba, is secretary of the Toowoomba, Qld. Church.

L. Anderson, one of the students of the College and preacher at Shepparton, went into camp on Monday of this week.

Six confessions last Sunday evening at Robert's, Hindmarsh, S.A., making a total of sixteen for the last four Sundays.

A. R. Main, of the College of the Bible, is expected among the inter-state visitors to the South Australian Conference. Next?

Bro. W. B. Payne, of Stawell church, Vic., is in Seymour Camp, and would like to get into touch with other brethren there. He is in 46 Company.

There is yet time for any South Australian brethren to assist in the self-denial effort for Home Missions. Send at once to D. A. Ewers, Melbourne.

We hear that T. J. Gore has resigned his work at Henley Beach. At the age of 78 he can look back upon a half century of most fruitful ministerial service.

W. Gale's address is now "Glenburn," Brook-st., North Sydney, N.S.W. All money orders and postal notes should be made payable at Crow's Nest Post Office.

During Bro. Chandler's first year at Geelong, there have been 105 confessions and restorations, and six additions from the Baptist Church. This is an excellent record.

E. J. Bone, of 2, Rose Crescent, Wombah, N.S.W., writes: "We have started meeting for worship. Next meeting to-day, and last Sunday. We claim the promise of the 'two or three'."

There will be a special meeting of the Victorian Preachers' Association next Monday, August 9th, at 4 p.m., in Swanston-st. lecture hall. A full attendance is requested.—W. Beiler, Secretary.

Wm. Jacka, a member of the Wedderburn church of Christ, and brother of Lance-Corporal Jacka, the first Australian V.C. hero of the war, has enlisted, and is now on foreign service.

Considerable interest is being taken this year in the Victorian Bible School Annual Examination. 2500 entries having been examined. It is pleasing to know that 38 schools are competing, as against 39 a year ago. This year's Board of Examiners consists of South Australian brethren.

We have received a copy of the Souvenir of the First Memorial Service for Soldiers Slain in Battle held recently in Broken Hill Town Hall, under the auspices of the Broken Hill Ministerial Association. The souvenir contains a lengthy report of an appropriate address delivered on that occasion by Bro. E. J. Tuck.

Miss V. R. Blake, a teacher of South Yarra Bible School, and one of the Foreign Missionary candidates in training at the College of the Bible, has qualified for the Diploma of the Normal College of the Sunday-School Union of Victoria. At the recent examination Miss Blake passed and gained the second scholarship.

On another page we print a portion of a tract dealing with "Millennium Dawnsing." We have received copies of two tracts dealing with the subject published by the well-known firms, Pickering and Inglis, of Glasgow, and A. Hodson, of London, 1 and 2. The tracts are timely, and are published at a cheap rate, two 1/6s. 500, 600; 1000, 1200. This is the British price; we are not sure whether the leaflets are yet on sale in Australia.

The contribution of £1 for Victorian Home Missions acknowledged in the Christian of July 15 as from J. McKean, Middle Park, should have been J. McKean, Lygon-st.

S. Stevens, of Lismore, N.S.W., has been on a short visit to his parents near Adelaide, and will commence at Mosman next Lord's day. We regret to learn that his father is very unwell.

The ordinary monthly meeting of the Christian Endeavor Union of the Churches of Christ in Victoria will be held in the Swanston-st. lecture hall on Monday, August 9th, at 8 p.m. W. Clay will address the meeting.

A. G. Saunders has accepted the invitation of the South Australian Home Missionary Committee to take up the work at Semaphore, and will be welcomed there next Monday night, when Bro. and Sister W. J. Taylor will be farewell.

Church officers in Victoria are reminded that the next united meeting will be held in Swanston-st. lecture hall on Monday, August 16th, when J. McFarlane will read a paper on "A Reverent Atmosphere." Every church officer who possibly can should make it his business to attend.

The preachers of Stawell, Vic., have invited all the Christian people of the town to unite in prayer at 12.35 each day for a speedy and righteous termination of the war. The Methodist Church hall is to be rung as a reminder at that time each day. It would be a good idea if every people everywhere would thus pray at this time. Surely it will be the desire of all that the killing and maiming of men, the breaking of women's hearts, the robbing of children of their God-given protectors, should not continue. Prayer may bring about a speedy end to this catastrophe.

General Doreas, Appeal for Wounded Soldiers.—The Officers of the General Doreas of Victoria are sending a notice to Chaplain Captain G. F. Walden for distribution among our brave Australian boys sick or wounded. Any friends who would like to help in this work can do so by sending parcels containing comforts—knitted socks, flannel shirts and underpants, scarves, Balakava helmets, handkerchiefs, foot-laces, writing materials, pencils, pyjamas, any other comforts needed for the sick and wounded. The parcel will be sent direct to Bro. Walden, who will see that they are wisely distributed. Parcels, no matter how small, to be sent to Mrs. C. H. Martin, Superintendent of General Doreas, c/o Swanston-st. Church of Christ, on or before Friday, September 4th. Will the givers please put some containing a cheery message and her name and address in each garment? Trusting for a ready response for "our boys" at the front.—L. R. Martin, Supt.

