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## The Campaign for Temperance Reform.

Victoria is now the scene of battle for six o'clock closing. There is the prospect of a referendum and a well fought fight resulting in as signal a victory as that gained in South Australia, Tasmania or New South Wales. The campaign of the Churches of Christ was opened at Swanston-st. on Tuesday last. The whole-hearted support of every Christian must be given to the movement for reform. Apathy may lose the day. Devious ways will be tried to defeat the object we have at heart. With apologies to Bret Harte—and also to "The Heathen Chinee"—we may amend a well-known quotation:

Which I wish to remark,  
And my language is plain,  
That for ways that are dark,  
And for tricks that are vain,  
King Bung and his friends are peculiar,  
Which the same I am free to maintain.

### **Sobriety and legislation.**

Though the "Age" published as an advertisement Bishop Golding Bird's sermon, referred to in our last issue, still that journal itself continues to devote splendid leading articles to the work of temperance reform. In last Saturday's issue appeared another of such leaders, which incidentally replied to some of the intemperate declarations of the bishop. We quote some of its statements:

"When the anti-reformer becomes bankrupt of argument, he generally takes refuge in the exploded aphorism that you can't make men sober or moral by Act of Parliament." We are asked to believe that liquor selling can never be regulated by law; that people have appetites, and that they will gratify appetite, some way or other, law or no law. Because the prohibition law against drink in the State of Maine failed to make a community of total abstainers, they argue that it is quite useless for Parliament to order hotels to conform to the same trade regulations that rule in other avenues of commerce. And so we have dimmed into our ears the monstrous platitudes that Parliaments cannot make people sober. That is the kind of cant that Johnson begged Boswell to clear his mind of. The very silliness of it ought to prevent all but hopeless imbecility from using it. A mere glance around at any phase of the society in which we live conveys to us the proofs that Parliaments, in a thousand ways, can restrain open and flaunting vice. It may not be able to make a murderer moral, or a thief honest; but it can check homicide from breaking out into

overt acts, and it can lay the thief by the heels, to the discouragement of the rest of his kind."

### **Bishop Bird repudiated.**

No thinking man believes that Bishop Golding Bird's sermon reflects the mind of the great Anglican Church on the liquor question. It would be as foolish for us to judge that church by one silly episcopal utterance as it was foolish for the bishop to set one case of crime caused by eating raw meat over against the thousands of crimes due to alcoholic liquor.

We are glad to notice a statement of Mr. F. H. King, Vicar of Sunshine. The whole of his letter to the "Age" is worthy of notice. We can quote but a few sentences:

"Drowning men clutch at straws," says an old adage, and in this case the liquor party is the drowning man, as regards six o'clock closing, and the straw, or one of them, is his lordship's sermon. If they have no better argument for the use of liquor than those contained in that their case is pretty well hopeless.

"I wonder does this bishop feel proud that he has achieved such notoriety? I do not envy him his gaiters or his position in the eyes of God when I think of our Lord, who would say, 'For their sakes I sanctify myself,' and Bishop Bird, in an opposite camp, upholding a traffic that has done more harm, wrecked more homes, broken more hearts—but there, your readers know this.

"I also am an Anglican clergyman, and for the edification of your readers I may state that I am sure there is not an English Church clergyman in Victoria who would champion the Bishop of Kalgoorlie in his bolstering up of the liquor evil. His is not the voice of the Anglican Church, for all right-thinking men of that church, as well as of every other body, will vote one way, and that which will tend to shorten the hours of selling of this greatest of all evils—drink."

### **Should clubs be exempt?**

One of the ways by which the people's will may be thwarted is suggested by a deputation which waited on the Premier, which asked that clubs be exempt from early closing legislation. We sincerely trust that in strenuous fashion the Christian folk of our land will oppose any proposal to this end.

It is interesting to note that the publicans are opposing this suggestion. We think

they are quite right in maintaining that the hours for the sale of liquor in clubs should be no more than for the sale in public houses. "The Argus," which usually stands up for Beer & Co., in this matter opposes the publicans.

The chief argument advanced in favor of the exemption of clubs is that in them the sale of liquor is not pushed, there being no individual profit on the part of club members. To this Mr. John Vale, editor of "The Reclabite," makes the following rejoinder: "The success of the business at most clubs shows that the sale of liquor needs no pushing. Given the alcoholic thirst, and the easy facility of gratifying it, the sale of liquor is pushed from the consumer's side of the bar. In a certain club, games which absorbed the members' attention too long were discouraged, the treasurer occasionally walked round, saying, 'Now, boys, it's a long time between the drinks.'"

Probably the most amusing reason put forth by the club deputation to the Premier was that "many members are teetotalers." This would seem a fair argument if the proposal were to abolish liquor from clubs; but how can it stand as an argument why late liquor selling should be indulged in? The many teetotalers are not the folk who will patronise the open bars. We are surprised that these "many members" should be partners in a co-operative liquor-selling business.

### **The trade self-judged.**

From Koroff Hotel, Victoria, comes an extraordinary confession, in the form of a letter to the "Argus." The writer pleaded for better supervision of hotels after closing hours, and was opposed to the curtailment of the hours of liquor selling on the ground that the law would certainly be broken. The publican's letter declared: "The business hours of hotels for the sale of liquor under the present laws are from 9 a.m. to half-past nine p.m. It is widely known, however, by the general community (including the six o'clock closing advocates) that, although the bar-rooms are closed at half-past 9 p.m., in nine out of every ten hotels in the cities, towns and hamlets of this State, liquor is disposed of as freely after half-past 9 as it is before the bars are closed." Now, suppose a statement like that had been made from a temperance or church platform! Would not the "swearer" have been charged with gross misrepresentation of a much maligned trade? The close connection be-

## The Measure of a Mother's Influence.

The following extract is from a book entitled "The Mother Heart," published by the American Standard Publishing Co. The author is a well-known disciple, John T. Paris. The little volume of 72 pages is a delightful one, most tastefully produced. It contains messages for Mother's Day and for every day. Other chapters of the book are The Mother Heart, The Son of His Mother, Proving Love to Mother, and Great Men and their Mothers. The book may be ordered through the Austral Co.; price, 1/9.

In the belief that the surest way to train criminals for the future is to deprive boys and girls of a mother's care while they are young, the experiment is being made of giving a small weekly grant from public funds to mothers of young children who would otherwise be compelled to be absent at work in the factory or store or in the houses of others. This necessity may be due to the death or illness of the father, or his absence in prison. If the mother is not kept at home, the children will be apt to grow up on the street; and one knows what that means. The sensible idea of those who have fathered the new scheme is that it is cheaper to prevent boys and girls from becoming criminals, by giving them a mother's care, than it would be to care for them after they are criminals.

Are the officers on the right track? Is a mother's influence so great as they seem to think?

The question was answered by Daniel Coit Gilman, long the president of Johns Hopkins University. "If ever I make anything in this world, or another, I shall owe it to the blessed influence of home," he once wrote. At another time he said that it was his mother who brought out the best that was in him.

Again, answer was made by Calvin Wilson Mateer—the author of the "Mateer Lessons in Chinese," used by nearly all missionaries—who died in 1908, after nearly half a century of missionary life in China. He always insisted that the influence of his mother had been most potent in his life. She longed to see her children receive benefits which had been denied her, and to this end she made countless sacrifices through many years. It was a bitter grief to her that she had never had a college education; indeed, the story is told that once she dreamed of entering as a student at Mount Holyoke, but awoke in tears to find he was white-haired. Children brought up by such a mother could not fail to desire the education made possible by careful planning and economy. It was in large measure owing to her home training that her seven children made a record almost unequalled: four became missionaries; a fifth was kept from the mission field only by ill health; a sixth reluctantly gave up a missionary career when duty seemed to indicate that he must go into business; the seventh became a college professor in America.

