

The Bible's Witness to Christ.

In former articles we have stated a small portion of the witness which the Bible gives to the Christ, having directed attention to its claims on behalf of Jesus, the wonderful nature of the Gospel teaching, and to what has been called "the self-evidence of the evangelic portraiture." This last is most important. It is inadequate to the point of being ridiculous to say that invention or idealisation on the part of first or second century writers will explain the character. Such a conception would be much more difficult of belief than is the view that there walked on earth the Son of God and Model Man, and that the Gospel writers succeeded because they drew from a Holy Original.

There is abundant confession on the part of competent and unbiassed men—even unbelievers—that the character of Jesus is beyond the invention of the disciples. We must agree that "the power that produced Jesus must at least be equal to Jesus."

Some of the quotations already made bear on this point. Others may be given.

Roussseau says that the inventor of such a character would be a more astonishing character than the hero.

Theodore Parker puts it that "it would take a Jesus to invent a Jesus."

John Stuart Mill, in his "Three Essays on Religion," tells us that it would not be easy "even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life." In a noteworthy passage in the same volume occurs the following notable statement: "It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes is capable of having invented the sayings ascribed to Jesus, or of imagining the life and character as revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evi-

dent than that the good which was in them was all derived, as they professed it was derived, from the higher source."

Dr. Matheson has sought to show how impossible it is for the character with its wondrous universality to have been a product of Judaism. Could it be "from this intellectually narrow soil that there emanated the most many-sided conception which has ever proceeded from any age in history?" He considers, too, one by one, the four ideals of the Gentile world—Physical strength the Asiatic, intellectual power that of the Greek philosopher, aesthetic culture that of the Greek artist, and the regal majesty of the Romans. "Neither singly nor in combination do they explain the Christian conception which is the essence of the Gospel narrative."

In "The Historic Jesus," Prof. David Smith tells of the second century attempts to give "rivals of the evangelic Jesus," and shows how the writers utterly failed in their efforts. Then he says of the evangelic portraiture: "It stands unique, unrivalled, *au generis*, amid the rank growths, the religious, literary, and philosophic imaginations of the second century, proclaiming itself no earth-born dream, but a heaven-sent revelation. This is the evidence of its historicity—the impossibility of its imagination by the mind of that generation."

It is because of such considerations as we have endeavored to present that we confidently affirm that the Gospels have both a sure witness for Christ (altogether apart from any pre-suppositions as to authorship, authority and inspiration) and a power of self-verification. There could be no imagined or idealised character presented. There was an Original whose portrait was drawn. That Original was more than man. He may be trusted; and from him we pass to such a view of apostolic authority as will suffice for all our needs when we seek to make the writings of his accredited ambassadors our rule of faith and practice.

When, by the freest exercise of reason we have come to a belief in Jesus the Son of God, it is no unreasonable thing that then we should yield absolutely to his authority, and accept his word and that of the apostles he commissioned, rendering them unhesitating, unquestioning obedience. This,

we take it, is our position. We give to Jesus "in all things," "the pre-eminence." We listen gladly also to them of whom Jesus said, "He that receiveth you receiveth me." This, we submit, is a more rational procedure than is that of certain who while they deny the claims and the authority of Christ, yet praise his character and his lofty ethical teaching.

To quote once more from Professor Smith: "We turn from the strife of criticism and, with quiet assurance, rest our souls on the Evangelic Jesus as on a strong rock standing firm amid the removing of the things that are shaken." It is the end of all controversy, the death of all doubt and fear, when he is recognised as the Incarnation of the Eternal God, the manifestation of the Unseen Father."

In Browning's poem, "Christmas Eve," we are introduced to a German Professor, who, after having in the usual way resolved the life of Jesus into myth, suddenly changes his tone completely. "Admire we," the poet says, how—

"When the critic has done his best,
And the pearl of price, at reason's test,
Lies dust and ashes legible
On the Professor's lecture table,—
When we look for the inference and monitor
That our faith reduced to such condition,
We swing forthward to its natural dust-hole,—
He bids us when we least expect it,
Take back our faith,—if it be not just whole.
"Go home and venerate the myth
"I thus have experimented with—
"This man, continue to adore Him
"Rather than all who went before Him,
"And all who ever followed after!"

"This paradoxically," wrote Professor Orr, "does even unbeliever confirm the Scripture statement that God has given Jesus 'the name which is above every name' (Phil. 2:9). Christ's own church, with more consistency, echoes the confession. But so long as Christ, in his self-attesting power, commands the allegiance of believing hearts, the Bible, which contains the priceless treasure of God's Word regarding him, will remain in undimmed honor. It will be read, prized, and studied by devout minds, while the world lasts."

We close with R. W. Dale's words: "The story transcends invention; it must be true. And this is the very Christ whom we know for ourselves, the Christ who has been known to Christian men for sixty generations."

Editorial Notes

Australia Day.

The enormous sums of money raised in the various States, and especially in the cities, on "Australia Day" for the wounded soldiers, and this on top of a whole year of drought and war expenditure—on top of the great liberality shown in contributions to various benevolent and patriotic funds in aid of Belgians and others—clearly indicates two things. First, the great interest taken in the prosecution of the war. It is self-evident that Australians are most ardently loyal. They not only shout and hurrah, but put their money into the war. The many hundreds of thousands of pounds sterling poured out like water on July 30 is one of the best proofs that Australia takes a keen interest in the war, and endorses it. But the financial flood on that date is also an evidence that the drought has not dried up the reservoirs of wealth. Let the heart but be powerfully impressed, and the money is there. In spite of dry seasons and previous appeals, the money is in the country, and when the need is brought home is readily forthcoming. An appeal that touches the heart reaches the pocket. This explains the fact that so large a support is being rendered to the church work. Many realise the special need at this time, when other appeals are so powerfully presented, for rallying to the support of the gospel. It also explains why, in some cases, the church funds are neglected. There are those who in their military patriotism forget the demands of the spiritual kingdom, and allow their loyalty to King George to overshadow their loyalty to the King of kings. "Fear God" comes before "Honor the King," but we must do both.

"When the Axe is Dull."

On account of diminished income, the Foreign Christian Missionary Society of America has found it necessary to reduce the salaries of all its agents and missionaries. Those in the mission fields, both white and native workers, will suffer a reduction of ten per cent., while the home secretaries and staff are reduced twenty per cent. The "Christian Evangelist" says that because of the war in Europe times are hard in America. Our contemporary puts the matter thus: "The evil is that, as a rule, economy begins at the house of God. In dull times the first cause to suffer is the missionary cause. The next cause to suffer is the local church or local benevolences. The last to suffer is appetite, or the love of pleasure. This is reversing the divine order. It is putting that last which our Lord put first, and putting that first which he put last. If we would be true to him, who, though rich, yet for our sakes became poor, that we through his poverty might become rich, we must seek the things of the kingdom first; and all other things in the

order of importance." The statement is well patronised, and certainly this seems the case in Australia also. To see the well dressed crowds in trains and trams, and in the crowded streets, one would never judge that the Commonwealth is suffering from financial depression. But we all know there is a temporary stringency, manifesting itself not so much in self-denial of pleasure, as in other ways, including religious retrenchment. As the "Evangelist" says, "When the axe is dull, we must put forth more strength, if we are to accomplish as much as when it is sharp; and in like manner, when times are dull, we must put forth extraordinary exertions in order that the work of the kingdom may not suffer."

Racing.

It really does not appear as if the seriousness of the great war and the magnitude of the issues at stake are realised yet. Picture shows, theatres, and amusements of all kinds appear to an onlooker to be doing "business as usual." Football matches and other outdoor sports seem to command the attention of our young men, and older ones as well. Horse-racing continues to flourish, and even the secular papers are commenting on the abnormal hold this sport has upon the people. The "Age" recently pointed out that in Victoria there are no less than 368 annual race meetings, and 159 of these are in or around Melbourne. This influential paper bluntly declares that "this condition of affairs must of necessity cause a great deal of mischief," and asserts truly enough that, "Were it not for the gambling, a great number of race meetings would not be held, for the simple reason that 75 per cent. of those who attend have only a gambling interest." Every now and again some one of note in the world draws attention to this crying evil, and an amount of indignation is aroused, soon to die away, while the degrading business goes on. For it is a distinct business with a large professional class of parasites fattening on the community. The "Age" well says that "Where gambling is the paramount interest, racing has a demoralising influence." Who is there so verdant that he does not know that gambling is the paramount influence in horse-racing? Victoria is probably no worse than the other States. The gambling, like the drinking curse, is a national foe, and deserves to be as severely dealt with as our enemies at the front.

"How the Chorus Swells."

This is how G. P. Rutledge, in the "Christian Standard," describes the progress of prohibition in America: "Maine sang a prohibition solo for twenty-nine years, and the indifferent audience insisted that her voice was cracked. Kansas joined her in 1880. The duet was a nine days' wonder. Then for nine years the song went on without applause or comment. In 1889 North Dakota slipped into the choir-loft, and during a monotonous period of eighteen years, the trio did its best to entertain the drowsy audience. In 1907 Georgia and Oklahoma rais-

ed the number of singers to five, and the volume they put into the tune began to attract attention. Mississippi and North Carolina added their voices in 1908, and Tennessee's voice pealed forth in 1909. In 1912 West Virginia cleared her throat of coal dust and began singing at the top of her voice. In 1914 Virginia, Colorado, Oregon, Washington, and Arizona came dancing in, and the thoroughly aroused audience sat up straight. And when in 1915 Alabama, Arkansas, Iowa, and Idaho bounded into the choir-loft and formed the first row, the audience went wild. The chorus now numbers eighteen." Bro. Rutledge is a prophet, and proceeds: "It is reported that our choir is to be considerably augmented in the near future. Ohio and South Carolina are now packing their trunks, and will arrive next fall. And California, Minnesota, Kentucky, Michigan, New Mexico, Nebraska, Wyoming, Texas, Vermont, South Dakota and Montana have sent word that they are planning to help lead our picnic music in 1916. Alaska also sent a postal saying she thought she might be able to arrange her affairs and join by the latter part of 1916. All of Uncle Sam's States and Territories and islands will be in the choir by 1920—and that will be some choir." When will the prohibition tune be taken up in Australia, and which State will be the soloist?

The Right of Private Judgment.

In the late seventies and early eighties, Isaac Errett, the editor, ran a series of articles in the "Standard" entitled "One Baptism," which it would be well for some brethren of this day to carefully study. The following lucid paragraph is taken from the "Standard" of April 9, 1881: "Every association, human or divine, especially if it is intended to grow and has any principles or truths in charge which it proposes to propagate, must necessarily hold to certain truths or doctrines which it regards as fundamental and vital, and have certain conditions of membership without the acceptance of which none can be recognised as members of such association. It is worse than useless to talk here of 'the right of private judgment.' Every man exercises his right of private judgment in deciding to accept the doctrines, principles, aims and rites of the association into which he enters, and thus voluntarily transforms his private judgment into a public judgment—a judgment which he shares in common with all the members of that institution, and by which he is voluntarily bound. If his private judgment should ever come to be at war with that which is fundamental and vital in the principles and practices of the institution in which he has membership, he can exercise it by severing his connection with that institution. He can not rightfully insist on his right of private judgment as a ground of unfaithfulness to or betrayal of the principles or the practices which he voluntarily accepted, by virtue of which acceptance he obtained membership, and only by continuing to accept which he can rightfully be continued in membership."

The Seller of Spices.

A Sermon for Young People by H. S. Seekings.

"They took knowledge of them, that they had been with Jesus."—Acts 4: 13.

In a narrow street in the Holy City in the days of long ago lived old Tobiah, apothecary and seller of spices. Morning by morning while the dew sparkled on the grass and gathered in the tiny cups of the lilies Tobiah roamed over Olivet in search of rare herbs and choice flowers. Night by night he sorted his herbs into bundles and distilled the perfume from his flowers. And day by day he went through the city crying, "Buy sweet herbs and fragrant spices, buy to-day. God sends them, I gather them, buy of me. Boons of the earth for the sorrows of men, take while you may!"

"Ah, Tobiah!" said a keen-faced youth, "spices again! Doth not the prophet say, 'Wherefore spend ye money for that which is not bread?' To whom the spice seller made reply, "Is it thus with you, Simon Zelotes? Mayest thou yet learn that the world requireth fragrances as much as it needeth bread." And Tobiah, heeding not the fiery lad, went on his way. And as he went he droned his familiar cry, "Buy sweet herbs and fragrant spices, buy to-day."

Into the street at the sound of his call bounded Judith and Reuben, merry-hearted children of Miriam—wife of Ezra the shepherd. After Tobiah they ran, and into their hands he thrust bundles of spices, and upon their garments his perfumes he sprinkled. Tobiah loved children. Do you ask why? Well, maybe for their own sake, and maybe because he thought of a tiny grave in the burying-place of his fathers!

At mid-day homeward the children wandered, radiantly happy. "Guess where we have been, mother, guess where we have been!" "Ah, children," said Miriam, as the scent of the spices reached her, "so you have been with Tobiah again!" And then the wise Miriam added, "And quite right, my jewels; if you wish to be fragrant keep near to the seller of spices."

And was not that a beautiful thing to say? Keep near to the seller of spices. St. Paul said that in his own way to his Philippian friends. He told them that whenever they found anything they could reverence, anything that was pure or lovely or well-spoken of, they were to fasten their mind upon it. Such things were to be the spices they were to handle every day. We become like the things we love. St. Paul knew that if these friends of his were to be good and pure and true they must keep near to the Seller of spices. And he knew of a wonderful Seller of spices—One whose wares were "without money and without price." The Lord Jesus is that Seller of spices, and the sweetest, brightest, happiest lives are those lived closest to Him.

Our text tells us that that was the secret of Peter and John. They were simple men, yet they did wonderful things. And the

reason they wanted to do them, and could do them, was "they had been with Jesus." They had been so long with Him that they had become like Him. And when the Jewish council looked at Peter and John, they said, "These men could never have done these things had they not been with Jesus." A lady who has a natural gift of mimicry once told me that when she was a little girl her mother could always tell with whom she had been by the manner in which she spoke when she came home. That is it. Our deeds and our words reveal with whom we have been. And is it not simply splendid to think that every lovely thing in our life—our truthfulness, our kindness, our cheerfulness, our love of right—may tell others that we—no matter how little or how lowly we may be—have been close to Jesus, just as the perfume of the spices told Miriam that her children had been with Tobiah the seller of spices? Will you try to remember it is so?