At the Victorian Council of Churches meeting on Monday last, important motions were carried. One, moved by Dr. Finckh, and seconded by J. J. Franklin, urged all Christian people to adopt the regular practice of daily family prayer. Professor Wood, moved, and Dr. J. R. Lee seconded:—"That it is the duty of all loyal citizens to abstain from intoxicating liquor at least during the war. It emphatically declares its deep conviction that the Parliament of this State should enact that all liquor sales be closed at 6 p.m. It would express the earnest hope that such legislation may be enacted that the question of the limitation or prohibition of the liquor traffic may be determined by the vote of the people." Professor Adam moved and H. E. Wootton seconded:—"That in view of the tremendous issues at stake in the present war and the urgent demand for sacrifice in the interests of our nation and its allies, this Council would urge the necessity for restraint in the matter of indulgence in sports and amusements leading to grave a national situation, and the avoidance of whatever would tend to foster indifference to the claims of patriotism and the call to action and self-sacrifice. And we especially the Council urges Christians to a high call at the present time for self-restraint as assemble on the Lord's day for the worship of God, and to refrain from any social habits or form of recreation that would lead to the neglect of public worship, or to limit the opportunities of such worship on the part of others?"

Bro. W. Wakeley, of Canley Vale, contracted pneumonia while in camp in New South Wales, and died last week. He was a brother of D. Wakeley, of the College of the Bible, preacher at Taralake and Drummond. We sympathize with all sorrowing because of the war and its losses.

We hear that W. A. Tate, formerly of Lygon-st. church, has just received the degree of Doctor of Philosophy from Yale University, U.S.A. Our brother has had an excellent educational record, which is now fully crowned with the receipt of the Doctor's degree from one of the greatest Universities in America.

The language purists in Germany, says the London "Daily Chronicle" correspondent, have invalidated the dominion of the Church, and insist on a large number of terms derived from the Greek and Latin Churches, and modified by French influences, shall forthwith disappear. At the approaching Church synods it will be debated whether those terms, which are all familiar to the great body of the people, shall be replaced by German equivalents. It is contended that the Church should be in the very front rank of the patriots, and it is believed that no objection will be raised to the proposed alterations. The word "koinistikos" (consistory) is regarded as peculiarly offensive, also "synode." The "superintendent" or ecclesiastical head of a district and the "ephorus," his assistant, must seek some other designation for their exalted offices. "Pastor" is to give way to "Pfarrer," and a "Pastoren Konferenz" or clergy meeting, will in future be called a "Pfarrkrantz" or "kardinal of pastors." "Sakrament" is to disappear, also "kollekt." "Ahar" will not be tolerated any longer, and equivalents must be also found for "orgel" and "harmonium." It is further suggested that several hymns translated from the English and used at prayer meetings shall be deleted from a forthcoming new hymnal. A little humor and a modicum of common sense are exceedingly things. The language purists above surely lack these as conspicuously as do those musicians of our land who will deny themselves the enjoyment of the music of Wagner or Mendelssohn during the currency of the war.

Roll of Honor.

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

J. Seeley, Asot Vale, W.L.E.D.

WOLNDED.

R. C. A. Lawson, Merleburn, Vic.

John Hinson, Fremantle, W.A.

E. Inman, Fremantle, W.A.

Mahesh Roberts, Balaklava, S.A.

IN MEMORIAM.

BELL.—In loving memory of our dear sister Elsie, who fell asleep in Jesus on August 24, 1913, at Geelong, Vic.

"Peace, perfect peace, with loved-ones far away? In Jesus' keeping we are safe, and they."

BENN.—Also our dear father, Mr. Henry Benn, who passed away to be with his Lord on August 4, 1910.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."
—Inserted by Will and Maegie.

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The Society of Christian Endeavor.

August 8 to 14—CHARACTER STUDY.

- Barnabas, the Spirit-filled Man. Acts 4: 33-37.
- Uplifted by the Spirit. Psalm 51.
- Strengthened by the Spirit. John 24: 39-53.
- Comforted by the Spirit. John 14: 15-21.
- Helped in prayer by the Spirit. Rom. 8: 24-28.
- Directed by the Spirit. Acts 8: 26-39.
- Fruits of the Spirit. Gal. 5: 19-24.

Heavenly Lights on Common Roads.

"I went up by revelation."—Galatians 2: 2.

What a journey that would be when the apostle knew that he was walking in obedience to his King! He was on the King's business, and the King's road would result to the music of his song. He had heavenly light upon the way, and the common road became the highway of the Lord.

Our God is willing to light up our ordinary road, even the byways and back streets of our daily life. Few of us spend our days in the main streets. Most of our life is passed in very quiet ways, often in trudging along very rough and rutty roads. Well, we can get along them all "by revelation," with God's sun and light of grace falling upon the deep ruts and the sharp stones. In every path of duty we can have these revealing rays, warm and sunny with the very love of God. Every way can be illumined, and in the heaviest and most murky road the place of our feet can be glorious.

We can do everything "by revelation." The divine fellowship can abide unbroken. We can go up into sorrow "by revelation." His gentle grace being unveiled at every step of the way. By revelation we can go into the green pastures, and by the still waters, and by revelation we can climb the steep paths of righteousness, and walk through the valley of the shadow of death. The light of God's presence and leadership is for ordinary people along ordinary roads, and we need not delay asking for its guidance until our circumstances have become critical and momentous. Our Lord loves the common ways of life, the quiet back streets where duty is performed without an audience, and explorers are wrought when no one is present to cheer.—J. H. Jowett.



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