Gipsy Smith, the world-famous evangelist, adds his testimony. He feels that he owes everything to the mother who, when

living, asked him to be a good boy. The memory of her words and of the way she sang when she was near death,

"I have a Saviour in the promised land," gave him no peace till he was himself a follower of the King.

The biographer of Horace Greeley indicates how the great journalist would have answered the question. His mother was a busy woman; in addition to her work in the house she raked and hoed in the field, and even helped to load the hay waggon. But she had time to gather her children about her, tell them stories from the Bible, teach them to read the Bible for themselves, and help them with their studies. To her he owed more than he could tell of the power that enabled him to write so as to move the nation.

There can be no doubt of the feeling of Matthias W. Baldwin, founder of the great Baldwin Locomotive Works, as to the importance of a mother's influence on the life of her children. He very properly felt that one of the most important events of his life followed his return home one day with a shingle which he had selected from a pile before a new building, with the intention of trying his knife on it. He showed his treasure to his mother, who insisted on knowing where he had found it. After she talked with him about the sin of taking what did not belong to him he lost all interest in the wonderful things he had proposed to make from the shingle. Nothing would satisfy him but its return to the pile from which he had taken it. His disappointment was severe, but he was already learning that it was wise to be guided by the judgment of a careful mother.

William Lloyd Garrison, the apostle of emancipation, gave his answer when he wrote to a friend: "You speak of a mother's love, and ask, 'What love is comparable to hers?' An allusion like this dissolves my heart and causes it to grow liquid as water. I had a mother once, who cared for me with such a passionate regard, who loved me so intensely, that no language can describe the yearning of her soul."

Wendell Phillips, the associate of Garrison, would have made like answer. His testimony as to his mother's influence on his life through teaching him the Bible makes one think of the famous words of Ruskin: "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

The answer of Daniel Macmillan, the founder of the publishing house of The Macmillan Company, is given in his words regarding his mother; he called her "the sheet anchor of my life." Again, he said of her that she was "the most perfect lady in all Scotland." He was an invalid, who persisted in working till death came to his relief at the early age of forty-four. Once his life was prolonged by his mother's care,

when she went back with him for a season to the island of Arran, where he was born. There he wrote of her: "The end of the whole matter is, that I think there is nobody like mother in the whole world. If ever I saw anyone with the same tenderness, strength and calmness, the same joyousness of heart, with the same depth, I should instantly fall in love with her; that is, if there was any chance of its ever coming to anything!"

In a volume of Hastings' "Great Texts of the Bible" a testimony to the work of such mothers is given in this quotation from a contributor:

"Yesterday afternoon, as the sun went down, I sat by the bedside watching the wan face of a wife and mother who had prematurely worn out her life in toil for her husband and her children, and was even then most absorbed in certain tender parting charges concerning them when she should be no longer able to care for them. 'She wouldn't be there,' said the stalwart, but deeply grieved, husband, 'but for slavin' and slavin' for us.' There was an instance of vicarious self-sacrifice. In the annals of womanhood there are many such. And whatever we may think about its justice or expediency, there is something in us which endears us to the person who has obeyed the sacred law; and our pulses beat quicker at a thing which puts fresh honor upon our commonity."

Christina Rossetti's testimony to the love of her mother is none the less valuable because it is in sonnet form:

"Sonnets are full of love, and this my tome  
Has many sonnets; so here now shall be  
One sonnet more, a love sonnet, from me  
To her whose heart is my heart's quiet home,  
To my first love, my mother, on whose knee  
I learned love—love that is not troublesome,  
Whose service is my special dignity,  
And she my holiest altar I go and come,  
And so because you love me, and because  
I love you, mother, I have woven a wreath  
Of rhymes silverwith to crown your honored  
name.

In you not fourscore years can dim the flame  
Of love, whose blessed glow transends the laws  
Of time and change and mortal life and death."

But perhaps you want a more convincing answer than that I have quoted. Very well, then; think of your own mother—and the question is answered so emphatically that it will be a question to you no more for ever.

### To-day.

Let me to-day do something that shall take  
A little sadness from the world's vast store,  
And may I be so favored as to make  
Of joy's too scanty sun a little more.  
Let me not hurt by any selfish deed,  
Or thoughtless word, the heart of foe or friend,  
Nor may I pass, unseeing, worthy need,  
Or sin by silence where I should defend.  
He never meagre be my worldly wealth,  
Let me give something that shall aid my kind,  
A word of courage or a thought of help,  
Dropped as I pass for troubled hearts to find.  
Let me to night look back across the span  
Twist dark and dark, and to my conscience  
say:  
"Because of some good act to heart or man  
The world is better since I lived to-day."  
—Selected

# Notes on Current Topics.

Jas. E. Thomas.

## The Allies' Advance.

The news we have been receiving the last few days is the most gratifying we have had since the war started. We do not rejoice in slaughter, but in this titanic struggle unless there is some Providential intervention, we can only secure victory by the overthrow of our enemies. There has been magnificent preparation made for this decisive move forward, and when the call came our brave men were ready to move forward into the awful conflict with surprising heroism. The Russians have continued their conquering march and are making tremendous efforts to bring this struggle to a victorious end. Doubtless our men from Australia share with their British companions the determination to do their utmost that the cause we have pledged our all to may triumph. Our brave and heroic French Allies, as well as the intrepid Italians, forcing their way through the mountain passes to Austria, are all exhibiting bravery unsurpassed in history. Probably there will soon be a move upward from Salonika. When this comes the power of Bulgaria will be broken, Turkey will be isolated, and the Austrian debacle will be complete. Surely there is great cause to hope that in the providence of God we shall soon see the beginning of the end, and with the crushing of the militarism and false ambitions of Germany, there will come the deliverance of the noble little nations of Belgium and Serbia, and the longed-for peace among men. We can only pray that God will so bless our cause and over-rule all for the good of mankind, that when we came to the end of this struggle there will be ushered in the day of lasting peace.

## Women and the War.

We are told that there are 3,500,000 at work making munitions, and of these 600,000 are women. While we regret that such toil and expenditure are called for, in this deadly business of war, we are certain that we owe a great national debt to these heroic workers who have toiled so incessantly to make our Empire secure. We especially wish to pay our tribute to these noble self-sacrificing women, who come from all ranks of society, and voluntarily give their services to this great common cause of our nation. How much we owe to womanhood! History will never record the names of these devoted daughters of our Empire. It is enough for them to know that they have faithfully and willingly done their part while their loved ones have been fighting for our righteous cause. What sorrow it brings to our hearts when we remember the sufferers that can never be numbered with aching hearts, shortened lives, whitening hair, and yearning souls, who have lovingly waited at home while dear ones have been far away. Some will see their loved boys no more. They have only the memory of faithful sons who nobly died in some foreign land. Others will welcome

their husbands or sons who return maimed and ill. Thousands will welcome those for whom they have waited long with open arms when the day of peace comes. Let us not forget in these days when we rightly cheer our boys, and sing of their dauntless heroism, to thank God for the loving mothers who gave them to our Empire, and to pay our grateful tribute to these noble mothers, sisters, and dear ones who in the loneliness of their lives fill each day with toil for the Empire, and who, doing their utmost in the great struggle, remind us that they also serve. We will be for ever grateful to the noble women who toil so faithfully and sacrifice so willingly in our Empire's cause.