Raymond Lull.

June 30 was the 600th anniversary of the stoning to death of Raymond Lull, Spanish-Majorcan missionary to the Moslems. In a booklet issued by the S.P.C.K., Dr. H. U. Wehrbrecht tells the story of Lull. Of noble birth, married, and a courtier, he was seneschal of the Royal Court at Majorca. While writing a love sonnet to a lady not his wife, he had a vision of Christ looking at him with sorrow from the Cross. His life was changed, and seeking a field of service for Christ he determined to attempt the conversion of the Moslems by love and argument. Till then, it had been Christian sword against Moslem sword. Lull spent nine years in the study of Arabic, and by lectures later in Paris and Montpellier Universities won for himself the title of "The Enlightened Doctor." He endeavored to induce the Pope and the Universities and the Western Church generally to undertake the evangelisation of the Mohammedan world, but found little sympathy and less support.

At last, in 1291, he set out from Genoa for Tunis, where he was well received as a Christian philosopher. On his teaching, however, beginning to have a proselytising effect, he was accused of blasphemy and thrown into prison. Sentenced to death, he was released and departed on a promise never to return to Tunis. For fifty years he kept on with his work—among Moslem families in his own island of Majorca, in Cyprus, in Armenia among the Tartars, and at Dugia, in North Africa, 300 miles west of Tunis. His first visit to Dugia, in 1306, ended in six months' imprisonment and deportation. Returning, at the age of eighty, in August, 1314, he worked quietly for some months, teaching hidden disciples. He could not resist the temptation to preach publicly, and roused the fanaticism of the mob, who stoned him on the seashore on June 30, 1315.

In the Religious World.

The American Baptist Year Book gives the total number of Baptist members in the United States as 5,932,364, an increase of 133,111 for the past year. Their contributions for all purposes were £5,808,636.

In Dallas, Texas, there are two negro Baptist Churches, with a membership of 3000 each.

The "Christian-Evangelist" says: "The progress of prohibition sentiment may be judged by the fact that on January 1, 1893, there were only four States in the United States which had State-wide prohibition, and only thirteen which had local option, while all the others were license territory. On January, 1915, there were only 4 license States, and eighteen had adopted State-wide prohibition, the others having local option or rural prohibition."

The report of the American Bible Society for its ninety-ninth year is most gratifying. The issues of the Society went beyond anything in its history, and reached a total of 6,388,717 volumes. This surpassed the year previous, when there was no war, by 1,137,541 volumes. The Bible is still far away the most popular book in the world.

The "Literary Digest" asked the editor of the religious papers of America for an expression of opinion concerning "Billy" Sunday. The opinions of 127 editors of all denominations have been printed. 56 gave the evangelist an unqualified endorsement, 43 a qualified endorsement, and 26 were opposed to him.

B. Fay Mills, a well-known American evangelist, who a few years ago became a Unitarian, has returned to his faith in the divinity of Christ, and applied for membership in a Chicago Congregational Church. He intends to give addresses on the deity of Christ, and has had several invitations for this purpose. He says, "I have passed through a great revolution, and, like Paul, I want to go out and tell the world what I now feel and know."

W. J. Bryan, recently Secretary of State, U.S.A., says: "The cost of the Panama Canal, the most gigantic engineering feat in history, was about 400,000,000 dollars. Is it not appalling to think that we spend for drink every year something like six times the cost of the Panama Canal?"

The "Arkansas Convent Inspection Bill" has become law, and is now in active operation. Every convent is open to Government inspection like any other public institution. Why should not this be the case in Australia?

Billy Sunday (says the New York "Outlook") at a recent meeting announced that he had refused an offer of £20,000 salary to pose for a moving picture concern. "They call me a grafter," he is reported as saying, "but I wouldn't do it for ten million dollars a year."

The Minister as a Leader.

A. G. Saunders.

Some of you, perhaps, will object to the word "minister" as a name for the preacher of the gospel. You may prefer the name "evangelist," or even "pastor." Yet, nowadays, the office referred to is more than either evangelist, or preacher, or pastor. It is all of these, plus such work as that of a general organizer and universal director. It sometimes requires a man, also, to be janitor, and to have a meek wife and model offspring. Wherefore, the most suitable title seems to be "minister." It is a comprehensive name. In addition it is Scriptural. In Luke 1: 2 there is a reference to ministers of the word. In Col. 4: 17 it says: "And say to Archippus, Take heed to thy ministry." Timothy is urged, "Fulfill thy ministry" (2 Tim. 4: 5).

Moreover, the well-known meaning of the word—servant—commends it. Thus, it gives an exalted idea of one's office and work to know he is the servant of a congregation of the saints of God. A man should come to this work with a keen sense of service and as great a desire to render service. He should be amongst the people as one that serveth, or not be there at all. He belittles his calling if he thinks of it as a profession. Possibly a man has a right to be selfish if he follows a profession. The world takes it for granted. He is in it to get out of it all he can. But a minister of the gospel dare not be selfish. If he be selfish it will be known, and it will be held against him. He might just as well, then, move on. He should move on—and out of the ministry. He, if anybody, should avoid even the appearance of the evil referred to. Any advantage a minister has should be used to give leverage for the gospel. With all he has and all he is he will rejoice to serve.

Now to be a servant is not the same thing as to be an underling. That idea died when the Lord Jesus came to minister and to make ministers. Indeed, we should be willing to become fools and to suffer humiliation for the sake of Christ. We need not argue this. We should not balk at the ministry of the wash-bowl and towel. And, yet,—how stiff our backs are! Are we Pharisees, too—apostles of the long coat and the high hat? We mean no offence. Rich men may have the spirit of poor men. Princes may be unselfish; and lowering leaders such as Moses may be the meekest of men. Is it still possible? Can we combine all this in one man—meekness, humility, the will to serve, leadership? Why not? Is not God's grace for us? This type of character is not of man, but of God. "Leadership" may be a tiresome, lackeyed word, but we need it. And our churches—as all worthy churches—crave and call for loving, powerful leadership. They need a leadership that can be trusted, and which expresses itself in loving sympathy and loving kindness. They don't want to be bossed. Why should they? But they

want upon and go out after a leadership beautified by the graces herein suggested.

The minister, then, who fulfils his ministry is called to be a leader to God's people in every good thing. Consider our congregations. They are to-day where they have been led. Their condition is rarely taught but a comment on the leadership they have received. No minister can afford to be a skid. The only kind of a skid a minister can be soon wears out—and is pitched away. Woe betide the gent, for instance, who for fear his salary may suffer, hesitates to lead his brethren into cheerful liberality in behalf of benevolent and missionary work. And woe betide his church. Our people expect this teaching of us. It is perilous for a man to disappoint the brethren. In so doing he signs his death warrant. His false-ness and his cowardice will be apparent to all who know God's Word. He can be no leader.

The entire subject under consideration is a matter of first-rate importance to our particular religious movement. It does not take long for a man who moves extensively amongst our Australian churches to see that we ministers must assume as a solemn duty the task of leadership. There is more than one place where our holy cause has been smothered in an avalanche of narrowness, freakishness, and intolerance, precipitated upon hapless, peace-loving brethren from some stupid and self-assertive personality. At least one congregation exists where seats were arranged for the elect apart from those provided for others. Between the two sets of seats was a great gilt fixed which the emblems of the Lord's memorial and the collection baskets could not pass. Let all honor be done on account of the consistency. This arrangement was regularly carried out by some folk who said they were a Church of Christ. Thank God such things are rare. Probably we have no minister who could be capable of such a perpetration. In such matters our ministers usually are ahead of many of the rank and file of our movement, and most of our people are glad to follow. Brethren, our ideas are right. How about our leadership? Is that true to our convictions, or is it fixed by thoughts of policy? If it be the latter, ours is not a service of leadership. It is something servile. Certainly, we must be tactful. But, with our diplomacy surely we can find and strike a positive note, and this without dogmatism or brutality. Leadership is impossible otherwise. Answer it yourself. Should caution ride or conviction? For the sincere and faithful minister of God's Word only one answer is possible. In freeing our cause from customs and practices that belong to the realm of the non-essential, and which cause bitterness and misunderstanding to grow up against us, we are sorely in need of a wise and kindly leadership.

But a minister must carry his leadership

beyond his congregation. In times such as these his position is one of solemn responsibility. He must never be a skid. There are situations, though, in which he should be a steady influence. His position must be based on God's Word, and never be caused by popular clamor. He is an ambassador of the Prince of Peace. Let us lead our young men to enlist for Christ, and to go with his gospel to serve on the far-flung battle line of the kingdom, out in dark, heathen places. How can we be faithful leaders and say so little concerning this great, ceaseless call?

In the matter of social service, too, the minister has scope for a greater leadership. He can make himself felt in all his community. For example, how great a protection to all that is dearest on earth could the ministers be if they were to refuse to marry any man who could not produce a doctor's certificate of fitness. There is nothing unreasonable about it. The thing should be dealt with, not ignored. Everywhere he goes, a minister will find, apart from his congregation, a large body of people who respect his office and his character, and who will follow his leadership when they find he is straight goods and has the ability to deliver the goods. Not everybody despises the minister of the gospel. Our recent campaign to close early the liquor bars proves that. The ministers led splendidly; and the people, church members and others, teetotalers and tipplers, followed just as splendidly to do the right thing. That experience was most heartening. And here is this cry for social reform, this opportunity for social service. Chastened by the criticism of all and sundry the church is trying to fall in with the practical spirit of the times, and to grapple with those social problems which for all the centuries have been so strangely passed over. It is a tremendous call for efficient leadership, waiting upon and pressing down on the ministry of the gospel.

And, yet, through all his activities, our consecrated leader must never lose sight of the supreme purpose of his calling; to lead souls to their Saviour. "God forbid that I should glory, save in the cross of Christ. Social service is sure to help men. But it is not the power of God unto salvation. "I am not ashamed of the gospel." Here let us make our stand. "Thus shall go forth out of us rivers of the living waters of leadership. God help us thus to adorn his holy powerful gospel; and, not humbly, but through grace divine, let us serve, let us lead, all whom we touch, away from the base and the sordid, nearer to Christ and his righteousness, his salvation and his peace upward ever toward heaven.

"Move to the fore;
Christ's kingdom waits, the one clear call's for thee,
O prophet of the morn that is to be
Move to the fore!
O Church of Christ, look up, look in, look far,
O'er new horizons gleam thy conquest star,
Hills the Commission great, at such a time?
Man at the rear, advance! the cause is thine.
Move to the fore!"

Lord Bryce and the Crisis.

Viscount Bryce, O.M., has an interesting paper on "The Immediate Duty of Christian Men" in the first issue of the "Laymen's Bulletin" (a new quarterly published by the Laymen's Missionary Movement).

"We have been horrified, every nation has been horrified, by the unprecedented suddenness and magnitude of this war," writes Lord Bryce. "More than half the human race is engaged in it. Some seven or eight million men stand arrayed in arms against one another. Probably a million on each side have already perished, and no end as yet appears to the deepening of the shadows over every home. This is the material side.

A throw back.

"But regarded on the moral side, this war is an event no less unprecedented and even more terrifying. A frightful chasm seems to have suddenly opened at our feet.

"All the work that had been done since the Middle Ages to regulate the conduct of war and introduce some mitigations of its essential inhumanity, seems to have been thrown away, for in no war within the last few centuries have innocent non-combatants suffered so severely. All the efforts made to secure the arbitration of international disputes, to provide safeguards for peace, to promote goodwill between the people, have been in a moment lost, forgotten, trodden under foot. We seem to have been suddenly thrown back into the ages of savagery, when Might was Right.

"Some have said that we are witnessing the bankruptcy of Christianity. It would be more true to say that we see a bankruptcy of civilisation itself, for all that had been effected, not only by the power of the Gospel, but by the forces and influences of every kind that make for moral progress and peace, all that philosophy as well as religion has done, may seem to have gone to pieces and vanished away.

"The first shock brought many sensitive minds near to despair. If this world-war were the outcome of all our marvellous advances in the knowledge and mastery of the forces of Nature and improvements in the arts of life, from what quarter could we hope for any help to deliver us from a recurrence of like catastrophes? How begin to rebuild on surer foundations the building that had been shattered by this earthquake?

No despair.

"Despair, however, is a word that has never been heard from the lips of our countrymen. Still less caught it to find a place in the thoughts of a Christian, for to despair would be to abandon faith in the providence of God. One of the great figures of Christianity—St. Augustine—when he saw the fabric of civilisation seeming to fall to pieces, with the capture of Rome and the streaming of barbarian tribes through the

provinces of the Empire, sat down and composed his famous treatise "On the City of God," which shone like a beacon light across the troubled waters of the Dark Ages.

Our own responsibility.

"So the second thought that came to us was a sense of our own responsibility and a questioning how far we as a nation and as individuals were responsible for the calamities we were witnessing. However heavy the blame which must rest on those in other nations to whom the outbreak of the war is to be chiefly attributed, must not some part of it rest upon all who anywhere and everywhere call themselves Christians?

"If there had been a higher standard of Christian thought and action among ourselves and elsewhere in Christendom, could these things have happened? We in Britain have of late years come to see more clearly than before how much is amiss in our business life and how far our social arrangements, and the relation of classes to one another, fall short of the Christian standard, how inconsistent with Christian principles is the industrial strife which has threatened of late years our domestic peace. Many have also asked whether our national policy has been always worthy, even during the last half-century, of the religion we profess. Why have we been regarded by other nations as grasping and overhearing, why are we so often charged with pharisaism?

What is to be done?

"Then the question returned: What is to be done? Is there any other influence from which so much can be hoped as from Christianity? Is there indeed any force, other than Christianity, that will bring back the world toward peace and goodwill? If there is no such other force, can something be done to revive among ourselves the inspiring power which Christianity has shown in its best spirits at its best moments?

"If we follow the course of history during the last two thousand years, has not the Gospel been by far the strongest of the moral forces, often and grievously as men have neglected or perverted its precept? It is the strongest because it begins from within. All improvement begins from the individual soul. "The Kingdom of Heaven is within you." The nation and the State are only so many individual men, and as the men are so will the State be.

"The problem has always been, and is today, how to apply Christianity to the facts of daily life. Few, either of the leaders or of the mass, have ever seriously tried to apply the principles of the Gospel so as to be in the world and yet not of the world. How difficult is the task has been proved by the failures; yet the effort must always be renewed, however great the difficulties.

"The call is to each of us to begin with his own soul and his own life. We can try

to think of what each can do to make the Gospel of love and self-forgetfulness fill his thoughts and guide his conduct.

"The circumstances attending this war, and the challenge to Christian principles which it makes, have stirred the depths of men's souls as nothing has done for the last three centuries.

"Must we not try, while this impulse is still fresh and strong upon us, to turn it to the fullest account? Must we not make another effort to bring the individual life and the national life nearer to those Christian ideals in following which, as we believe, the best hopes for the peace and welfare of humanity are to be found?"—"Public Opinion."

The Mystery of Ugly Things.

In the course of a brilliant sermon on the doctrine of the Logos, at Hampstead on Sunday night, Dr. Horton said a most extraordinary light was thrown on our difficulties of thought by a real understanding of the truth which scientists had now grasped. No doubt to many of us it was a difficulty that death and mutual destruction were the law of life. An infinite variety of exquisite organisms were constantly produced only to perish, and mostly to be devoured by one another. Delicate insects hummed in the summer air, and a bird swooped through them and swallowed them in multitudes, and by that the bird lived; immediately the bird itself was caught and devoured by a bird of prey. How could God, the all-powerful and benevolent, create a universe in which preying on one another was the very principle of existence? The principle of existence, however, was illuminated by the fact that the originating cause of it all became flesh and dwelt among us and died on the cross. He revealed the principle that dying for others was the noblest thing in the world, and the dearest thing to God. Life might be viewed as a perpetual self-sacrifice of life for the good of others. There was another difficulty. How could God make all the ugly and repulsive creatures that distressed us? How could the Creator who was Love make the sea-squirt, the skunk, the hideous chimpanzee, the poisonous reptile, the loathsome insects we did not like to think of? The difficulty was curiously enlightened by the attitude that the Word made flesh adopted to the repulsive things of life—for example, to the leper. Even the most repulsive elicited His love. Beauty was discovered by contrasts, and hideous things were not hideous to each other. "Swine," said Dr. Horton, "love each other as much as men do, I presume. The most loathsome insect under the microscope displays most exquisite coloring and form. The universe, with all its apparent ugliness, is really beauty through and through. The object is to teach us clarity and lead us to heights of love; and in the light of the Logos we learn to bear with patience even what we call the loathsome side of life."—"Christian World."

God's Care of Elijah.

Bible School Lesson for August 29, 1 Kings 17: 1-16.

W. C. McCallum.

Why was Elijah in hiding? He had angered the king of Israel, and this king, Ahab, was an able and vigorous ruler. He was a moral weakling, but a brave general. He was no mean successor to his able father, Omri, who first, after the founding of the northern kingdom, raised it to a position of power and influence; but Ahab's life and reign were spoiled by the baneful influence of his foreign queen, Jezebel. Yet during his life-time the people were unquestionably with Ahab, and the prophet who denounced the king put himself in a position of serious danger.

Why was Elijah against Ahab? Because of his religious policy. The ruling passion of Elijah's career is expressed in his own words, "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword" (1 Kings 19: 16). Animated by this jealousy for the Lord, Elijah came into conflict with Ahab over the foreign worship introduced under him at Samaria, and with the people who were so ready to follow the royal lead.

What accounted for the readiness of the people to acquiesce in this matter of the worship of the Tyrean Baal? The great mass of the people were worshippers of Jehovah, but they did not regard the existence of Jehovah as exclusive of other gods. David said that Israelites had thrust him out, saying, "Go, serve other gods." The popular thought was that the gods of other nations had a real existence, and that an Israelite sojourning in a foreign land might worship the gods of that country. In a somewhat similar way within Israel's borders, while still regarding Jehovah as the national God, the people tended to fall into the worship of the local deities or Baalim.

Thus it was that both Ahab and the mass of the people could take over the worship of the Tyrean Baal without thinking that they were disloyal to Jehovah. The meaning of the names of Ahab's sons shows that this was so, Ahaziah (Jehovah holds) and Jehoram (Jehovah is high). Ahab erected a temple to the Tyrean Baal to please his queen Jezebel. This all reminds us of Solomon's provisions for the worship of his foreign wives. The marriage alliance between Ahab and the royal house of Phoenicia would be of great commercial and political importance for Israel. As the affairs of nations went, Israel was complimented and strengthened by the alliance. This would make Ahab the more ready to indulge the fads and fancies of his queen and the people more willing to follow the new fashion. A clear distinction should be made between this foreign cult introduced by Jezebel and the worship of the local Baalim that

had hitherto been such a stumbling-block to Israel. Ahab and his people afford an example, and, the pity is, a by no means solitary example, of a people who, under a false breath or tolerance, make an accommodation between the worship of God and other religious fashions, and forfeit the purity of their faith for a material advantage.

But if Ahab and his people had not cast off the worship of Jehovah, but merely taken over in addition the Tyrean Baal, why were the prophets persecuted and the altars of God thrown down? The ground of Ahab's persecution of the prophets is expressed in his greeting to Elijah (1 Kings 18: 17). "Is it thou, thou troubler of Israel?" They had been suppressed as disturbers of the peace. They had made an emphatic protest against the introduction of this foreign worship, and to Ahab it appeared as if they were fomenting insurrection. The ground of their persecution was similar to that upon which the Church of England proceeded against John Bunyan and John Fox, the Quaker.

Elijah regarded the course of Ahab as a violation of Israel's covenant with Jehovah (1 Kings 19: 10). Jehovah was the God of Israel, and the only God of Israel. His worship excluded the worship of any other god. "Thou shalt have no other gods beside me." The king must either withdraw from his position or suppress the prophets. He chose to do the latter. Many of them were killed, and others hid themselves till the storm passed.

In regard to the tearing down of the altars of Jehovah, this does not mean that all the altars to Jehovah were torn down. The altars torn down would be those at centres where the position of the faithful was maintained. The same policy that suppressed the prophets would involve proceedings against any sanctuary where the worshippers held to the worship of Jehovah exclusively, and resisted the new fashion in worship at the court. It was a critical time in the religious life of Israel; would they shake themselves loose from the temptations to local idolatry and go on the higher path, rendering to Jehovah, and Jehovah alone, the worship of their hearts, or would they sink into the weak and worldly syncretism, where several gods were acknowledged, to which Ahab and his court had surrendered themselves. But God had the man ready who would face the issue, and witness for the right.

Elijah comes abruptly into the Biblical narrative. Nothing is said of his preparation for his work. We are only told that he was from Gilead, and therefore removed from the enervating and demoralising influence of the capital. The introduction of Elijah into the narrative is indicative of his whole career. Startling appearances, abrupt speeches, and sudden disappearances

are characteristic of him. His first message to Ahab was to announce in the name of the Lord the coming of a drouth to cover years. No statement is made of the reason for the affliction sent. It was unnecessary for Elijah to make any explanation to Ahab. The position of the prophets and his own policy toward them were already definite. He would know that this was an announcement of chastisement of him and the nation. The necessity for light or for hiding would be plain to Elijah, so when he was directed to a secure place of hiding he at once obeyed.

The first hiding place was the brook Cherith, "that is before the Jordan." Most commentators follow Robinson's identification of this with the Wady Kelt, opening into the valley of the Jordan to the westward of Jericho, but it is objected that the phrase "before the Jordan" usually means to the east of the Jordan. Holding to this meaning we would have to seek the brook Cherith somewhere in Gilead, the old home of Elijah, and this seems most reasonable, for he would be familiar with the places of hiding which it would afford.

Reared on the borders of the desert, Elijah possessed the iron constitution that fitted him for the rugged life he must lead in hiding among the cliffs and caves of the ravine through which the brook flowed. In this solitude the ravens were his companions, and also his providential providers; morning and evening the prophet fed upon the morsels of meat and bread which they brought to their aerie in the ravine.

When the drying up of the brook forced Elijah from his first place of hiding, the Lord sent him to Zarephath, of Sidon. The very boldness of seeking a refuge in the land of Jezebel would afford security, for the great enemy of the worship of Baal would not be thought likely to seek protection in the land of Baal himself.

Elijah's sojourn with the widow of Zarephath was referred to by our Lord as an illustration of God's consideration of the non-Israelite and of the fact that those not of Israel were sometimes more ready and worthy to receive God's blessings than the Israelite. One thing is very plain, that is, that this widow of Zarephath was a woman of rare faith and hospitality. There are many hard tests of faith, but one of the hardest must surely be to make up the last boarded bit of meal for a perfect stranger while she and her son were faced with the prospect of starvation, and all because she believed the promise that the handful of meal in the jar would not become less, and the little oil in the cruse would not fail.

There are times when it is useless to testify to the people; the prophet must wait till God has disciplined them in such a way that they will be ready to hear. Elijah's withdrawal from sight was necessary. The people were being driven by hard experience where they had refused to be led. In the meantime Elijah was finding God's hand and care, which Israel had repudiated, protecting him amid the wilds of nature, and in the midst of an alien people.

My Seven Bibles.

Seven Bibles—seven different Bibles I have; and yet the One Old Book after all.

My Boyhood's Bible. Father presented it to me shortly after I learned to read, and I have carefully treasured it ever since. It is an old-fashioned book bearing the evidence of considerable usage. Boyish interest in the story of Noah and the Deluge, Joseph and the coat of many colors, David slaying the giant Philistine, and Daniel in the lions' den, is very manifest by the worn and faded pages portraying those incidents. Mother's selections also are in evidence, as she insisted on the memorising of Ecclesiastes, twelfth chapter, John fourteenth chapter, and Romans the eighth chapter. At the back of the book David's psalms in metre are found, and many of them were committed as the book manifestly indicates. There are a number of texts marked and other indications of the appreciation in which this old book is held. Much of this book was of profound and absorbing interest to me as a boy. I would go over and over those Bible stories, and to this day I can see how my conceptions of greatness and nobleness of character were drawn from that little boy's Bible given me by my father. Of course I did not understand the arguments of Paul or some other great writer, but I could gather conclusions, and learned the Way of Life.

My Work Bible. It was once an excellently bound book, but is getting quite shabby; nevertheless, I cannot part with it. Just as the soldier desires the sword to which he is accustomed, or the mechanic the tool with which he is familiar, so this old book is most acceptable in the study of the Word. "There is none like it." It contains outlines of sermons, clippings, marked texts, and best of all, it has connected with the various passages incidents and experiences that stand out in memory as sinner surrendered to Christ or saint was led to peace and comfort. Within my reach it constantly lies on the table.

Here is a solution for all the world's problems. We do not want more laws, but more studied Bibles; not more gaols, but more Sabbath Schools; not more courts, but more churches; not more reformatories, but more Christian homes; not more lawyers, but more self-sacrificing Sabbath School teachers; not more police officers, but more preachers. We must take this Old Book and make it "our study all the day."

My Church Bible. No one should neglect to carry his Bible to the sanctuary each Sabbath. It is a badge of loyalty to Christ and the Church, and when carried by the way, if no more, at least is a slight witness for the Truth. My Church Bible is a modern book, the best print, flexible binding with reference and concordance. Some very choice notations and selections are found as you turn its pages, and when I travel or tarry away from home I take it along.

My Hebrew Bible. It is the Word addressed to the race in its childhood. In this book we learn the origin of the Family, the Church, and the State. Here we find the Moral Law, the Orations of Moses, the Psalms which Gladstone said had done more for the world's advancement than all the brilliant civilisation of Greece, and the writings of the prophets such as Jesus read and commended when he took part in the synagogue service. Here in the language in which it was written we have the Scriptures which Jesus commended us to search as having in them Eternal Life.

My Greek Bible. In scholarly Greek for the mature mind of mankind, the New Testament Bible was prepared. Voicing wonderful thought of power and beauty the matchless utterances of the Master are here recorded, and all are urged to seek the "many abiding places" in the Father's house, and enter forever "into peace." The despair of the ages emphasised by the confessed insufficiency of human reason to deliver and perfect mankind is here met by the better and broader forms of thought and speech in which the Gospel with its grander truths—too grand and living to be put in the dead and narrow Hebrew—was to be proclaimed to all the world.

My Revised Bible. We celebrated in splendid form the three hundredth anniversary of the King James Bible. But in these centuries of the world's advancing civilisation much has been discovered by devout scholarship regarding Bible lands and times, and a revision of the Holy Scriptures by a thoroughly competent and conservative committee has recently been completed. The arbitrary divisions of chapters and verses corrected by the restoration of the paragraphs indicating the author's thought clearly together with the dropping out of obsolete words and phrases, and a modern expression of the sacred truth, has placed in our hands in the Revised Bible the finest Commentary extant, which no student can afford to do without.

My Family Bible. Among the heirlooms in many Christian homes is the Old Family Bible. It recalls the early days when on Sabbath afternoon the children around the Mother's knee perused this wonderful book with its pictures of Bible characters and listened to graphic stories told and retold for their especial benefit. With startling vividness I can see Moses on Sinai, Joseph before Pharaoh, David slaying Goliath, Daniel in the lions' den, Christ blessing the little children, and the Dragons of the Apocalypse in the old-time book. Then tenderly we turn to the Family Record between the Testaments to find in the almost perfect penmanship of those earlier days the date of Father's and Mother's birth and of all the members of the family. And the opposite page, too, bears its records; loved ones now of sainted memory gone to the "Better

Country," and others gone to homes of their own, possibly beyond the sea. Tears of sorrow mingled with joy stain the pages of this revered and doubly sacred book.

No, I cannot give up the Bible. This book intertwines itself with all the concerns of life. It is the book of prayer. It is the book of business rights and wrongs, the book of social courtesy, the book of righteous official trust and honorable citizenship. It founds the marriage altar. It frames our death-bed consolations. It furnishes our words of hope as we lower the casket between the sods and our epitaphs for the marble slab.

Let us cling to the old Bible of precious memory, and of present helpfulness. All the other wires between us and the heart of the Infinite are down. We can see His intelligence in a flower; we can feel His power in an earthquake; but the Bible is the only thing in the universe that brings to us the love and pity and tenderness of God, leading the weary soul to the living Word of the living Christ.—C. M. Ritchie, in the "Expositor."

The Word Impregnable.

There is Gibraltar, there the sea:
Since days of yore,
With riot, threat, and deafening roar,
The waves have lashed and swept its shore
Incessantly.