## Home Rule Difficulties.

When the Home Rule Bill was passed at the outbreak of the present great war, it was agreed by both parties in the contention that had arisen to delay the operation of the Bill till after the war. Unfortunately this has been departed from, and the matter is again causing a keen discussion. There were those at that time who seemed to resent the suggestion that it was a religious question, but the fact that the re-opening of the debate has come so closely after the Sinn Fein rebellion, which seems to have been fostered by sectarian partisanship as well as German spies, indicates that there is an element of Roman Catholic persistency underlying the movement. We do not wish to debate the wisdom of giving Home Rule to the southern part of Ireland, for that will be a question that will, we trust, be favorably answered when the new Act gives this long-sought privilege. We only wish to reflect that according to the statement of Mr. Augustine Birrell, as well as other significant indications, the Government have been apparently perplexed to know how to face the conditions that prevailed. The whole position discloses a weakness on the part of the Government that is very regrettable. There seems to be a certain section who feel that they would be better under German militarism, and allied to such a power, than under the present generous reign of England. It is quite evident, however, that Ulster does not want Home Rule, and that they will still persist in remaining loyal to the throne, and unseparated in any way from the Empire. For this loyalty Ulster has been condemned by some unfair critics. The fact remains that Ulster has sent more men to the front than all the rest of Ireland put together, and she has by her loyalty and glorious sacrifice not only demanded, but bravely won the right to the concessions that are to be made not only during the war, but we trust for ever. We still believe that the underlying demand for Home Rule is not political, but religious, and events have justified this assumption. We can only hope that the commendable tolerance of Mr. Redmond and the far-seeing wisdom of Sir Edward Carson in the future of the people of Ireland,

will lead to a lasting and peaceable settlement of the difficulties, and that all may live in the one beautiful island in the enjoyment of civil and religious liberty and increased prosperity.

## Bible in State Schools and Dr. Mannix.

The Coadjutor Archbishop of Melbourne has made himself notorious throughout Australia because of certain grotesque utterances concerning Freemasons and the war, and more especially the subject of the Bible in State Schools. He recently assured an audience that he would sooner go to Pentridge than pay a penny tax toward the teaching of the Bible in State Schools by Methodists, Anglicans, and possibly atheists who teach in our schools. He has apparently missed the purpose of the request for introducing God's Book into the schools, that are the property of the State. The idea is to allow ministers of all bodies to teach their own children, and to have teachers of all creeds to read selected Scripture portions with the young, for their help and upbuilding. The Bible is the accepted basis of both Protestant and Catholic religious teaching, so why does Dr. Mannix object to it being read in the place where we seek to give the best education possible to our schools? The fact is, this gentleman, like his fellow-workers in his church, seeks to get a grant from the taxes of Protestants for their schools, and yet he refuses to allow taxes paid by all to be used without sectarian bias to educate both Protestants and Catholics in the excellent schools of our Commonwealth. The fact is, there is nothing to lose by reading the Bible and letting the young know its teaching unless, perhaps, it may mean that the young may become so enlightened that they will discard the sectarian divisions that now exist, and seek with greater broad-mindedness to further the kingdom of God on earth. It is quite time Dr. Mannix and those who share such sectarian narrow-mindedness ceased to stand in the way of the majority, and keep from our schools the greatest of all books, and God's Book for men. It is time that those weak-kneed politicians who seem to be in fear and trembling lest they should offend a minority, adopted the fairer, even if more heroic, method of allowing the people of South Australia and Victoria to say for themselves whether they want the Bible read to their children in their schools, they maintain at their own cost. This is all we ask, and in the conscience clause as well as other safeguards of the system there is every consideration and provision for those who conscientiously share the convictions of Dr. Mannix.

## The Campaign for Temperance Reform.

*Continued from page 437*

tween drink and lawlessness we all know; but the marvel is that one in the trade will make such a confession. If this confession is true, it is a strong argument for suppression rather than mere regulation.

It is unusual for us twice in the course of one short article to agree with the statements of the liquor trade.

# The Marriage of the Gods.

Albert J. Saunders, M.A.

The long hot summer season had come. The sky was cloudless; the dry, parched fields and hot, dusty roads told of rainless days. The white foreigners to the hills had gone, and yet the ancient and sacred city of Madura, left to itself, and with the coming of the heat, seemed to awake out of sleep, for it was the wooing time of gods. Everywhere there were evidences of a coming festive season. Large pandals were erected; the mandapams, or pilgrim rest-houses, were made clean and decorated, each with its palmira portico. The lazaar men really tried to make their funny little shops attractive; while the great rank and file of the people took special pains with their dwellings; here was a dab of whitewash or paint, there a garland or festoon, while before the front door on the swept steps and ground were immemorial circles and curves and forms—*à la* rule Indian art. I say there were evidences everywhere of something unusual about to take place. One could feel the very spirit of expectancy. And as one talked with men and asked, What is this? Why all these preparations? What do they mean? the son of India replied with a strange, incredulous smile, verily believing all the world must know, why—this is the marriage of the gods.

It is a strange story, and its origins are hidden in the mythology of a primitive people in the unknown ages of the past. The Dravidians of Southern India were here and were well established long before the coming of the Aryans. They were demon worshippers, and in Madura was set up the temple of their great goddess—Meenakshi. Some three thousand years ago the Aryans began to extend their borders, and found their way into Northern India. Later, clans of Aryans pushed their way into Southern India. In Madura they came in contact with the ancient civilisation and religion of the Dravidians. Here was a real problem before these invading Aryans. What shall we do with the religion of the natives? There were several things they might have attempted to do, but they decided to unite the two systems of religion. It was a happy thought, and probably the very best way out of the difficulty. Here, were the inhabitants of the country with their goddess—Meenakshi; and now come in a vastly superior race with greater civilisation and education, and a much higher form of religion with their great god—Siva. What better thing could be done than to unite in the most natural way the two religions by the marriage of Siva and Meenakshi? So it was ordered, so it was done; and that marriage of the gods has been celebrated by millions of pious Hindus through thousands of years in this old city of Madura.

## The marriage festival.

There are three principal events in this celebration which I wish briefly to tell you

about. The first one is the marriage festival. It took place in the marriage hall of the great temple. It is a long building, beautifully carved in wood and stone work, and gorgeously decorated. At the north end is the raised platform, or dais, with its canopy of many colors. The crowd literally throngs in hours before the appointed time. I had a talk with one of the chief priests, a holy man with considerable wealth. It was he who had beautified the hall to the extent of 100,000 rupees, and in consequence his family was held in the highest esteem. His son, a bright boy, is one of our students in the American College, but we hope that he may be led to use his influence and money in a far more worthy cause.

The crowd becomes denser; there is pulling and pushing. Here a poor little child is protesting with all the strength of its lungs and voice against the whole show. Bands come with their shrill music, followed by all kinds and orders of unholy and dirty holy men. But see here, one's attention is directed by a great shout to the entrance, and borne on the shoulders of strong men there arrive the minor deities to witness the marriage. Here comes Ganesh, the elephant god, riding on his little mouse, and there is Subramanian, riding on his beautiful peacock. And, strange to say, these are their children come to the wedding of the parents. The excitement now becomes intense, and noise—why, it is pandemonium. A tremendous shout announces the arrival of the god and goddess. Siva is the hero of the crowd, but Meenakshi receives the attention of the priests. She was clad in the most gorgeous sarees—dresses, that Madura could produce. She had on her the priceless temple jewels. I have tried to find out their worth, but nobody knows. 800,000 rupees have been mentioned as a possible value. One poor old priest, uttering to the grave, came from a little shrine, and presented the worship of the people to the dumb and cold goddess. I can understand the worship of a living man, but to see multitudes of people throbbing with life, and many of them men of education and position and wealth, bowing before lifeless stone, the work of their own hands, is pathetic in the extreme.

Well, the god and goddess are raised and seated on the dais, priests gather round, a sacred ceremony is gone through, the sacred thread and necklace are presented, and amid the cheering and clapping of the great throng, Divinity is married by human hands. Then the pious bring their offerings, and fruit and cloths, gold and silver are poured out at the feet of idols of wood and stone. I mingled with the throng as we left the hall; they were happy and gay. It was sad to think of grown men and women still children in such ignorance and superstition, playing with sacred things.

## The festival of the cars.

The next day was a holiday, and all Madura was astrid and in the streets to see the divine pair take a joy ride through the city in their lumbering cars. The cars are interesting creations. Four prancing steeds with reins of pearls are supposed to drive them. But they, like the gods, are lifeless, and living men have to do the work. Two immense ropes are attached to the car, and a hundred men at each rope draw the car very slowly along the street. People are often crushed and hurt at the car procession, and I was told that many years ago it was not uncommon for a mother in the frenzy of the moment to throw her child under the cruel wheels of the car, and have its little life offered a sacrifice to the gods. But Government will not allow such a thing to-day.

I was most interested in the beautiful carving of the cars. It is said to be the story in carved wood of this festival from the earliest times. It is art which certainly has merit. The crowd was in a jolly humor that day; nothing objectionable, all orderly, and happy and gay. It was an outing and picnic. Believe me, my friend in a Christian country, I have been in far worse crowds at home. I did not see one drunken man, nor one disorderly act through three days of the Chitri Festival. My friend, can you stay that in Christian England, America, or Australia?

## The river scene.

Perhaps the most picturesque show of the whole festival was the river scene. It was a cinema picture of light and color and action, but with a background of sadness. It was like a great army beating a retreat in confusion and disorder. Meenakshi has a brother, the god Alagar, who lives in his own sacred city, about twelve miles from Madura. Of course he got an invitation to the marriage of the gods, and seated in his slow-going, lumbering car, he proceeded to the festive hall. But it was like a march of triumph, and it took him so long to reach over the river on the north side of Madura. All along the way were mandapams or rest-houses into which he would go for eight or ten minutes, give his blessing, which cost the people of that particular rest-house eleven rupees towards temple funds. As he drew near the river, the mandapams increased, and the crowds were tremendous. It is estimated that upwards of 200,000 people were present at the river. I was in a splendid position, and had a good view of the god. He was a poor little, insignificant image of a boy, about two feet high, doped up with the most gorgeous apparel, and his neck and arms laden with jewels of gold and precious stones. He came riding on a horse which was covered with gold-leaf, and which shone with dazzling brightness in the morning sunshine. That was the object of worship of those thousands of people.

But now, Alagar had reached the head of the river, and proceeding to a specially prepared mandapam, he is informed that

# The Might of Intercession

An Unused Power.

being so long in coming, the wedding has already taken place, and he is two days late. Alagar flies into a towering rage, and will not be comforted. He asks to be taken away to a distant mountain, and there he remains for three months. On the way the poor, unfortunate god is robbed of his jewels, and at last utterly wretched, sore, and broken in spirit, he reaches his own temple at Alagar Koil, goes through a long purification, during which blood sacrifices are offered in large numbers, and which is the occasion of another great Hindu festival, then only is he restored to his place of divine honor and power.

That is our problem, my Christian friend, your problem, and mine. The immensity of it almost overwhelms one; the child-likeness of it all, the ignorance and superstition surrounding it make one extremely sad. There are commendable features about such a festival; there is the deep undercurrent of religion—the very basis of Indian life; there is an intense devotion to their gods; there is an earnest longing and reaching out after things spiritual and divine. We can take these as a rich basis, and, purging the festivals of the ugly and silly features, build up a Christian civilisation, which may yet be the wonder of the world. Yes, it is coming, the day of freedom and redemption to India. These festivals are losing their hold upon the people. It will take time and money; it will require an army of consecrated men and women; it needs, oh! it needs Christian education to bring enlightenment and salvation to the darkness of India.

Someone has said that "intercession is a deeply buried talent." If it is, let us dig it up and put it to its intended use. Another says, "Had I known what I now know of the service of prayer, I would have given three-fourths of my day to intercession." Those who have given any study to the great awakenings and revivals of history know that intercessory prayer played a great part. When Israel said to Samuel, "Cease not to cry unto Jehovah for us," they voiced their belief in intercessory prayer. That instinct still obtains. People still send to friends whom they know to be the friends of God, and who have communion with him, saying, "Pray for me," "Pray for my children," "Pray for father and mother." Men still believe with James that "the fervent prayer of a righteous man availeth much." The history of the Christian Church is just one continuous record of the validity and fruitfulness of intercessory prayer.

We have happened upon a time when some of the great needs of the church and of the world may be best met by a revival of intercessory prayer. We need revivals everywhere, and the church may again have them if her ministry and members will only use this latent power. The men and women who in all ages have left an indelible impress on this sin-cursed world for God and good are those who had learned in prayer to prevail with God and man. David Brainerd

spent long hours in the woods, praying for the conversion of men. He so agonised in prayer as to have his body often drenched in sweat, but he would say, "This is nothing, my Saviour sweat drops of blood when he prayed in the garden." Edwards, Nettleton, Finney, Whitefield, George Müller, and scores of others wrought wonders by the power of intercessory prayer. Teanyson cries: "More things are wrought by prayer than this world dreams of; therefore, let thy voice rise for me like a fountain day and night." Intercession is rooted in the impulses of love. And intercession is an exercise of love. If I pray for anyone, that implies that I love him and believe he may be better than he is. It will lead me to do my best for him. We cannot sincerely ask God to help those whom we are refusing to help our-selves, when that help is in our power. So true intercession will lead us to do what we can toward answering our own prayers.

How can we intercede effectually? Heb. 11: 6 answers: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." All successful intercessors have been known as the friends of God and of men. And we may be his friends if we will keep his commandments.—J. E. Wollfarth, in "Christian World Pulpit."

## Mother.

Enslazoned on the scroll of fame  
Is found no higher, nobler name—  
None that can more the heart inflame  
That that dear name of Mother.  
No heart is found more kind and true,  
No hands find more good deeds to do—  
I pity those who never knew  
What 'twas to have a Mother.

Is angels' ministry more sweet?  
Do they possess more willing feet,  
Our very smallest wants to meet,  
Than does a loving Mother?  
Oh, what is there of fleshly birth  
That sheds more joy upon the earth  
Than she whose name has angels' worth?  
Than she whom we call Mother!

This world would be a dreary waste,  
Nature herself appear defaced,  
If it in there had n'er been placed  
A gentle, loving Mother.

Through dreary nights beside the bed  
Where racked with pain her child was laid,  
While others slept, of me she stayed—  
The watchful, guardian Mother.

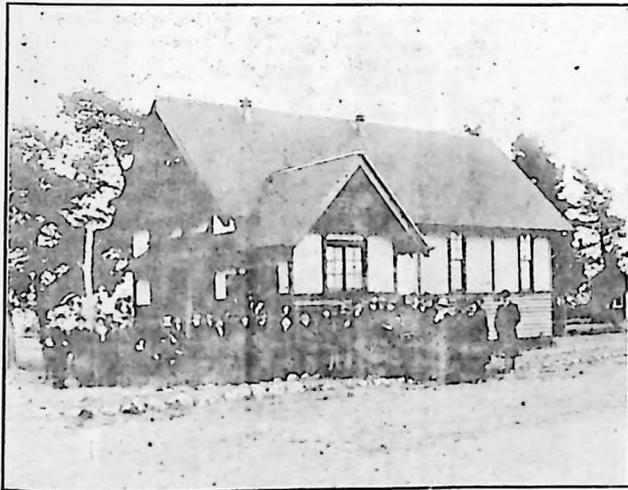
'Tis hers to teach the youthful heart  
To take the Bible as its chart,  
To clothe the letter, in her part—  
The task is thine, dear Mother.

Oh, Mother mine, what words can frame  
All that I would of thee proclaim!  
None can be found, all are too tame  
To tell thy love, my Mother!

Oh, may no act of mine distress,  
No word bring to thee heaviness;  
May all thy days be happiness.

And I peace and joy, my Mother!  
And in the glorious realms of light  
Where all is day, n'er comes the night,  
May you find sweet and pure delight,  
My Mother, my dear Mother.

—R. Verco, Molman.



SOLDIERS' LOUNGE, BROADMEADOWS.

Erected by Chaplains' Committee representing Churches of Christ, Baptist and Congregational Churches. Opened, June 28.