White-bellied billows madly rush
To the assault;
With strident leap, with bounding vault;
In vain they dash, but broken halt
And backward crush.

There stands Gibraltar; there the sea,
Whose armies rise,
Philistine-like, and to the skies
Cast braggart foam. The rock defies
Triumphantly.

That rock the Word! Though hordes have trod—
Assaulting hosts,
Like futile waves that lash the coast—
Unmoved it stands, 'mid clamorous boasts
The Word of God.

—L. C. Wainwright in "The Pre-bytarian."

Invocation.

O Thou whose equal purpose runs
In drops of rain or stream of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O Thou who keepest in thy ken
The times of flowers, the downs of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her hearthstone wide and warm,
If she has made men free and glad,
Sharing, with all, the good she had;
If she has blown the very dust
From her bright balance to be just,
Oh, spread a mighty wing above—
Be tender to the land we love!

When in the dark eternal tower
The star-clock strikes her trial hour,
And for her help no more avail
Her sea-blue shield, her mountain mail,
Her swaying wide, from gulf to lake,
The battle on her forehead breaks,
"Thou! Thou a thunderous wing above—
Be lightning for the land we love!"
—Wesley Phillips Stafford, in the "Atlantic."

Foreign Missions.

Conducted by I. A. Paternoster.

The Gospel We Preach.

The task before the church to-day is to "make disciples of all the nations." This is a tremendous task, but is made possible because it is worthy. Most of the energy expended by society to-day is spent on unworthy objects—objects having no lasting moral effect. Men willingly weary themselves, bodily and mentally after sport or amusements, and waste their energy fruitlessly. The work of evangelising is a worthy work, and one we might never tire in. Its success depends upon our loyalty to the gospel committed unto us, for it is the "power of God unto salvation." That it is still this power in the world record is constantly borne to us. And the gospel which is manifesting this power is the gospel of the Son of God, complete, inspired and revealed to us in the Book. It must be shorn of none of its grandeur. Room must be left for the part God played through his Son and the inspired Apostles. No apology needs to be offered either to the people of the East or West for its claims. It is not true, as John P. Jones said to the students of Yale Divinity School, "It is generally conceded that this element (the evidential value of miracles in the Christian scheme of truth) in Christian evidences, has for us of the twentieth century in the West lost pre-eminence, if not its convincing power as an apologetic of our faith." Rather in these days are men turning from those schools which have fostered such belief, and have so shaken the faith of men in their God, and in their fellow man. Speaking at the annual meeting of the British and Foreign Bible Society in London recently, Mr. George Robert Parkin, C.M.G., I.L.D., the well-known Canadian author and lecturer on Imperial Federation, said, "We have had other trials of our faith. There was a time when it was thought that science was going to overthrow the truth of the Bible. Men began to peer into the earth, and they found things there that they did not understand, and in the narrowness of their vision or the narrowness of their interpretations that they put upon the Word of God they thought that it was proved false. We know what all this has come to. It has cleared away a great deal of the rubbish that stood behind, but has it touched one single point of the central soul of the great gospel and the teaching of God in the Bible? Not one."

The reports coming to us from our own and other workers on the mission fields of the world bear eloquent testimony of this. Constantly we read of the power of God working through small portions of his Word. Men have purchased a Gospel, or have found a page of the Sacred Scriptures, and without other human aid, have learned the way of the Lord, being ready, when the missionary has come their way, to "give an an-

swer for the hope that is in them." A colporteur in Burma in 1913 sold a copy of the Gospel of Matthew to a Telugu lad working on the railway. A year later, this lad told the colporteur that after carefully reading the book, he was now convinced that Christ is the Divine Saviour of the world: "Two things impressed me more than the rest: his authority over nature, in stilling the raging sea; and his death on the cross to save all mankind. Are there any other books like Matthew, telling me more of his work on earth?" The lad then bought a Telugu Bible, and is at present preparing for baptism.

Surely the fact that the three leading Bible Societies in the world during the year ending March 31, 1914, issued more than sixteen million copies of Scripture, should help us take courage, as we realise his promise: "My word shall not return unto me void."

The "New Woman" of the Orient.

Vera Blake.

Woman is beginning to come into her own in the Orient, but dangers lie ahead of her. Centuries of serfdom and ignorance are rolling away. Already the "new woman" has appeared. In China she is agitating for a vote. An Egyptian Mohammedan newspaper advocates Mohammedan teachers for its girls, "because the 'Christian' teachers cause the pupils to lose their national loyalty." The "modern woman" of Japan lectures and writes through the press. In Lucknow a learned English woman turned Mohammedan, opened a girls' school, and uses the Koran as text-book every day. Her aim is to oppose Christianity, and to teach Mohammedan women that their religion places woman on a higher plane than any other religion.

Practically every nation now has institutions for training its women. One society, formed of educated heathen women in India, says, "No nation can rise above the spirit of its women." Through their womanhood nations will be saved or lost. Convert the wife and mother in this generation, and the next generation will be won for Christ.

It is only woman who can break the bread of life to woman in the Orient. Therefore this is the most far-reaching and certain force for the redemption of the human race. Let Christian womanhood be prompted to do her duty! We cannot say "she hath done what she could" as yet, but we have begun to see—faintly, dimly—what she can do, and she has already done what we thought she could not. The labor of the past has "not been in vain in the Lord," neither has strength been spent for naught. In over half a century of testing, woman's work on the mission field has proved its power in redemption, a work without which the world

cannot speedily be saved for King Jesus.

[Miss Blake is a missionary candidate and a student in the College of the Bible, Glen Iris.—L.A.P.]

Shanghai.

News reached the Federal Committee last week from America that owing to the financial position of the Foreign Christian Missionary Society there, it had become imperative for them to retrench. To their minds the most logical place to begin this on the field is Shanghai. This they suggest with heaviness of heart, as for many years the work has been carried on in that city.

An offer is made to the Federal Committee to take charge of the Yangtzepoo-road work, where Miss Tonkin has been laboring, at an annual expenditure as now maintained, of about £500, or as an alternative, allow Miss Tonkin to proceed to another of their stations. In addition to the amount above mentioned, it would be necessary to almost immediately send out a married couple, which would, including passage money and equipment, mean another £250 to £300.

There has not been time to fully consider the situation as yet, and the prayers of the brotherhood are asked that the matter might be wisely settled. Perhaps some generous brother or sister would like to guarantee the whole or part of the cost of this work for a year or two, so that it shall not permanently be lost to us. This station is the centre of a population of over 2,000,000 souls. What a challenge to our loyalty and faith! This situation should be maintained. Will some one who has the means come to the help of the Committee? Unless this is done nothing remains but to ask Miss Tonkin to go to another place, where a different dialect is spoken, and where work will have to be done through an interpreter.

Directory.

Offerings for the work of preaching the gospel in heathen lands may be sent to the following:—

Victoria.—Secretary: J. I. Mudford, 70 Munro-st., Ascot Vale. Treasurer: Robt. Lyall, 39 Leveson-st., North Melbourne.

New South Wales.—Secretary: F. T. Saunders, Botany-st., Randwick. Treasurer: J. O. Holtz, Starkey-st., Dulwich Hill.

Queensland.—Secretary: L. Gole, c/o McRobertson's, Brisbane. Treasurer: H. W. Herrman, Railway Parade, Nundah.

Western Australia.—Secretary: W. B. Blakemore, Perth, W.A. Treasurer: C. A. G. Payne, Guildford.

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South Australia and Federal.—Organising Secretary: Ira A. Paternoster, Prospect, South Australia. Treasurer: J. W. Cosh, Henley Beach, South Australia.

All correspondence for Federal Committee to be addressed to Organising Secretary.

The Family Altar.

Conducted by A. E. Illingworth.

SLANDER.

Much grief and sorrow come into the "Family Circle" and the "Household of Faith" through the influence of the slanderous tongue. Glaring cases of mischievous gossip and cruel misrepresentation arising therefrom come under our notice occasionally. We see good and worthy men and women the victims of this sinful and pernicious habit. "It is a vice impure in its source, dangerous in its effects, and sometimes irreparable in its consequences." It is tolerated in society only because almost everyone has an unhappy inclination to commit it. Tennyson once said "Speak no slander, no, nor listen to it." This is good advice.

Alas! they had been friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be worth with one we love
Doth work like madness in the brain.

—Coleridge, "Christabel"

THINGS THAT ARE OPENED.

- Sunday—The WINDOW for blessing.
- Monday—The BOOK for instruction.
- Tuesday—The EAR for listening.
- Wednesday—The MOUTH for testimony.
- Thursday—The DOOR for admission.
- Friday—The HEART for reception.
- Saturday—The EYES for seeing.

SUNDAY, AUGUST 22.

Seed Thought—*Blessings Hovering Over Us*. "Prove me not... if I will not open you the windows of heaven, and pour you out a blessing"—Mal. 3: 10.

Selected Gems—Good, the more communicated, the more abundant grows—Milton.

Many read and plead this promise without noticing the condition upon which the blessing is promised. We cannot expect heaven to be opened or blessing poured out unless we pay our dues unto the Lord our God and to his cause.—C. H. Spurgeon.

Scripture Reading—Mal. 3: 8-12.

MONDAY, AUGUST 23.

Seed Thought—*Reading and Understanding*. Ezra opened the book in the sight of all the people.—Neh. 8: 5.

Selected Gems—Here is a significant scene. There is no sabbath-act in the education of the world. Not a word does Ezra say. He simply opens the book and reads. He was a great expositor.—Iverson 81.—J. Parker.

Scripture Reading—Neh. 8: 1-12.

TUESDAY, AUGUST 24.

Seed Thought—*The Listening Ear*. "The Lord hath opened mine ear."—Isaiah 50: 5.

Selected Gems—This is the shallowest, yet the daintiest sense; For even the ears of such as have no skill Perceive a discord, and conceive offence; And knowing not what's good, yet find the ill.—Sir J. Davies.

Speaking of some fine Chamber Concerts held in Wilby's Rooms some years ago, a modern musician says: "The rooms were never fully full on these occasions, but those who were there loved music and showed it by their intense listening and deep appreciation. The players all seemed to feel the atmosphere sympathetic and actually everyone played bravely, and the artists—the best that could be obtained—gave their best."—H. O. Mackey.

Scripture Reading—Isaiah 50: 4-10.

WEDNESDAY, AUGUST 25.

Seed Thought—*Be Ye Faithful Witnesses!* And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.—Eph. 6: 10.

Selected Gems—Shave is the open mouth beneath the closed.—G. Meredith, "The Sage Enamoured"

The oracle that speaks in riddles is of no use to a man whose house is on fire.—Anon.

Scripture Reading—Eph. 6: 17-24.

THURSDAY, AUGUST 26.

Seed Thought—*God-Directed Activity*. They rejoiced all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14: 27.

Selected Gems—God counts that free service which love dictates, and not necessity.—St. Augustine.

But, go! Thy love Shall chant its own beatitudes; After its own life-working. A child's kiss Set on thy sighing lips shall make thee glad; A poor man served by thee shall make thee rich; A sick man helped by thee shall make thee strong; Thou shalt be served thyself by every sense Of service which that renderest.—Mrs. Browning.

Scripture Reading—Acts 14: 21-28.

FRIDAY, AUGUST 27.

Seed Thought—*Truth is the basis of happiness*. Whose heart the Lord opened that he attended to the things which were spoken of Paul.—Acts 16: 14.

Selected Gems—Believing where we cannot prove.—Tennyson.

Get hold of some truth. Let it blaze in your sky like a Greenland sun, never setting day nor night. Give up your soul to it; see it in everything, and everything in it, and the world will call you a bigot and a fanatic, and then a century hence, will wonder how the bigot and fanatic continued to do so much more than all the cool and sensible folk around him.—Charles Kingsley.

Scripture Reading—Acts 16: 14-15.

SATURDAY, AUGUST 28.

Seed Thought—*Valiant—Beautiful or Otherwise*. When his eyes were opened he saw no man.—Acts 9: 8.

Immediately there fell from his eyes as it had been scales; and he received sight.—Burdworth—Acts 9: 18.

Selected Gems—The senses are the Cinque Ports by which sin is let out and taken in.—Maurice.

Her eyes are homes of silent prayer.—Tennyson.

The author of the Book of Ecclesiastes has told us that "the light is sweet, and it is a pleasant thing for the eyes to behold the sun." The sense of sight is indeed the highest; bodily privilege, the purest physical pleasure, which man has derived from his Creator.—S. Smith.

When they had lifted up their eyes they saw no man save Jesus only.—Matt. 17: 8.

Scripture Reading—Acts 9: 1-8; 17-20.

FOR THE WEEK END.

Perhaps that demit Thyself unworthily to be brought before The always Ancient One? so are we Unworthy; but our God is all in all. And gives us boldness to approach His throne.—D. H. C.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4: 16

Australasian School of Methods for Bible School Workers.

Arranged by the College of the Bible.

The training of Bible School teachers for their work is a work of great importance. In some schools efforts are being made to attract teachers, while recently the Bible School Union and some States have organized schools and classes for this purpose.

The College of the Bible is anxious to facilitate work and render assistance as far as possible. After consideration it has arranged a course in the holding of Schools of Methods similar to the one conducted in Victoria last year. But in order that such work may be undertaken not only in large cities, but in smaller communities, and not alone in one State, but throughout the Commonwealth and New Zealand, a scheme is being planned which may be adopted and used anywhere and everywhere throughout our land.

The present idea is to provide for four courses of lectures to be given. These would be upon The Book, The School, The Teacher, and The Pupil respectively, two courses to be taken in 1916 and the other two the year following. In connection with each course twelve lectures of one hour will be specified, making forty-eight lecture periods in all. This would mean a school session for twelve weeks (two hours weekly) in 1916 and again in 1917. Certain text books will be specified, and lecture topics appointed. Lectures could be given by any preacher or other brother caring to undertake the work.

On a given date (probably in April or August), sufficient time having been given for lecturing and study, a simultaneous examination (not competitive) will be held. The papers being prepared by the College, and subsequently returned there for correction.

To successful candidates at first year's examination the College would award a diploma, which, however, would be manifestly incomplete, being completed only upon also passing the second examination.

Text books will have to come from America, but will be obtainable through the Austral Publishing Co. The sum of 7/6 should easily cover the cost of text books for the two years' course. It would certainly be well if each student should have the books, but this would not be absolutely necessary. No charge will be made by the College, but successful candidates will be required to pay 2/6 for the diploma.