# Reports from the Field.

Please Remember to make your  
Offering for the

**DOMINION  
CHURCH EXTENSION  
FUND**

**JULY, 1916**

or forward to the Secretary,  
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Wellington

## New Zealand.

**LOWER HUTT.**—On Wednesday, July 5, a welcome social was tendered to Bro. F. Marshall, who is taking up evangelistic work in Lower Hutt and Petone, in place of Bro. Grimstead. There was a good gathering of members from the district churches, Bro. Owen presiding. Addresses of welcome were given by Bro. Vickers, on behalf of the Home Mission Executive Committee; Bro. W. Phillips, Wellington South; Bro. Kruis, Vivian; Bro. B. Taylor, Kildrummy; Bro. W. Taylor, Petone; Bro. D. Cairns, Lower Hutt.—D.C.

**DUNEDIN.**—Prior to her marriage, Miss Kirby was the recipient of presents from the members of the C.W.B.M. and the teachers and scholars of the Bible School. Miss Kirby was for about eleven years teacher of the Bible School, and a good number of her scholars have become church members through her influence. S. G. Griffith is to conduct a mission at Gore, and in his absence the Tabernacle services will be conducted by Bro. Moore. Large attendances again at last Sunday's meetings. In the evening Bro. Grinith spoke on Christian Union.—L.C.S., July 4.

**WELLINGTON SOUTH.**—Our esteemed Bro. Albert Hobbs will shortly be leaving for the front. Last evening a farewell social was tendered him. He was made the recipient of a beautiful pocket Bible and wristlet watch from the church and Bible School and C.E. Society. Bro. Phillips presided, and Bro. Campbell, Vickers, and Callan spoke on behalf of the Fatherless Institute, church and Bible School respectively. Bro. Hobbs socially replied. There was also an inter-persion of musical, literary, and social items. We regret that Sister Jessie Scott, who was a faithful follower of the Master, and who for the last fifteen years only missed three Lord's days from the Bible School, passed peacefully away after a short illness. Our sympathy goes out to the sorrowing ones.—A.L. July 5.

**RICHMOND (Wellington).**—The meetings have shown an increase in numbers and interest during the time that Bro. F. W. Greenwood has been preaching the gospel. The members were pleased to see three young men from the Bible School acknowledge their Lord and Saviour. At the gospel meeting on June 25, they were baptised before a large meeting, when two more from the school confessed their faith in our married man and his eldest daughter. It was more signified their desire to give their lives for Christ's service. The work of Bro. Greenwood is much appreciated. We have started an Improvement Class.—A.E.E., June 26.

## Tasmania.

**LAUNCESTON.**—On Friday, 9, a fair number met for breaking of bread, when Bro. Day gave a helpful address on "Growing in Grace." Several new scholars at the Bible School. The gospel service was well attended, Bro. Day delivering a powerful message. On July 12, the annual meeting of Orangemen was held in the chapel. Representative speakers delivered messages, including Bro. Day, and Mr. A. Marshall, M.H.A. The first Band of Hope meeting in connection with this church here was held recently, and proved very successful. Meetings are to be held monthly. Another great meeting this morning; Bro. Day presided, and also delivered a splendid message on "The Christian's Growth." Good attendance at the gospel service, Bro. Day delivering an address on "Protestantism." The week-night prayer and devotional meeting on Monday evenings is proving very helpful.—J.P.F., July 16.

## West Australia.

**WEST GUILDFORD.**—After a long and serious illness, our beloved Bro. G. Fitzgerald has resumed his duties. We took great joy in his restoration. There was a fine audience to meet him on Sunday night week. Although last Sunday was wet and stormy, it broke bread. There was a good attendance at the gospel meeting, when a man made the good confession. A feature of our meetings is the large number of men who attend. All departments of the work are in good order. The Girls' Mission Band rendered valuable and appreciated assistance to the Foreign Mission Committee at various rallies during the past month.—C. A. G. Payne, July 6.

**SUBIACO.**—June 21, we held a fine Foreign Mission rally with Bren Payne and Blakemore to lift up the standard for us, and the Guildford Mission Band to instruct us about the hell and forceful attendance and spirit. On Sunday last, Bro. Connor being absent, presiding at the opening services at Cottesloe, the choir, under Bro. Fischer, presented the gospel in song. Bro. Reddicks read the Scriptures in between. One lady confessed Christ. Sister Nellie Wright passed away last week. Her going was full of triumph through Jesus. Our brethren at Newmarket, Vic., will remember her, as she was with them a few years ago for a while.

**FREMANTLE.**—On Lord's day morning, July 2, our esteemed Bro. Beck, from Lake-st. church, was the speaker. On Monday evening Bro. Harold Veres gave the Endeavourers an earnest talk on committee work. Wednesday night, a farewell social was given to ten of our members who have been transferred to the newly-formed church at Cottesloe Beach. Opportunity was also taken to bid farewell to our evangelist and his wife. Representatives of Junior and Intermediate and Senior C.E. Societies, Mission Band, Band of Hope, Chinese Mission, Bible School, and church, spoke kind words of farewell. It was necessary to have this special service earlier than usual on account of the Chinese giving our evangelist a farewell social on July 18.

## Queensland.

**BOONAH.**—Our kindergarten is securing more teachers and equipment. The School of Mothers proceeds slowly. Bro. E. Stubbin is returning from the seat of war. He served in the Gallipoli campaign. This church is in the forefront, urging the Government to grant a referendum on the six o'clock question.—W.H.N.

**BRISBANE.**—The Foreign Mission offering new amounts to £27 a record! The Bible School is endeavoring to inaugurate a systematic canvass to secure new scholars and invite people to the gospel meetings. A. C. Rankine spoke at both meetings yesterday. At the gospel service a young woman confessed Christ. The officers have de-

clined to affiliate with and have appointed delegates to the Brisbane Church Federation. Bro. Private D. Moffat is returning to the front this week, and last evening gave a parting message to the church.—H.C.S.

**ALBION.**—At the last meeting of the Company of Friends an offering was taken up for Foreign Missions, amounting to £17/10/4. A good programme of Foreign Missionary items was given by the company. Bro. Graham is commencing a series of addresses on Faith, Repentance, Confession, Baptism. At last night's meeting an offering was taken up for the Children's Hospital.—H.W.H.

**GYMPIE.**—Our Sunday School is on the upgrade, having had a successful anniversary, and distribution of prizes. Miss Hurley, one of our teachers in the Sunday School, is about to leave for Melbourne, in connection with one of the hospitals. Her services will be much missed. Bro. Graham, evangelist of Albion church, has been with us for a few days in connection with the six o'clock movement. He held two good meetings, especially the open air one, when the hearers were estimated to be nearly one thousand.—J. W. Ritchie.

**ZILLMERE CIRCUT.**—The church held its half yearly business meeting and social on July 1. The principal item for discussion was the opening of a new Sunday School at Nudgee College Estate, half way between Zillmere and Sandgate. The church resolved to start a school the following day. A deposit having been paid on a corner block of a quarter of an acre, on Sunday, July 2, Bro. Eagle, with some of his staff, started a school in the open air, seats being fixed by some of the good sisters living on the estate. Twelve scholars were enrolled. After school, Bro. Eagle proclaimed the gospel, and Sister M. Stabe sang a hymn, twenty eight persons being present. At night in the chapel Bro. Eagle gave a good address. On the 8th, we held a working bee on the ground (Nudgee College Estate). Sunday, 9th, Bro. Eagle addressed the Sandgate church, conducted the new school, and preached, and at night preached at Zillmere. Sister Mrs. Veigt sang a solo. Bro. Eagle has put in three months' faithful work well.—J. Bruce, July 10.

## South Australia.

**BERRI.**—On July 5, the quarterly church business meeting was held, and reports showed everything to be in going order. The sisters have organised a Devotional Society. The brethren are doing their best raising stone for the new chapel. The treasurer's report was encouraging. To-day we have had good meetings. At our worship service we had Miss Tupper, State Organiser of the W.C.T.U. To-night the writer commenced a series of addresses on the New Testament church; on Tuesday night, "The Foundler." We held a district church convocation on Wednesday, July 12, Launceston, when addresses were given by Miss Tupper, Mr. Cavalier (Church of England), Mr. Birrell (Methodist), and the writer. Our F.M. officers stand at 40—R. Raymond.