Particulars of this scheme have been sent to the Bible School Committees of each State and of New Zealand. The opinion of the Committees (and of others interested in Bible School work) is desired before issuing the prospectus.

Suggestions should be sent to Rev. Emory, 45 Dandenong-road, Malvern, who will also furnish any additional information desired.

Aborigines' Orphanage, Dulhi Gunyah.

Victoria Park, W.V., July 20, 1915.

To Editor, "Australian Christian."

Dear Sir,—Will you permit me through your columns to introduce the work of this Orphanage to your readers, and also thank the Ladies of the Church of Christ General Conference (Australia) West Australia for their assistance in making new uniforms for these children? We have 31 native children in the home; 26 of these attend school. Miss Upham (who is a member of the Subiaco Church of Christ) is their teacher; she takes a keen interest in the children and in their education. We have just celebrated the sixteenth anniversary of this orphanage. It was for this occasion that the new frocks were made by the Ladies. A fine display of rafia work and paintings was exhibited, and the children in action songs and floral marches rendered interesting items. The mission is worked on faith terms. Mr. W. B. Hammond is clerk of the council. In childhood years, for Christ and the children.—Laura B. Black.

Reports from the Field.

Tasmania.

DOVER—Considering wet weather, meetings were well attended. Bro. Byard's gospel theme was "The Grand Invitation to Thirsty Souls." The Sunday Schools still keep up their attendances. The kindergartens presented their teacher (L. Glass, who has gone to serve the Empire) with a nicely bound pocket testament.—A. Glas.

LAUNCESTON—Good meetings all day Sunday. Bro. Day presided at the Lord's table; at night he spoke earnestly on "They shall look on him whom they pierced." Several members are sick. Bro. Smedley is in a private hospital, while Miss Gale is in the General. Mrs. Tonks has been laid aside for some weeks. We pray that God will restore them soon. On Monday night at C.E. conseration meeting there was a fine attendance and keen interest.—D. Dowle, Aug. 5.

West Australia.

COLLIE—Two young ladies made the good confession on July 4. Bro. Whitaker preaching. These have been baptised and received into fellowship. Since some atheistical orators have invaded our town, and were put to flight, Bro. Whitaker has taken a series of addresses on the Word of God and the Bible, and our meetings are well attended. The little chapel at Ewington is kept supplied with preachers locally, and the Bible School is growing rapidly, being the only one in that suburb. We intend holding a mission in September, to include Ewington suburb as well. Several of our fine young men are enlisting. One is already at the seat of war. Collie has done remarkably well at the Bible School competition.—L. J. Moignard, July 22.

Queensland.

BRISBANE—On Tuesday evening, in the chapel, Mr. Clark, Secretary of the British and Foreign Bible Society, gave an illustrated lecture entitled, "Seed-earn of the World." An offering was given for the institution. On Wednesday evening the half-yearly church business meeting was held. Last Lord's day Miss Tonkin, who is on her way to China, worshipped with us, and spoke to the church on Foreign Missions in China. In the afternoon the annual prizes were given out in the Bible School. S. Trulligan proclaimed the gospel message last evening. Visitors: Bro. and Sister Sims, from Newmarket.—H.C.S.

BOONAH—The half-yearly meeting of church was held on July 21. Reports were given by the various departments of work, all of which were considered very satisfactory, with the exception of attendance at worship meetings. It was decided almost unanimously to undertake extensive alterations to the church building, including building for kindergarten work. When concluded the seating accommodation will be more than double the present capacity, besides providing the greatest of separate rooms for our ever-growing Bible School classes. Our patriotic entertainment in aid of wounded Australians, Red Cross, and Belgian fund, proved a great success, realising about £60. The effort has given the church of Christ great prestige in the eyes of the public, for the cause was a worthy one.—W.A.C.W., Aug. 2.

HAWTHORNE—On Sunday, August 1, Bro. Way, State evangelist, exhorted in the morning on "The Love of Jesus Christ to Us" (John 15: 9-12). The Bible School was well attended, century again attained. Bro. Way preached the gospel in the evening. During last week Bro. Way conducted gospel meetings on Tuesday and Wednesday, and during this week meetings will be continued on Tuesday and successive evenings. Prayers are offered at all our meetings that peace may be restored speedily.—R.H.

South Australia.

EVRE PENINSULA—Last Sunday the evangelist visited Unrarra and Pt. Neill, where nice meetings were held. At Unrarra a half-yearly business meeting was held, when promises were made, payable after harvest, whereby the church incomes would be put on a more satisfactory footing. At Tumby Bay Bro. J. Greenfield and J. Narkivick conducted the services. The self-denial offerings so far are as follows: Unrarra, 16/6; Tumby Bay, £2; Lipscomb, 3/6.—A.J.F.

PIRIE SOUTH—Good meetings continue. Special addresses are being given each Lord's day morning and Wednesday evening by our pastors, including a children's service once a month. These addresses prove very interesting, and many of the neighbors meet with us. Valuable service is rendered by the choir under the leadership of Mr. Scott. We were pleased to welcome luck into our midst Mr. and Mrs. Bottrell, who for a few months had been residing in Adelaide. Both were unanimously reinstated to their old positions of elder and deaconess, respectively. The Sunday School work is progressing. One of our staff is about to leave for camp. We pray that God's blessing may go with him.—L.H., Aug. 9.

BERRI—Since last report we have had good meetings. This evening the writer addressed a good audience on "Conversion." Prospects for the future are bright. Self-denial offering, £21/1.—R.R., Aug. 1.

GLENELG—On Wednesday, August 4, we celebrated our church anniversary. A splendid programme was provided. Regret was expressed at the absence of Messrs. Burford, Bailey, Revell and others, through illness. The speakers, G. D. Wright, J. Manning, and D. A. Ewers, made kindly reference to the labors of the evangelists, W. Pittman—who has commemorated his eighth year with us. They congratulated him, not only upon his work in Glenelg, but as secretary of the Royal Institution for the Blind, and as a military chaplain. Mrs. Dumlirell made a telling speech, especially commending upon the work of Mrs. Pittman. During the evening Miss A. Wright was presented with a set of books as a token of appreciation for her work. She is leaving to take up kindergarten work in Mildura. The result of our self-denial effort for Home Missions was taken up, and amounted to over £13.—Chas. Ferris, Aug. 6.

YORK—This morning Bro. Forrest presided. I. A. Paternoster gave a good address. Gospel meeting, good attendance. We had church parade of Boy Scouts. E. J. Paternoster spoke on "Soldiers." One of our Bible School scholars, Rita Jefferies, was called home after two weeks' sickness. E. J. Paternoster conducted the funeral at Woodville Cemetery. Our sympathy goes out to Sister Jefferies, husband and family. The Junior C.E. held its annual meeting on July 28. It was a decided success.—Aug. 8.

CROYDON—To-day we celebrated our fourth church anniversary. Morning, F. Plant presided; J. Whitshire spoke. At evening service B. W. Thurold delivered an excellent address. On which was a success. G. D. Wright, President of the Conference, presided. T. J. Gore, E. J. Paternoster, R. Harkness, J. E. Thomas, D. A. Ewers and H. J. Borsell gave addresses. J. S. H. Ferris gave church report, which showed additions to the church for year: by faith and baptism, 25; by letter, 5; baptised before, 125; 31. Losses: an increase in membership of 19. Special reference was made to T. J. Gore, who has just completed 50 years' service.—Aug. 1.

HINDMARSH—Good services on Sunday. In the morning H. D. Smith received eight into membership. Bro. Smith spoke on "But we see." At the evening service Bro. Cuttriss addressed his audience on "A Business Man's Que-

tion." At the conclusion three made the good confession.—J.L.R.

QUEENSTOWN—On August 2 a musical evening was held in the schoolroom, for the purpose of receiving towels and pillow cases for the wounded soldiers. It was a huge success. Sunday, August 8th, 9 P.M., good singing. A. Mann gave a short talk. Worship, singing, attendance. Bro. Brooker presided; Bro. Hawkes gave a splendid address on Rev. 10. We were pleased to have D. McKenzie with us again. Afternoon, Q.M.C. and Q.W.R.C. held a well attended combined meeting. Bro. Brooker spoke on "The White Slave Traffic." In the evening a special national service was held. The building was packed; Bro. Brooker's subject was "Recruits Wanted." At the close three men, seven women, two boys and one girl confessed Christ.—D.T.W., Aug. 8.

MAYLANDS—During the writer's absence at Strathalbyn, I. W. Baker, D. A. Ewers and W. Matthews spoke here, and their services were greatly appreciated. The Sisters' Sewing Class has had record attendances at the last two fortnightly meetings; the Girls' Mission Band is also doing fine work, and has a wide range of influence. The self-denial appeal for Home Missions amounted to over £8. Four additional members of the church and school have enlisted—F. Aitchison, W. Cameron, J. Whitaker, and V. Britain. Our church gave Bro. Taylor a social in the Unley and Chapel-st. rooms.—H.R.T., Aug. 9.

MOONTA—Good meetings all day. Two were received into fellowship from Grote-st. Bro. Marsh presided and Bro. Allan exhorted. Self-denial offering, £4. Bible School, more new scholars and large Bible Class. At night we held an in memoriam service in honor of Australian fallen heroes. The chapel was appropriately draped with flags, purple and white, and violets; and was lit by candles. Bro. Allan's address, on "O My National Grief," was greatly appreciated by a splendid congregation. On Tuesday, July 27, we had a meeting for men only, and Dr. Hugh James gave a helpful and instructive address to over 200 men. Many could not gain admission.—B. Marsh, Aug. 1.

STRATHALBYN—H. R. Taylor, of Maylands, concluded the mission meetings with us on Lord's day, August 2. We had one confession (by a young man), and were greatly helped spiritually. The church gave Bro. Taylor a social in the Monday evening in recognition of his faithful work. Bro. Taylor gave a humorous talk on his experience in U.S.A. The writer's ministry classes here on September 5.—A. C. M. Whittenbury, Aug. 5.

UNLEY—Arrangements are being made for the house to house canvass of the city of Unley in connection with the United Evangelistic Campaign; this church will take the area allotted to it. The meeting of the Adult Bible Class this afternoon was conducted by the ladies, the topic being "Home Life." The special offering for Home Missions amounted to £18/10/6.—F.S.M., Aug. 5.

MILE END—The concluding week of our mission has resulted in three more confessions by a young lady, a young man wearing the King's uniform, and a scholar from our Bible School. Rain and patriotic meetings have militated somewhat against the mission. Still we are pleased that it has been so good. One received by faith and immersion this morning, and there was one confession to-night.—M., Aug. 8.

NORTH ADELAIDE—On August 1st, the writer journeyed to Coltonville, while H. J. Horwell took his place at Kermode-st. On Wednesday, August 4, the anniversary of the church was celebrated by a social. The chapel was nicely filled. The secretary of the church read an encouraging report of the year's work, and helpful addresses were given by T. J. Gore, D. E. Gordon, and L. Baker. Musical items were well rendered. Refreshments were handled round, and a collection, amounting to £1/15/0, was taken up for the wounded soldiers.—Aug. 8.

KADINA—The annual business meeting of the church, held July 29, was one of the finest in spirit we have had for years. Our deacons for this year

are Bro. Dyer, Read, Thomas, Weidenbach, Hawke, Patterson, Reulenheit, Neill, J. H. Thomas is secretary, and G. Crouch treasurer. Sunday morning organist, Syd. Wilson; evening organist, Miss Weilly; church mid-week organist, Miss Alice Lawrence. The church has increased the evangelist's salary. The spirit of unity and brotherliness in the church is becoming more marked. A beautiful spiritual tone pervaded our C.E. meeting last week. Recently Bro. S. Brambridge went to his rest, at the age of ninety-five years. On Tuesday evening four were baptised, and at the services, young married men confessed Christ. Three received into fellowship this morning. To-day is our church anniversary. Clive Taylor, of Bakhkava, is our visiting preacher; splendid meetings; a record attendance round the Lord's table, and in spite of extra bad weather, a large crowd out to night. Our brother's visit has been a blessing to us.—W., Aug. 8.

WALLAROO—We regret having to say goodbye to Sister Miss Bertha Bramford, who has removed to the city. She was a most consistent member, and has helped much by her voice in singing the gospel at the gospel services, and during missions, and in the open air. To-day meetings have been fairly well attended.—E.K., Aug. 8.

New South Wales.

BANGALOW—Since last report the meetings around the Lord's table and gospel gathering have been good. On July 25, a young man confessed Christ, he was baptised on August 4, when we had splendid meetings. We are reorganising the kindergarten. We have 20 scholars in this department, and the teachers are enthusiastic. Most of our Sunday School scholars are entering for the Sunday School Examination. Last year they had the honor of winning the State banner. The Endeavor Society has been reorganised, and splendid interest is manifested. Sister E. Snow, who has been in the Esmore Hospital, is back home again. Sister S. Jones, one of our Sunday School teachers, is ill in the private hospital, Lismore. We are praying for her speedy recovery.—T. Jones.

CANLEY VALE—The church mourns the loss of Bro. Walter Wakeley, who passed away in July 29, from bronchial pneumonia, at the early age of 16 years. He was buried with full military honors yesterday, having enlisted for service a few weeks ago. The deepest sympathy is felt for the bereaved family, six of whom are members with us. Large worship meeting this morning. Bro. Dan Wakeley met with us. Bro. Annett gave an address of comfort from the text, "In my Father's house are many mansions."—A.O.W., Aug. 4.

NARRABRI—Our new evangelist, P. Warburst, arrived on July 6. Unfortunately the writer, who drove in to meet him, missed him, but found him and his wife later in the day, and drove them to his home, five miles out, where they spent a fortnight. Bro. Warburst took charge of the services on July 11. His addresses were much appreciated. On the 20th July, he visited Bran Bay, a full attendance present. July 29, a welcome social was given Bro. and Sister Warburst, a good number present. The ministers from the Presbyterian and Methodist churches and the Salvation Army Captain sang the words of welcome. A splendid spirit prevailed. Songs and recitations were rendered, and supper enjoyed. On Sunday, August 1, Bro. Warburst gave two splendid addresses, especially the exhortation on John 14: 12. On Tuesday, August 3, the teachers of the Bible School assembled together for the purpose of forming a Teachers' Training Class. Bro. Warburst has control of this class. Our brother has already won the esteem of the members.—G.A.C.