**MOONTA.**—Last Lord's day morning a fair number met for breaking of bread. Bro. Alford's addresses at these meetings are very helpful. After a successful anniversary, the Bible School entered the new year with 11 new scholars, and had an attendance of 150. During the past week Sister Mrs. P. Edgcombe was called to rest, after a long and painful illness, borne with wonderful Christian patience. Our sister leaves a husband and three children. The in memoriam service held last Sunday was largely attended. In the class, one of our Bible School scholars made the good confession.—H.N., July 14.

**PROSPECT.**—Wednesday night we finished in the tent, with a total of an confession, on Thursday night in the chapel we baptised 11. These were received into fellowship on Sunday morning. In the afternoon we celebrated our 21st Bible School anniversary, when Bro. Brooker gave an address on "Character," illustrated with two o'clock boys. This meeting was a large one, and the address greatly appreciated. At night we were in the chapel, the writer preaching. At the close

my own boy came to confess Christ. One feature of the mission is the great number of lads who have come. We have a great work before us to hold them. During the year over to have been added to the church here.—E.A.P.

**QUEENSTOWN**.—Worship, splendid attendance. Bro. W. C. Brooker presided, Bro. C. E. Lawton exhorted. Evening, crowded meeting. A special service was held in a memorial to the late Sister Nurse, Maribel Smith, aged 20, who died at the Children's Hospital, North Adelaide. Eight nurses from the Hospital were at the service, also many relatives and friends. Bro. Brooker presided. Bro. Pte. G. Martin with a copy of the New Testament and Psalms, bound in Enaki, on the eve of his departure. The address. Bro. Brooker's sermon was sympathetic, and dealt with the subject, "Then cometh the end."—D.L.W., July 16.

**MILANG**.—On July 11, we held our C.E. rally, which was well attended. The Juniors took their part well. Reports showed that good work had been done. Bro. Chappell gave an interesting talk on his work in the New Hebrides. Bro. Stoner, on behalf of the Bible School, presented Bro. Harry Blair with a copy of the kindergarten book for the front. We commend him to God's care.—S. H. Goldsworthy, July 16.

**WALLAROO**.—On Thursday, July 13, after a praise service, we held our quarterly business meeting, when the election of officers and other business of importance was dealt with. On Saturday afternoon a "blessy ben" met at the chapel, and the brethren worked hard at laying a tennis court, while the sisters did some gardening, and provided afternoon tea. Meetings at J.C.E. this morning had fair attendance at worship and Bible School. This evening the service took the form of a memorial for our late Sister Corston. Bro. Taylor spoke well to a large congregation.—D.E.H.

**CROYDON**.—July 9th, T. Bartlett presided. H. J. Horsell exhorted. At the gospel service, J. Warren Cosh preached on "The King of Glory." Our Foreign Mission offering amounted to £17 7s. On Thursday, July 13, a special was held in aid of a piano for the kindergarten. The takings amount to £267. On July 16, splendid meetings. G. Bateman presided. W. Jeanes addressed the church. Received into fellowship Bro. and Sister M. Hill, from Norwood. Bible School, attendance good. 150 scholars; two new scholars. At the gospel service H. J. Horsell gave a powerful address, "Refuges of Lies." One married woman confessed Christ.

**GROTEST**.—Since last report God has called him one of our old members, Sister Burgess. She has been a member with us for over forty years. We extend our Christian sympathy to Bro. Burgess and relatives. Tuesday, July 11, the Ladies' Foreign Mission Band held their annual social and sale of work, which proved a great success. The bond contributions for each year to our Foreign Mission offering. Friday, 11th, Bro. and Sister J. J. Frothingham arrived from Melbourne, and were met at the station by the Hon. the Premier, Mr. Crawford Vanehan, and a number of brethren. On July 10, Bro. J. J. Frisklyn opened his ministry at Grotest with an inspiring message on "The Life that Counts" (Rom. 12: 1). He also addressed the Bible School in the afternoon, and in the evening conducted the gospel service. Altogether it was a great day. The attendances at all services were large.—E.W.P.

**NORWOOD**.—This morning a special dedication service for Bible School officers and teachers was held. The superintendent, G. D. Wright, presided, and after the breaking of bread, read the names of 64 members who compose the staff, also 21 of the teachers and scholars in connection with the school who have labored for active service. "I have." Twenty-six. During the year. To-night we had a large congregation, and an excellent sermon, Bro. Baker speaking on "The Faith of Men." One young man made the good confession. Sympathetic reference was made at both meetings to the death of Sister Mrs. J. French. Our sister had been a faithful

member with the church for 25 years. Our prayers are for those who mourn.—G.H.J., July 16.

**New South Wales.**

**WINGHAM**.—Last Lord's day morning Bro. E. J. Saxby, from Taree, addressed the brethren and some friends. On July 2, evangelist G. Buras addressed the church and friends morning and evening. Both services were uplifting and powerful.—A. W. Cross.

**BROKEN HILL** (Wolfram st.).—Attendances at Lord's day meetings and C.E. are improving. We were pleased to welcome Lady Sister Smith. Bro. Stevenson has enlisted. Bro. Collins paid a hurried visit before sailing. A son of Bro. and Sister R. Harrison came up to say good-bye to his parents, and we were pleased to take his confession, and baptize him in the Trinne name.—E. J. Tuck, July 14.

**LISMORIE**.—On July 2, we were pleased to have with us again Bro. and Sister J. Parfanger, and our brother's talk to the church was much appreciated. A good F.M. offering was received. We are sorry to lose Sister Cottee, who has decided to make her home in Sydney. We are also to lose Bro. and Sister Burnett shortly. Our sympathy is extended to those who have recently departed—Bro. Campbell, Bro. and Sister Piddion, also Sister Brownley, and the Hamby family, in the loss of Sister Thos. Hamby.—E.A.S.

**MURKIN**.—Splendid meetings all day. Bro. Saunders spoke at each meeting. At the morning meeting Bro. Dale, on behalf of the church, welcomed Bro. and Sister Saunders to our fellowship, they having taken up their residence in Auburn. On Thursday evening last the church held its welcome social to Bro. and Sister Saunders, when upwards of 200 people assembled to welcome them. Bro. Harward presided, representing the H.M.C. The following churches were represented: Lidcombe, Bro. Clydevale giving a short talk; North Auburn, Petersham, Seven Hills, also the Salvation Army. Bro. Dale also welcomed Bro. and Sister Saunders. Music, songs, solos, and recitations, helped much toward the enjoyment of the evening. Foreign Mission offering new stands at £4—G. Stuch, July 16.

**MARKRICKVILLE**.—Today, at our Bible School anniversary, we had fine services all through, at each of which the children rendered bright choruses, under the able leadership of R. E. Jeffery. Bro. Bush spoke this morning, and gave us a very interesting and helpful address on "Thy word is a lamp." At the afternoon service we were favored with an address from Mr. Burt, Methodist minister, and also Bro. Capt. Chaplain Forby, who unveiled an honor board, on which were inscribed the names of those of our number who have enlisted. Tonight, Bro. Gale gave us an impressive address on "What mean ye by this service," with special reference to the communion service. At our business meeting on Wednesday night, good reports were presented from all departments, and Bro. H. J. Gilmore and W. J. Withers were elected to fill vacancies on the diaconate.—J. J. Taylor, July 10.

**MOSSMAN**.—Bro. Lang addressed the church very acceptably on Acts 11: 22 this morning. Bro. E. C. Harward was received into fellowship, too in the Bible School; 6 new scholars. Commence School of Methods in conjunction with North Sydney and Chatswood schools on Tuesday night. Splendid attendance at gospel service to-night. Sister Stevens sang a solo nicely.—S.S., July 16.