HELVILLE—Meetings fair since last report. Slight improvement on the 8th, when Bro. Brown presided, and H. G. Payne, chorist. We were pleased to welcome our Sister Nellie Murray home again; she has returned well and strong for the Master's service. Bro. Saunders delivered a splendid address in the evening. Our Bible School

are still going strong. Bro. Saunders is now acting as superintendent of the main school, which is preparing for the anniversary.—A.S.

SYDNEY—Splendid meetings to-day. Bro. Clyde Dale gave a fine uplifting address at the morning service on "Christ's Home in the Christian Heart." Among the visitors present we were glad to have fellowship with Bro. and Sister Annett from Natal, South Africa, and late of Wigan, England. Bro. Harvard of a large audience at night gave a fine gospel address on "The Pious Persecutor and the Pious Saint." Fine open-air services prior to the gospel meeting each Lord's day evening.—J.C., Aug. 8.

BEFLORE—The Bible School invited parents and friends to their rally day. The children sang well. W. A. Smith and A. E. Forbes gave good and helpful instruction. The building was again filled to hear Bro. Forbes preach on "Lilies." The message was good, and gripped the congregation. During the day 80 per cent. of our membership broke bread. We are glad to spare Bro. Forbes for visitation to the Liverpool Camp, and delighted to know he has taken up this work with enthusiasm.—John Rodger, Aug. 9.

MUSMAN—We had very good meetings both morning and evening. Miss Edgar, from the Sunday School, was received into the church. Bro. Stevens commenced his ministry, and gave vigorous and encouraging addresses. We are looking forward to an active time in prosecuting the Lord's work. Our brother made a good beginning.—A.O.

ENMORE—On Sunday morning we were pleased to have with us Bro. Forbes, from Belmore, who gave a comforting exhortation on "Jesus drew near." The names of E. Vickers, B. Rankin, W. Clark, and H. Perrin were added to our roll of honor, making 67 associated with our congregation who have enlisted to date.—C.A.R., Aug. 14.

HURSTVILLE—Fair attendance at morning service. Bro. Grant exhorted from Acts 7. In the unavoidable absence of Bro. Gordon through sickness, Bro. Buckley gave a fine gospel address on "Jonah." Two more of our young men—Bren. Roy McConigtry and Mervyn Wentwick—have enlisted for the front. Commencing Lord's day, 22nd August, the church will meet in the 12-assembly Hall, McMahon-st., until part of our building is completed.—B. E. Heasman, Aug. 8.

ERSKINEVILLE—Good meeting at baptismal service last night, at the close of which one young man, and two children, made the good confession. We had an uplifting address from Bro. W. Gilly at the morning meeting. Sister Mrs. Hancock, of Prahran, Victoria, fellow-shipped with us.—P. J. Pond, Aug. 9.

HORNSBY—Bro. Lisle Gordon presided, and Bro. J. Saxby exhorted on "A Strong Man" (1 Cor. 10: 13)—a splendid address. The gospel service at night was very largely attended. Bro. Gordon giving an excellent address on "Aspiration" (Eph. 3: 12).—Thos. E. Reife.

LUDCOMBE—As a result of the red and blue rally, organised by Bro. Clyde Dale, in the Bible School, 38 new scholars have been added. The team bringing the greatest number of scholars were to be entertained by the side bringing least. However, they tied, so the teaching staff provided refreshment for the evening of August 7th, and a most enjoyable time was spent. On Sunday, August 8, Bro. Harvard, of the City Temple, delivered the address. We were pleased to witness two being added to our assembly—Sister G. Orell, from Erskineville, and Bro. A. Clyde Dale, of the same church. Bro. J. Clyde Dale conducted both praise and gospel services, with fair attendance.—M.A., Aug. 8.

Victoria.

MILDURA—Bro. Haworth, a consistent and much respected member of the church, passed away on July 21, after a few days' illness, at the ripe age of 82. With his Christian character, his was a beautiful old age. As reported, the writer determined to make a change of field at the end

of the present term. At a special meeting to consider the preacher's resignation, the church by a large majority desired him to reconsider that decision, and report to them.—H. G. Gray, Aug. 4.

SHEPPARTON—Meetings on August 8 were fairly well attended. At the S.C.E. forty-one were present, when Bro. Annett was presented, on behalf of the Junior Endeavorers, with a welcome as a recognition of the services he has rendered to the Society. At the gospel service a number came to hear our brother's farewell sermon. He goes into camp, it is with the prospect of a people that he may be used to turn to God's kingdom. We are sorry to report the death of Mrs. Close, our esteemed Sister Mrs. Remond's (mother), after some years of ailing. To-day we had the pleasure of hearing Bro. Birchall, who has come to labor in our midst. In the morning he spoke on "Climbing Heavenward," and in the evening he gave a powerful talk on Gal. 6: 7. Good interest is being shown in our gospel services.—Aug. 15.

FITZROY—Splendid meetings all day. Bro. Heller gave a fine address at the breaking of bread. In the evening he spoke on "Numbering Our Days," and referred to the fact that he had sustained during the week in the pastor's away of our Sister Mrs. Brindle and our Bro. Paul. The brother was baptised who accepted Christ a fortnight ago. On August 4th our choir and friends gave the cantata "Day and Night," which was splendidly rendered to a good audience.—G.E., Aug. 8.

PRESTON—Smaller meetings since last report, averaging about 50 at the breaking of bread. Good meeting last Sunday evening, when Bro. Lang concluded a series of addresses on "First Principles." Some good prayer meetings are being held both mid-week and Sunday evening. In the next is well attended in the Bible School, the being the most encouraging phase of the work. The school is still growing.—W.A.S., Aug. 8.

WINDSOR—Things have been moving about quietly with variable attendances. Last Sunday evening Mr. Ludbrook kindly took Mr. Graham's place, owing to the latter's indisposition. A sister was received by letter this morning. Bro. B.R. Kinniburgh gave the exhortation, and at the same time, the pastor of the Bible School, the Y.P.S.C.E. took an active part in the meeting, at the close of which a young girl from the Sunday School and a young lad made the good confession. The C.E. work is moving. The Society's meetings are improving spiritually, and increasing in numbers. Last Tuesday night 20 attended. The Sunday School is preparing for its anniversary, and the Deacons Society for a sale of work.

SOUTH YARRA—The anniversary of the church and Sunday School, held last Lord's day, passed off, on Lord's day morning, there was a good gathering. F. G. Floyd, from Windsor, presiding. Mrs. Donaldson was received into fellowship. S. H. Mudge addressed the scholars and friends in the afternoon, his topic being, "Obedient Children." In the evening, S. H. Mudge gave a very fine address on "Parental Obligations." There was a good gathering. A collection for benevolent purposes realised £25/6. On Monday night the public meeting took place. Bro. Mudge presiding; a lengthy programme was given. H. E. Knott spoke on "Habits." The secretary reported showed 23 additions, and 13 losses, or a net increase for the year of two, and a membership of 156. The various auxiliaries are in a fairly healthy state. The musical portion of the anniversary was left in the hands of the choir leader, F. C. Lewis, and Sister Murphy, and the educational portion in the hands of the secretary, Mrs. M. Prizes. Miss Lewis, assisted by Sister Miss W. Smith and Sister E. Foster, ably trained the children. On Wednesday, the usual bioscope concert was held; a fine programme was arranged by F. C. Lewis.—T.M., Aug. 9.

MALVERN—Good meetings. Financial position encouraging. Powerful address meeting and singing by Bro. L. McCullum, Stanes, being at Red Cross and General Doreck's work. Our Bro. Hill left to be with God at an early hour.

Correspondence.

To the Editor of the "Australian Christian."

Dear Bro.—I was deeply touched in reading Bro. Gore's message which appeared in your issue of July 29. I am sorry he has faithfully served the church. During that time he has influenced for everlasting good many hundreds of lives, and made a large contribution to the cause of primitive Christianity in this land of ours. His many excellent qualities and successful ministry are too well known to be treated of in this letter. Advancing age makes it imperative for him to relinquish the regular work of the ministry; but he still desires to serve the churches to which he has given all the strength of his cultured mind. We owe a debt which time can never repay to those who have trodden the rough tracks, and who have by their fearless stand for truth and righteousness blazed the way for us who follow. Too frequently we delay any demonstration of appreciation of a brother's work and worth until he has passed hence, then our thoughts centre round some stone or scholarship. This is good; but is there not a better way?

Money spent in tombstones
Is money vainly spent;
A man's best monument
Is a life well spent.

A most befitting recognition of Bro. Gore's service would be to provide the means to make possible the realisation of his fervently expressed desire, viz., to be relieved of the regular work, and to visit among the churches, and preach and teach as occasion demanded. If our appreciation of Bro. Gore's work and worth could assume some such form, it would count more than words of eulogy at the graveside, or words of commendation cut into the polished face of a cold marble slab.

In closing, I should like to express my appreciation of Bro. Gore. He has been a great help to me. I sincerely hope that his remaining years on this earth, be they few or many, will be among his happiest and his best.

Hindmarsh, S.A.

Geo. P. Cuttriss.

To the Editor of the "Australian Christian."

Dear Bro.—Kindly permit me space to make, through the columns of the "Christian," an appeal to the brotherhood for united and earnest prayer and humiliation before God. No one can rightly survey the outlook without being impressed by such a need. The world is passing through a crisis, unprecedented in its history. During the last twelve months, unnamable horrors have been perpetrated, such as we could scarcely conceive as possible. Almost the entire world has been plunged into mourning on account of the greed and rapine of man. Without detracting from the justice of the cause of Britain and her Allies, I cannot resist the conviction that God has permitted these calamities to befall the nations on account of their sins. . . . A period of past history demonstrates as clearly as night follows day that national sins are followed by punishment. I do not doubt that more prayers have been offered up during the last twelve months than for any corresponding period for a long time; but there is an absence of humility and confessing of national and private sins. It is my conviction that, if these things had preceded the outbreak of hostilities, this war would have been averted. But now that the crisis has come, let us do the next best thing, and with the contrite heart supply the lack. It will be worth armies of men and tons of munitions. Let us remember it is written, "I will go and return to my place, till they acknowledge their offences, and seek my face" (Hosea 5: 15).

There are many other reasons that call for a period of special intercession. The gospel is greatly hampered on account of the war, especially as it is so in heathen lands. The missionaries are much impeded in their work. In the home lands, there is a danger of Christians losing their hold of the principles of Christ, amid the popular

clamor for vengeance and lust for blood. The spiritual life of our churches (though not lower than other churches) is far short of the ideal standard. There is need of closer contact with God. We have our clubs and societies for the social side of church life. We have had practical missions to win souls for Christ. Why not periods of quiet waiting upon God for heart-searching and forming into resolutions to be more consecrated to God?—such a period of St. Arnold's have agreed to set apart the week commencing August 22 as a week of humiliation and prayer. I would urge all the Churches of Christ to devote a week for the same purpose. It would make them a greater spiritual force in the community, and be a powerful saving influence in this troubled crisis. I would also suggest that all our preachers, who are thus minded, and living in the metropolitan area, meet once a month and spend a whole night together in prayer. There is nothing fatal about this. There is no lack of scriptural precedent for setting apart nights to prayer. Had I been nearer the city, I would have delighted to join such a gathering. The present condition of the world has made me feel the need of more prayer in my own ministry. After a night spent in heart to heart talks with those of kindred mind regarding the needs of Christ's kingdom and the promises of God, earnest supplications to God, and forming noble purposes, I feel sure that those who would thus gather would leave in the early morning conscious of greater spiritual power to do the Lord's work. What is required in this hour of need is prayer—and more prayer. My desire is that the Churches of Christ should be known as praying churches.

Yours fraternally,

St. Arnold, Vic. L. Johnston.

LAY PREACHERS.

Dear Bro. Editor.—Pardon the title, but I use it for want of a better. We were very much pleased with the reference in your Editorial Notes in last issue to the need—we surely are very pressing need—for early attention to cultivating the speaking talent of the young men of our churches. The continued, and we may say persistent, disregard of the talents of our young men is steadily reaching a stage which so far as the church is concerned can only adequately be described as suicidal. Not only has no effort been made to train our young men for church usefulness, but in many cases every possible obstacle has been put in the way of their taking any prominent part in the church service.

In one church known to the writer, so far had this extinguishing process been applied that out of a whole number of bright, capable young men in the service, only one at a time helped in by the preacher to preside at a length was considered fit to be a speaker at the table. It would not be a surprise to many of us who watch the growing ecclesiasticism to find in the not very distant future in some of our churches, only those who have been duly ordained or specially qualified officiating at the Lord's table on the Lord's day.

How rapidly has this epidemic spread among the churches that the large majority of members think that it is the right and proper thing to discourage the real talent of the church, or allow such an out-of-date figure as a local preacher to perform the functions of the duly accredited representative of the church.

We heard recently one of our outspoken democratic members say, "What do we pay a preacher for, but to do the work for us?" This appears to be the idea of not a few. Another class says, "We have endured long enough the uneducated preacher and exhorter; we now want a well trained, educated man, to whom we can listen with stances brethren is steadily growing. The spirit of ease and comfort, we are afraid, is taking too strong a hold. We are within measurable distance of the day when every service of the church will expect its due met in hard cash.

The source of the trouble lies much deeper than is evident on the surface. We are growing to love the things which once we hated. Sectarianism now calls for no denunciation. The Bible which once was searched and studied to see what the Lord requires of us, is now only used as a book of texts, if used at all. The week-night meeting that brought together the talent of the church to discuss and delight in itself in the search after fresh truth or new views of truth, is now only attended by a faithful few, who meet as in duty bound, but with no enthusiasm for the meeting. The fact is we have ceased to study our Bibles, or even to take the trouble of carrying it once a week to the Lord's day meeting. We need a revival of the study of God's Word. We want an organisation represented in all our churches pledged to search out and train every capable young man.

It has been on our mind for some time that we should have an association to bind together all the speaking talent of our churches, and see to it that such talent is judiciously used. Is there a capable brother amongst us who will volunteer to accept the position of honorary organising secretary to such a movement? Let there be no delay in this matter. Time is precious time, is flying, and the leeway to make good is great. We dare to think that there is still sufficient interest left in our churches, sufficient fidelity to the old principles of a royal priesthood, a peculiar people, to the priesthood of believers, in order that this growing deadly indifference to the place of our young men in the service of the church may be speedily rectified. Brethren, rise to your high calling.

R. C. Edwards.

108 Riversdale-road, East Camberwell.

Eyre Peninsula Conference.

A meeting of the Eyre Peninsula Conference Committee was held at Tunby Bay on Saturday, July 24th. Delegates were present: representing Butler, Pillana and Ginnins, Tunby Bay, Port Neill and Waddell. In the absence of the President (Bro. Nankivell), the Vice-President, Vice President G. Hammond occupied the chair. Amongst the items of business were the following matters of general interest:—

Bible School Day offerings were reported to have been taken at Butler, Ungarra, and Tunby Bay, with the result that £1/1/6 was forwarded to the Union for the Children's Hospital, Cot and £1/0/6 to the Union Fund.

The annual Foreign Missionary offering of the District was: Butler, 5/-; Tunby Bay, £2/11/-; Pillana, 6/-; Lipsan, 4/3; Ungarra, 6/6. Total, £3/12/9.

Owing to the evangelist's resignation from the district work, several matters need attention. It was decided to continue the publication of a quarterly paper, "The Christian Chronicle," as long as possible. The appointment of an evangelist was discussed, and a plan was decided upon which will be submitted to the S.A. Home Missionary Committee. Bro. J. Nankivell offered to paddock the horse until it was required later. Bro. G. Hammond was appointed as the new Secretary, and Bro. J. Greenshields as Vice-President.

Arrangements are being made for combined services at Lipsan on August 22, when all the churches in the Conference are asked to concentrate at this one place for worship at 3 pm, and a gospel service at 7 pm. On October 21 a Conference picnic will be held at Peak's Flat. The next conference meeting will be held at Tunby Bay on October 2, at 3 pm.—A. J. Fischer, Conference Sec. retary.

Obituary.

FINKNER.—Death came suddenly to Bro. George Finkner, an old and respected member of the Roma church, Queensland, on June the 9th. Our brother was immersed in a mission field by Thomas Hagger in Roma some seven years ago. Since that time, he was an earnest, consecrated Christian. He was a kind, conscientious man, and a generous supporter of both Foreign Mission and church funds. We commend his sorrowing rela-

tives and friends to the comfort of Him who has promised "never to leave or forsake" us.—W.R.

GOWAN.—Sister Sarah Gowan, who had reached the ripe age of 84 years (July 5th), fell asleep in Jesus after a short illness, on July 17. She was baptised by Bro. H. G. Pictou at the chapel, Mount Clear, Feb. 10, 1879, and has kept the faith, dying in the hope of eternal life through her Saviour Jesus Christ. She arrived at Geelong in 1854, and journeyed to Ballarat shortly after, so that she never saw Melbourne, and had no desire to travel. She leaves five daughters, and three sons—three at Mildura, one at Geelong, and four at Mount Clear, all members of the church. For many years she has acted as post mistress, and gained the love and respect of all her neighbors. The youngest daughter keeps the flag flying by a Sunday School in the old chapel, and is doing a good work.

"Far from this guilty world, to be
Exempt from toil and strife;
To spend eternity with Thee,
My Saviour—is this life."

—C.M.

HOWARD.—We regret to record the death of Bro. Charles Howard, which took place at his residence, Blumberg, on June 4th, 1915. He was baptised at Alma on November 18, 1877. He was in fellowship with the church at Alma for a considerable time, and was useful in service, leading the singing for some time. Having formed a home in Dalkey district, his membership was transferred to the Owen church, and there it remained till his brother John left the old home at Alma. Charles then took up his residence at the old spot, and his name was again added on Alma church roll, where it remained till his death, although for the last two years he was living at Blumberg. At Dalkey he lost his first wife, a daughter of our esteemed Sister Wardon, of Mal-fada. After several years he married the wife who now survives him, and whose membership we are pleased to have with us. They were two sons and two daughters survive him. He took a keen interest in all church matters, giving very freely of his substance to the Lord's work. Our sympathy goes out to the widow and family who are left to mourn their loss.—A.H.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts were thankfully received during July:—

- Churches, per Collectors: Lillimur, 14/1; Mer-leim, 12/5; Moreland, 12/5/1; North Melbourne, 11/10/1; Bentley, 11/12/5; Essendon, 11/6/6; Blackburn, 12/5; South Melbourne, 12/11/7; South Yarra, 12/2/3; Preston, 11/6/6; Swan Hill, 12/14/5; Taralton, 11/2/3; Meredith, 17/4; Mildura, 11; Hampton, 12/6; Castlemaine, 11/27/7; Cheltenham, 11/6/10; North Fitzroy, per Mrs. Forgie, 8/11/0; Collingwood, 11/6/4/7; Surrey Hills, 12/15/1; Frensham, 9/2/1; North Carlton, 18/7; Prahran, 11/10/1; Emerald, 10/1; Dun-dy, 11/3; Dandenong, 9/7; Brunswick, 12/5/1; Bot Bot, 12/5.

Churches, per Duplex Envelopes: Swanston, 12/5.

- Individuals, Gns: H. Stames, Merburn, 11/7/6; J. and J. Lane, Sister Gann, Lygon st., 12/1; C. R. Braugh, Brighton, 12/10; A. Mills, Brighton, 11/2/1; F. McCullough, Warrnambool, 11/5; D. E. Pittman, Hampton, 11; R. C. Edwards, Hawthorn,

125; Stephenson Family, Koo Wee-Rup (Paken-ham Church), 11; C. L. Long and Wife, Carnegie, 11.

League Willing Helpers: Per H. Butler, Polk-ington, 16/7; Per Miss Ritchie, Junikun, 9/7; Per Miss Whitsoun, Kaniva, 12/1; Per Mrs. Betty, Doncaster, 11.

Assisted Churches, towards Preachers and Help-ers: Telmea, 12/5/0; Horsham, 12/17/0; Dru-mmond, 12; St. Arnaud, 12/6/8; Swan Hill, 12/6/8; Northcote, 11; Stawell, 10/5/1; Boort, 12/6/8; Middle Park, 11/11/8; Bot Bot, 12/5/5; South Melbourne, 11/10/8; Ultima, 12; Drum-mond, 12/11/2; Wonga Park, 12/5/5; Lake Boga, 11/12/10; Prahran, 12/17/4; Kyrenong, 11/6/8; Warrnambool, 12/12/0; Colac, 11/17/0; Swan Hill Circuit, 16/10/1; Warragul, 11/19/1; Dunally, 12/11/2; Emerald Township, 11/18/8; Polkemnet, 12; Burnley, 12/3/4; Meredith, 12/8/9; Taralton, 12/10/0; Shepparton, 11/17/0; Kinnear, 11/14/8.

Miscellaneous: Conference Fee (1915), Mount-rose, 10/1; Moreland C.E. Society, 5/1; Agnes Evangelists' Trust, 11/6/8; Advertisement in "Herald", Estendon, 12/1; Hampton, 12/6; Year Book Sales, 12/2/1. Total, 1294/0/10.

W. C. Craigie, Treasurer, 205 Mt. Collins-st., Melb. Thos. Hagger, Secretary, 15 Wal-st., Colburg

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From the Field—Continued.

this morning. He was loved by all who knew him for his work's sake.—J. L. Aug. 8.

DANDENONG—Our meetings are keeping up well. Bro. Bolton, from the College of the Bible, gave an excellent address to the church this morning, and also to the Bible Class in the afternoon. Bro. Eaton gave an earnest address in the evening. Two more of our young men have enlisted—Bro. Hill, lately from Horsesh, and Bro. Bert Shurman. The latter has been acting as superintendent of the Bible School, as a presiding teacher, and occasionally addressed the church. We will miss him very much. Our collection for the Lady Stanley Fund was £4/16/-. We are going to take up a collection for the Red Cross Fund every second Sunday evening.—J. Proctor, Aug. 8.

FOOTSCRAY—Very good meetings since last report. The annual business meeting of the church was held on Saturday evening, at which reports showed that all societies are in a financial position. The Bible School has had the misfortune to lose its secretary, H. Rayner, who has enlisted. Last Sunday we had the school a visit, and a special meeting is called for next week, when Bro. Emms will meet the teachers and officers and talk over school matters. This morning Bro. Gibbins spoke; two new members were received in. We are sorry to announce that Bro. Dlyth passed away this morning; he had been ailing for the past 14 months. Our extended Bro. and Sister Sharp have been called to part with their third eldest son (Jack), who was called away suddenly. We pray that God will bless all our sorrowing members in their hour of trial.—A. J. T. Aug. 9.

BRIGHTON—J. Abercrombie gave a practical talk at this morning's meeting. To-night Bro. Moore took as his topic, "Hogs or Men." After his powerful address five stepped out for Christ, one young man and four girls. We thank God for this encouragement.—R. P. C. Aug. 8.

CHILTERNHAM—August 8th was an eventful afternoon for the school. We had a surprise visit from the Circuit Visitor of the Methodist Church, who spoke to the children. Bro. Cyril Judd is leaving for the Camp as a soldier. Our school has been a most faithful worker in church and school, and has had the charge of the first class boys. We had him in the morning and in response he addressed a few words of loving concern to the children. The leader of our school singing, Val. Wolf, has also volunteered.—R. W. T.

PRAHRAN—Since last report we have been pleased to welcome Bro. Gordon back from his holiday. We are grateful to A. R. Main and Bro. Emms for taking the meetings during his absence. We had our regular last evening meeting. Bro. Gordon's gospel subject was "Watchman! What of the Night?" He was listened to with good interest.—A. E. M. Aug. 9.

GLADSTONE—The interest in the mid-week prayer meetings is well maintained. On Thursday Bro. Chandler baptized four young women. Saturday, August 7, Bro. Hogg Hagger gave a splendid temperance address at the Central Hall. Bro. Chandler also gave a blackboard demonstration of the same system. Five meetings on Lord's day. Bro. Chandler exhorted in the morning, and preached a good sermon at the gospel meeting to a large congregation. Three young women and one young man responded to the invitation. Three recently baptized were received in at the after meeting. Miss Winnie Lowley sang a solo nicely. The secretary of the Sunday School, B. Smith, has a fitted, and leaves for camp next Friday.—W. L. L. Aug. 8.

ASTON VALE—Since last report one has been received by faith and obedience. The meetings are well attended. Last Lord's day evening one young man made the good confession. Our preacher made reference to our late Bro. James Sealey, who was killed in action at the Dardanelles. The officers appointed at church business meeting held on July 29 are as follows: Bro. Brown, Flood, Moore, Timmoworth, Lindley, Southgate and Potts.—J. Y. P. Aug. 9.

NORTH FITZROY—All meetings were largely attended to-day. This morning a young man who has enlisted for active service at the front, and who was immersed last Wednesday night, was received into membership. To-night Bro. Baker spoke to a large audience, and gave a fine discourse from the sword, "It is better to be killed." A good collection on behalf of the Red Cross was taken up, and met with a gratifying response. The lady members and friends of the church continue this work with enthusiasm, the only drawback being lack of material. Several large parcels have already been sent to the depot, and it has been provided that the next parcel "It is better to be killed." will be distributed.—S. S. Aug. 8.

BURNSWICK—Last Lord's day W. D. More ex-acted, and also preached at night to a good audience. We have heard from John Thompson from the front. Official advice is received that W. Tardiff is lying in a Malta hospital, sick; it is believed the illness is not dangerous. Last Tuesday our preacher gave a lantern lecture on New Zealand for the Sewing Class. On Wednesday afternoon our Sewing Class was visited by Mrs. Murray of the Dorset Class. This morning Bro. Mulder, of South Yarra church, exhorted on "The Philosophy of Progress." Gospel proclaimed by W. More to a full house. Two received in on letter from Carlton.—W. T. Aug. 8.

CASTLEMARNE—There is a marked improvement in the attendance at breaking of bread, the numbers for the past few Lord's days being the best for years. There is also a fine spirit of unity prevailing. Our Bible School work is healthy, with a plentiful supply of teachers. To help the young people, a working bee commences on August 14th the making of a tennis court in the chapel grounds. The gospel service is being well attended, and last evening Bro. Clipperton, in fine manner, preached on "Christian Baptism." There are many interested.—D. S. Aug. 9.

CARNIGLE—Large meeting to hear C. R. Hall give his farewell address to-night evening. The church tendered a social evening to Bro. Hall on the 4th, and he was the recipient of a handsome watch suitably inscribed, presented by the chairman on behalf of the church. The local ministers association was suitably represented by Mr. Clements (Baptist); the various speakers testifying to the esteem in which Bro. Hall was held, and expressing the hope that his health might be speedily restored. The "Sunday" and "Deacon" Clubs have also given useful presents.—D. G.

STAWELL—Bro. Williams presided at the morning meeting. Bro. Shepherd, who was baptized last Lord's day, was welcomed. Ram interfered with the attendances. On Wednesday next the Y.P.S. are having their annual tea meeting. Four of our members are in the military camp at Bruny. Sister Bates is now in the hospital. We pray for her restoration.—H. B. Robbins, Aug. 8.

BLACKBURN—Sunday evening, August 1st, Bro. Hurrell concluded his labors here. During his stay with us our brother labored earnestly for the cause. We regret very much his leaving us, and wish him God speed. Bro. Fred, Carter, the youngest son of Bro. and Sister H. Carter, of Vermont, has enlisted, and is now in camp at Seymour.—H. A. Edwards, Aug. 9.

ST. ARNAUD—Since last report we have lost three of our workers, owing to business depression—Bro. P. Hurren, Sister R. Gonsell, and Sister Miss Duff. Bro. Johnston has delivered a splendid series of addresses on "The Parable of the Sower," great interest being shown throughout. The church has decided to set apart next week commencing August 22 as a week of humiliation and prayer for the church and the world's need. Each class has been provided with a black-board. Bro. Johnston gave a most interesting black-board lesson to the whole school last Sunday afternoon.—E. W.

MOATROUSE—Meetings are keeping up well. Last Sunday's day there were 55 present, 17 in the Adult Bible Class. Bro. Clark is working hard, and is gaining in favor among the people. The church has recently done a lot of improvements to our property, including a fine new picket fence

(100 feet) in front of the building. The building has also been painted and the whole of the scenery has quite a new appearance, and is a credit to the district. In response to the appeal made by Lady Stanley (through our Home Mission Secretary) on behalf of our wounded soldiers, the church collected the sum of £3/7.—Robt. Langley, Aug. 9.