**SOUTH KENSINGTON**.—Splendid meetings on the 16th. Bro. Gordon preached fine inspirational address at both services. Our Sister Mrs. Gordon is at present laid aside with rather a serious illness. Our Young People's Union is still in active work. Bible School making splendid progress, the attendances for the two schools being about 150.—A.A.S.

**PETERSHAM**.—July 16th, Bro. Arnold gave an earnest address on "The Good Fight." The gospel service at night was well attended. The address was on "The Problem of the Ages." Bro. and Sister I. Hart were received into fellowship

from Erskineville. We deeply regret the untimely illness of Bro. Keam, our treasurer, and pray for his speedy recovery. On the 8th, Mr. Bro. Arnold, united Bro. Carrick and Sister Williams in marriage. We wish our brother and sister every happiness. The choir is rendering admirable service under the able conductorship of Bro. Wright.—E. V. Sainty, July 16.

**LIDCOMBE**.—Splendid meetings to-day. This morning our evangelist, Bro. J. Clydevale, presided. Bro. T. Woodworth, senior, of Belconnen, gave an instructive address. Bro. Morton was one of the few who came to help the church here at the beginning, nearly 30 years ago. The Bible School had a good attendance. A presentation was made of a Fountain pen to our retiring Bro. Clydevale yesterday. Bro. W. Woodworth, senior, has for some years served faithfully and well. Bro. Clydevale preached at night on "Woman's Place and Power" to a good average audience. Two responded to the invitation.—M.A., July 16.

**CITY TEMPLE**.—Fair meetings to-day. Bro. Harward preached at both services. His two addresses were most uplifting. Sister Thomas, and Sister W. H. Hall, foundation members, and greetings from City Temple young men at the front are now coming through to Bro. Harward each mail. Congratulations to Bro. Roberts' son Will, and one of our members, who, having passed his final exam. successfully, is now Dr. Roberts' Annual business meeting, Wednesday, July 19.—J. J. Taylor, July 16.

**BELOMERE**.—The meetings yesterday were well attended. W. Day exhorted. A. E. Forgie preached to a large congregation. His message was full of striking thoughts. Interest is reawakening in all aspects of the work. The church seems gratified at the prospect of being self-supporting. Bro. and Sister W. H. Hall, foundation members, who, through some delay of residence, were transferred to Marrickville, were yesterday received into membership here. We are glad to welcome them again into our district and fellowship.—John Rodger, July 16.

**ENMORE**.—Lord's day, July 16, Bro. A. E. Wingworth presided over the morning meeting, and Bro. J. Saxby addressed the congregation. The church was very sorry to hear of the death of one of our Sister (née) Lottie Herring, after a married life of but six weeks. Bro. Sid Whateley, too, is seriously ill with pneumonia. We trust he will recover. The Foreign Mission offering from Enmore now totals £67/14/6. The Bible School was well attended during the evening meeting, and preached the gospel. He had the joy of reading the confessions of three—a mother, a daughter, and a son, having previously received those of the father and two other sons. Sister Hilda Baum sang an invitation solo.

**HORSNSBY**.—Elder Crosswhite presided. Bro. E. Gordon gave us a splendid exhortation on "Teaching about Prayer." The gospel address at night was worthy of a very large audience. Bro. Gordon giving an excellent address on Christian Stability. A special meeting of the officers is to be held on Wednesday to deal with a matter vital to the life of the church.—E. E. R. 16.

**Victoria.**

**DANESBONG**.—Last Lord's day Bro. Ingham addressed the church in the morning, and gave an stirring temperance address in the evening. This morning one of the girls from the Bible School was baptised, and received into fellowship. The addition of a new carpet on the platform, and along the aisle, has greatly improved the appearance of the meeting place.—J. Proctor, July 16.

**MELBOURNE** (Sassanooon st.).—The morning meeting last Lord's day was well attended. Amongst visitors were Sister Mrs. Webb, from Maylands, W.A., and several brethren from other States and country districts wearing the King's uniform. Bro. Blakmore gave an excellent address. In the evening large company assembled to hear Bro. Blakmore's message, and all listened with great interest. Attendance at Bible Class improving. Continued on page 447.

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

### Prayer Topics.

For this week we ask our readers to unite with us in prayer for the patients attending our missions for medical help. This work provides a splendid field for the preaching of the gospel. Let us pray God to grant wisdom to the missionary and his helpers.

### Harda.

Mary Thompson.

This has been the hottest month we have had in India for many years. The Government and mission schools are closed for six weeks. Some of the teachers are away for a change, so our meetings are not as large as usual.

Some of the teachers and students are out with Mrs. Shah, and the other evangelists, preaching in the district, and they reported good gatherings at our last business meeting.

There is a great deal of sickness about at present, so Dr. Drummond and his assistant are kept very busy.

Sardul has not been very well, but Shardabai and I have been able to visit a number of nearby villages and do quite a little visiting in Harda.

I had a visit some weeks ago from one of our High School Mohammedan students. He handed me a letter he had written, asking if I would teach his wife English. I was glad to see him so interested in her education. On going to his home, I was surprised to find that I knew his wife, and had taught one of her relatives to read in Hindi. This young woman had been taught Arabic by one of her aunts. I heard since that her husband is very friendly with the Christian students. We are always glad to get into the homes where there are students at our schools.

We have very much enjoyed our work lately amongst some of the blind people, as they are so glad to see us. One morning we were at the home of one blind woman, when we were called to another home near to see a relative of hers who was very ill. We found that he was being treated by Dr. Drummond. I said to him, "You have often heard of Jesus Christ, I think. He said he had, but there were some relatives visiting him who had not. There were several women present, and we had an attentive audience.

Some of our young women have been coming every week to the luncheon to sew for the poor. One poor, aged, almost blind sister, has been ill for some time. She has no Christian relatives, and takes up quite a little of our time.

I have had very earnest appeals from two of our young men this week for help in getting them home. Do not know one of them well enough to recommend him, so advised him to seek other help or wait a while.

We are keeping well, and find even in these hot months that the time passes quickly.

### First Christian Wedding in Baramati.

H. H. Stratton.

In April we had the first Christian wedding that had been celebrated in Baramati. Many of our young men and others belonging to Baramati have been married during the past few years, but on coming of the bride's family from orphanages in Poona and elsewhere, the ceremonies were always held at the places most convenient to the ladies. On this occasion it was the sister of our preacher, Mr. Sule, that was being married to a young man from Bombay. The bride's residence was Ahmednagar, and her father is a pastor in one of the churches there. It is one of the customs of India that when a wedding is in the family of a pastor or parson, as he is called (one who keeps the flock), then the whole of the Christian congregation should be invited. As there are nearly 2000 Christians in Ahmednagar, this would have meant a great expense, so the wedding was arranged at Baramati, where the guests numbered only about a hundred.

The Sathé family is typical of what is possible as an outcome of Christianity in India, the father and mother, convert from Hinduis, now looked up to by all Christians and Hindus alike; the sons and daughters well educated and able to hold their own with anyone they meet.

The ceremony took place in our little chapel, which was decorated with paper festoons, and adorned with pots of fern and palms. Such a gaily dressed crowd had never been in the building before, and it was a striking object lesson to the natives of Baramati, whose one object in life seems to be to "make a good wedding," as they term it.

At 8.30 p.m. we all sat around a pandal or awning that had been erected and enjoyed a really splendid dinner. Before partaking of this the bride and bridegroom had to recite a couplet each in which were mentioned their own names, the bride gave her husband's in verse, and he gave hers. This is called "taking each other's names."

On the previous day I attended another wedding in Poona, when one of our orphan boys, now earning good wages, as a baker, in the Commissioner's family life. Christians, living as such should live, do more to help the spread of the gospel, and to win converts, than any other agency." We feel that the families that we have found work for, and placed out in various parts of our district, will be a great factor in the future success of the work.