COLLINGWOOD—Two more confessions, Bro. Young preaching. Last Wednesday evening we held our half-yearly social. Bro. Hagger was present, and gave a spirited address on temperance and the liquor problem, and urged a farewell for our former Home Mission effort. A very good musical programme was contributed. Seven Bibles were obtained to present to our young men who have enlisted, but only one (Bro. Griffiths) was able to obtain leave. Bro. Young made the presentation on behalf of the church. Sister Mary Thompson gives us a talk on India on the evening of the 18th inst.—W. Brooker.

New Zealand.

WANGANUI—The wet weather has hampered the meetings somewhat, nevertheless they are being fairly well attended. We have had the pleasure of several visitors, whose meetings with us tends to give much encouragement, as we hear of the work done in other parts. Last Lord's day the gospel meeting was taken by Bro. Matthews, of the Baptist Church, Bro. Downey taking his place. The mid-week prayer meetings are especially well attended, the audience being composed chiefly of young members, which speaks well for the future. Our aged lady, Vine has gone to reside with his son at the North Cape (the most northern part of New Zealand). The school is progressing. The sessions are kept bright and careful, and the children show much interest in their work. We regret to report that Bro. Felix Theford (who was serving his country at the Dardanelles) has been wounded so severely that he has had the misfortune to lose one of his legs.—H. S. Aug. 1.

NELSON—The study of the book of Philipians is proving an interesting and helpful one to those who attend the mid-week meetings. Much interest is manifest in these meetings, as shown by the regular attendance of many of the members. Our church services keep up well, considering the very cold nights we have experienced recently. On Lord's day morning last, one young lady was received into fellowship. The gospel service in the evening was well attended, when Bro. Dickson preached on "A Debate Stand." A good Bible School in the afternoon.—H. E. A.

CHRISTCHURCH—We were glad to have with us Sister Struction, of Baranati, India, last Sunday morning, when Bro. Gebbie gave an illuminating exposition of the teaching of the New Testament upon "The Gift of the Holy Spirit." In the evening he concluded his labors on the church with "The Ideal Church," at the close a young woman giving herself to Jesus Christ. Bro. McCleod spoke on Wednesday night at the prayer service on "The Revelation of God." The Junior Bible Class now runs a Debating Society amongst its members, who meet for this each Saturday night.—P. S. N., July 30.

DEATH.

GOWAN—Sarah, Postmistress, Mt. Clear, fell asleep in Jesus on July 27, after a short sickness, aged 84 years.

"Asleep in Jesus."

—Inserted by her sorrowing family.

BEREAVEMENT NOTICE.

Mr. and Mrs. D. Wakeley sincerely thank all friend- for their kind expressions of sympathy at their recent bereavement. They also desire to publicly thank the doctors, nurses, and attendants of the Liverpool Military Hospital, in whom they have felt utmost confidence, for their most careful and constant attention to their son during the whole period of his illness. It is their conviction that no one could have received better treatment anywhere than their son received in this hospital.—Danl. Wakeley, Aug. 5, 1915.

Here and There

There were three ladies conversing at Queenstown, S.A., last Lord's day evening, Bro. Browker preaching.

The second terminal examinations of the College of the Bible are now being held. The third term will begin on Tuesday, August 17.

A young woman from the Bible Class at North Melbourne made the good confession on Sunday evening, at the close of Bro. McCracken's address on "A Vision of God."

The Home Missionary Committee of the Victorian Women's Conference will hold a meeting in the chapel, Court-st., Box Hill, on Wednesday, August 18th, at 3 p.m.

The secretary of the church at Brighton, Vic., Bro. Reg. Clark, will leave Melbourne in a few days on a business trip to America. During his absence J. Sharp, of Wells-st., Middle Brighton, will act as secretary.

Will Victorian churches who have taken the Red Cross collection in response to Lady Stanley's appeal, please forward by Tuesday, August 17, to W. C. Craigie, 265 Little Collins-st., Melbourne, or to T. Hagger, Walsh-st., Colong?

The united meeting of church officers will be held in Swanston-st. lecture hall on Monday, August 16th, at 8 p.m. All officers of Victorian churches should try to attend. Bro. J. McE. Abercrombie will read a paper on "A Reverent Atmosphere."

The Incessary Services to be held in the Assembly Hall, Collins-st., Melbourne, from Monday, August 16th, to Friday, August 20th, at 1.30 p.m. each day, will be conducted by our own brethren. All who can make it convenient to attend should do so.

G. J. Mackay, Baptist preacher, is in camp at Seymour, Vic., as Chaplain representing the Baptists, Congregationalists, and Churches of Christ. The names of young men who go into camp should be sent to him. His address is Colonel G. J. Mackay, Chaplain, Reinforcements Camp, Seymour.

A. A. Smith, secretary of the Lilyville, N.S.W., church, who enlisted for active service in the war previously, has again been notified that his services at home are of more importance to the Defence Department than in the firing line, and will not now go into camp.

The following interesting extract is from a letter to Bro. Grinstead of Petone, from his brother, C. S. Grinstead, who is laboring with the church at Yelkirk, Ont.: "Our thoughts are particularly with you. Mr. and Mrs. Hastie, formerly of Dunedin, are here evangelising. Up to last night we had 18 decisions. Bro. Hastie is organizing evangelists in Ontario, and the brethren speak very highly of him and his work."

The Secretary of the Women's Auxiliary of the Sudan United Mission writes that "a meeting will be held at the office of the Mission, Clyde House, 162 Collins-st., Melbourne, on Wednesday evening, August 18th, at 8 o'clock. Mr. D. N. MacDiarmid, B.A., Organizing Secretary of the Mission, who has visited the Sudan, will give an address, illustrated with lantern views. All interested are cordially invited to attend."

Information for South Australian Brethren.—At the Mitcham Training Camp there is a Bible Class, of which Capt. Chaplain Pittman is the leader. The purpose of the class is to try by various means to help our comrades in camp. Many sisters of our South Australian churches have knitting that they wish to dispose of to those in need. The leader, with the class, will guarantee that any articles of knitted work that are sent under cover to him, c/o Y.M.C.A., Mitcham Camp, will be passed on to worthy cases.—E. J. Conley, (one of the class).

The Temperance and Social Questions Department of the Victorian Conference invited preachers and speaking brethren to meet at Swanston-st. chapel on Tuesday, August 9, at 4 p.m. A splendid tea was provided, and brief speeches were given by J. J. Franklyn, H. E. Knott, W. H. Clay, H. A. Procter, and W. Beller. An adjournment was made to the lecture hall, and Dr. McKelvie, of Collins-st., Melbourne, lectured upon "The Medical Aspect of the Prohibition Question."

The lecture, which was greatly enjoyed, was stereographically reported, and we understand that it is the intention of the Department to arrange for a liberal distribution of copies amongst the churches.

Cyprus R. Mitchell, of Bendigo, writes: "Two recent articles in the 'Christian' have given me a great deal of satisfaction, the one quoted from the 'Evangelist'—'The Inevitable Movement,' and the one by Mr. Pittman on the 'Development of the Truth.'" Bro. Mitchell also writes approvingly of President Kershner's pamphlet on the 'Restoration Plea.' It should be read and studied carefully in churches and Sunday schools, and the best thing I know of to band to our Christian neighbors. Having met Dr. Kershner, and being an admirer of him, his essay appeals very strongly to me." We have received from Bro. Mitchell an article on "What Name Shall We Wear?" which we expect to print in next issue.

Bro. Grinstead writes: "Please send names and addresses and full particulars if possible of brethren in camp to Bro. Grinstead, Church of Christ, Petone, who will at once bring them into touch with Captain Chaplain Williams at Trentham, and with brethren in the district in which they are encamped. It is of the utmost importance that we should know, in particular, as to the number of men and the number of the Unit, that is, whether they are the 6th, 7th, or 8th Reinforcements, what Company, and what platoon, or Mr. Williams, who is representing us as Chaplain inside the Camp, may be searching for a fortitude, and then find that they are in another camp. We will send them and give them the help and comfort they need, if you on your part will furnish particulars. If this should meet the eye of any of the 'boys' in camp at Trentham, they should at once make the acquaintance of Capt. Chaplain Williams. He is generally to be found in the Y.M.C.A. Hall in camp. Please do not fail, send in the names right away."

The Centenary of Australian Methodism is now being celebrated. Great gatherings will be held in the capital cities during the next week or two. It was one hundred years ago on Tuesday last since the first Methodist minister landed in Australia. "The Argus" has this brief notice of his coming and work: "The Rev. Samuel Leigh landed at Port Jackson on August, 1815, after a voyage of 164 days, in the ship Hebe. He had been sent by the missionary committee of the London Methodist Conference, at the request of a few Methodists among the free settlers of New South Wales. When he landed in Sydney he found himself in an irregular settlement of about 1000 buildings. He waited upon Governor Macquarie, who gave him little encouragement at first, but afterwards said, 'I believe your intentions are good, and, therefore, you may expect from me every encouragement you desire.' Mr. Leigh set to work to found the first Methodist church in a community almost wholly given over to drunkenness and immorality. It was a common thing to see scores of men, women, and children, before the magistrate, for drunkenness, and receiving the sentence of six hours to the stocks, 'ten days to the cells,' '30 days to the treadmill,' or '50 lashes.' In 1817 one Methodist class of six persons was formed, another class with the same number—so, with 12 adherents—the number of the Apostles—organized Methodism in Australia began. Sergeant James Scott, of the New South Wales regiment, gave the use of his home for week-night services. Soon afterwards classes were formed at Penzance, Windsor, and Cadelago's. Gradually Mr. Leigh formed a circuit, comprising 15 preaching places, and extending over 150 miles. His life was strenuous."

The address of A. G. Saunders now is Sena plore, S.A.

Bro. S. H. Mudge, one of our Victorian Chaplains, writes: "I would be glad if you would include through the 'Christian' that I would be pleased to visit members, or relatives of members, or members' friends, who are in the Military Base Hospital. I have not time regularly to visit the institution; but, if members would let me know, I shall be glad to visit friends. I have in mind the counties of New South Wales, particularly, Address: c/o Clermont-st., South Yarra."

Dr. Campbell Morgan explained to his congregation at Westminster Chapel on Sunday the reasons that have led him to yield to the pressure to continue his ministry there, and a report of his statement appears elsewhere in this issue. The doctors have proposed, and Dr. Morgan has accepted the proposal, that he should be relieved of all work for a year, and that at the end of that time he should return and take up the work of preaching and teaching exclusively. Arrangements are being made for relieving Dr. Morgan from October 1, and pupil-supplies are now being engaged.—The Christian World.

New South Wales Bible School Notes.

W. Gale.

Enlistments.—Several of our schools report a difficulty to cope with the work, owing to numbers of young men having enlisted. Last week Belmont received the resignation of the general secretary, he having gone into camp. This was immediately followed by that of the primary secretary, who was to have taken the post of general secretary. Now the teacher who was to be called to the vacant chair has enlisted. Bro. Gale will be pleased to receive the names of teachers and scholars who have gone to the front, also particulars as to wounds or otherwise. Secretaries, please note.

There is now great need for enlistment under the Bible School flag. If you are too old to serve your country, then enlist for Christ in the greatest service on earth, and take up the work "our boys" are leaving.

Statistics.—The reports to hand for June disclose an enrollment of 3512, and an average attendance of 2507, or 72 per cent. This is smaller than for the previous month, which was a record.

Finances.—Very little has been received since last report. Funds are urgently needed. Please send direct to W. Gale, "Gleburn," Brook-st., North Sydney.

Examination.—The date of the Annual Examination is fast approaching. All entries close on August 16. Let this be our record entry—it all depends upon the efforts of the superintendent and teacher. The set of lessons covers one of the most stirring epochs in sacred history, including the reigns of Solomon, Rehoboam, Jeroboam, and Aza, constituting a most timely and profitable study.

Conferences.—The splendid reception of the "Bible School Team" and the keen interest shown in the questions discussed, reveal the wisdom of the scheme. No thing yet attempted has encouraged, enlightened, and enlisted the least workers.

Even though through lack of accommodations schools cannot hope to reach the ideal, the team advises as to the best means of utilizing existing equipment, so that much better work can be accomplished, and life approximated, if not attained. At the conclusion of these local conferences, a united session will be held in the City Temple to deal with general problems, and to receive a report upon the schools, based on the discussions at the local meetings.

Healesville.

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The Society of Christian Endeavor.

August 13 to 21—CITIZENSHIP.

The Christian in Business.—The Right Attitude towards Christ. Mark 2: 13-20.

The warning. James 4: 13-17; 5: 1-6.

The law of riches. Matt. 6: 19-24; Psalm 112: 5-12.

The cure of anxiety. Matt. 6: 25-34; 1 Pet. 5: 6-11.

Gaining by losing. Phil. 3: 4-14.

The noble attitude. 1 Thess. 4: 6-12.

The secret. Phil. 4: 5-13.

The Friend on the Road.

"Jesus himself drew near."—Luke 22: 45.

The Friend whose absence they were mourning was with them on the road. They walked in sadness because their minds were fastened upon a grave, and led the bars of death had been broken, and the buried One was even now at their side. They thought that the glory had departed, while all the time a greater glory had arrived. On that apparently desolate road there walked the Conqueror of death, the Lord of resurrection. It was not thought, but surprise, with all the promise of a supernatural glorious day. They thought they were journeying westward, in the direction of open and exhausted days; they were really journeying eastward, in the direction of a dawning of whose splendor they had never even dreamed.

And sometimes the darkness settles down upon our life, and we think that all is over, and the brightness is spent. There is a grave, some where, maybe it is the grave of a loved one, or the grave of some fair, cherished hope, or of some fond and prizing ambition. And that grave seems to be as big as the world. There is nothing else in the world but that grave. There is nothing left. Oh, yes, there is; Jesus is left, and he is nobler than death, and he is the Lord of every grave. He is left, and in Him the graves shall give up their dead. We shall be amazed what he will "bring with him." Beautiful things which we thought were dead and buried will rise again in the power of his resurrection. Lovely hopes, which we thought had dropped and withered like autumn leaves, will sprout again as exulting flowers, blooming in the fair paradise of eternal life and love. And so let the assurance of this coming glory throw its brightness in the present lot of road. The Lord is with us, and in the day of meeting, when he is revealed in all his fulness, the great surprise, next to his own bodily presence, will be the one last thing which are manifested with him in glory.—J. H. Jowett.



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