An old missionary on that occasion voiced the opinion of most of us present when he said, "After over thirty years of work in India, I am convinced that what India needs most of all is the Christian family life. Christians, living as such should live, do more to help the spread of the gospel, and to win converts, than any other agency." We feel that the families that we have found work for, and placed out in various parts of our district, will be a great factor in the future success of the work.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton, Vic.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

### OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

South Australia.—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville. Victoria.—Sec., J. I. Mudford, 76 Munro-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Ljall, 39 Leveson-st., North Melbourne. New South Wales.—Sec., C. C. S. Rush, 41 Robert-st., Marrickville; Phone, Pet., 1833. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 710.

Queensland.—Sec., L. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nambal.

West Australia.—Sec., W. B. Blakemore, Perth Treas., C. A. G. Payne, Guildford. Tasmania.—Treas., H. C. Rudd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

### Dulhi-Gunyah Orphanage, W.A.

The seventh annual meeting of the Dulhi-Gunyah Orphanage, in connection with the Australian Aborigines' Mission, was held at St. Andrew's Hall, Newcastle, Perth, W.A. Dr. Macaulay presided over an attendance which was somewhat limited owing to the inclement weather.

The secretary (Miss E. K. Roach), in her report stated that the number of children now in the orphanage was 41. Mr. and Mrs. Black were the missionaries in charge of the home. Mr. Taylor, as being missionary; and Miss Cox, head nurse. As we are doing a noble work among the children, The school teacher, Miss Upham, continued her

good work. Apart from Dulhi-Gunyah, they had Miss Phillips, a worker stationed at the Gulliver camp, where she had been working for the past twelve months; Mr. and Mrs. Fryer, who were managing the settlement at Carrolup, and Miss Lock, who was doing missionary work there. At the last council meeting the resignation was accepted of the resident, Mr. W. B. Blakemore, who was about to leave for Victoria. He had been a competent adviser, and had taken a keen interest in the work among the aborigines.

The financial statement showed that, as a result of the year's transactions, the bank overdraft had been reduced by £26/0/9, and stood at £66/1/1/2. On behalf of the Council, Mr. F. J. Searle handed to Mr. Blakemore the following letter:—"On this occasion of the seventh anniversary of the Aborigines' Orphanage (Dulhi-Gunyah), being the last time you expect to serve the Australian Aborigines' Mission before you leave Western Australia for Victoria, we desire to give you this expression of our very grateful appreciation of your long service to the council as president. You have not only been the regular chairman of our meetings; you have been our leader, and we have met from month to month with confidence in God's guidance through you. You have shown a loving and practical interest in the missionaries, and you have helped much to establish the good relations which exist between the council and the Government. You have taught the council, too, to realise how important it is that there should be frank co-operation between the mission and the Chief Protector and his staff. The stamp of your guidance will remain on the mission and the remembrance of your personality upon our hearts."

### ACKNOWLEDGMENTS.

#### VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Box Hill, 9/10; Kaniva, 4/2; Dandenong, 17/7; South Richmond, 10/7; Northcote, 15/5; Preston, 4/2; Taradale, 4/12/6; Montrose, 4/14/7; Lillimur, 14/1.

Churches, per District Envelopes: Swanston-st., 4/13/5; Prahran, 4/10/2.

Individual Gifts: Sister C. A. Waits (Middle Park), 4/5; L. Martin, Apollo Bay (Ballarat), 4/1; Mrs. Shelton (Mildura), 3/4; E. M. Hill (North Williamstown), 4/1; G. B. Maysey (Surrey Hills), 4/2; Geo. Walker (Swan Hill), 5/7; R. K. Whiteley (Melbourne), 2/4; Mrs. E. Robinson (St. Armand), 1/5; T. W. Smith (Lygon-st.), 4/1; D. McCracken (North Melbourne), 2/6; W. Hunter (Hawthorn), 4/4/4; F. G. Martin, Apollo Bay (Ballarat), 4/5/4; Miss Hoffman (South Melbourne), 2/6; Anonymous, 10/7; Mr. and Mrs. H. L. Bong (Chinese Church), 4/0; C. K. Bromell (Brighton), 3/7.

Assisted Churches, towards Preachers' All-wances: Feluca, 4/18/8; Lillimur, 4/7/10; Kaniva, 4/10/10; Perth, 4/17/10; Shepparton, 4/9/15; Swan Hill, 4/6/8; Swan Hill Circuit, 4/2/13; Pakenham, 4/7; Rochester, 4/4; Woorinen, 4/12; Kyneton, 4/10/18; Drummond, 4/2/12; Warragul, 4/10/8; Brim, 4/9/12/6; Gird, 4/0/13; Baralaba, 4/3/8; Thornhill, 4/10/10; Warradale, 4/10/10; Lake Bony, 4/10/10; Warradale, 4/10/10; Lake Bony, 4/10/10; Warradale, 4/10/10; Stawell, 6/10/1; Crook n., 4/12/6; Wonga Park, 15/7; Danbury, 4/12/4.

Conference Fees: South Richmond, 15/7; Red Hill, 5/7; Drummond, 5/7; Ascot Vale, 4/1; North Richmond, 4/1; Hawthorn, 4/1.

Miscellaneous: Refund Tickets, 4/6/11; Offering, All-day Meeting, 4/2/0; Extension Committee, Refund Conference Expenses, 10/4; Women's Conference, Refund Conference Printing, 18/0; Aged Evangelists' Trust, 4/6/8; Year Books, 4/7/0; "Herald" Adverts, 48/16/6.

Sunday Schools, for Camp Piana: North Prahran, 4/7/7; Het Bet, 10/7; Warradale, 4/12/6; Mt. Pleasant, 4/12/6; Canterbury, 4/12/6; St. Kilda, 5/7; Cranbourne, 12/4; Bendigo, 10/4; Taradale, 6/7; North Richmond, 4/1; Kyneton, 10/4; Collingwood, 5/7; Shepparton, 7/6; Castlemaine, 5/7; South Yarra, 10/6; Windsor, 10/7.

Total, 495/11/7.

W. C. Craigie, Treasurer, 265 Lt. Collins-st., Melb.  
Thos. Hagger, Secretary, 15 Walsh-st., Colbur-

## In the Religious World.

## J. J. Dirgo and the Y.M.C.A.

Mr. J. J. Virgo, the Y.M.C.A. secretary, previously of Sydney, and now attached to the Army Department of the London Association, and one who has rendered particularly fine service to the Y.M.C.A., both in times of peace and war, is expected in Australia in August. His coming will be most opportune, especially as the thoughts of all interested in Y.M.C.A. enterprise are now turning to the consolidation of our interests. One outstanding need is a new central building in Melbourne, fully equipped and with boarding accommodation and the extension of Y.M.C.A. enterprise throughout the suburbs and country.

## How to settle a Call

We read the other day of a preacher who had received a number of calls and who was somewhat perplexed as to which one he ought to accept. Finally he called his old African servant and asked him what he thought. The old colored man never hesitated, but at once spoke up, "Massa, go where is the most devil." We would not like to say that this would always be good advice, and it might be a very difficult matter to settle where was "the most devil," but the idea that a good servant of the Lord Christ will choose a hard field has much to commend it. The preacher who is looking for "a snap" or "an easy job" is apt to be disappointed on any Methodist field.—C. Guardian.

## Bible in Schools.

The General Conference of the Methodist Episcopal Church of the United States passed unanimously the following resolution:—"Whereas, the Bible contains the most sublime literature ever written; and, whereas, in many States it cannot so much be read in the public schools; we can read about Greek and Roman history, but not about Hebrew; we can study about Aristotle, Socrates, and Plato, Caesar, Brutus and Cato, but not about Abraham, Moses and Paul; therefore, be it resolved, by the General Conference of the Methodist Episcopal Church, now assembled, that we do solemnly recommend in such States as where the Bible is now hampered by law that the laws be changed, so that it may be read in all our schools."

## Return the Fundamentals.

The London Missionary Society is acting wisely in publishing as a separate pamphlet the remarkable sermon delivered before its members by Dr. J. D. Jones, of Bourne-mouth. It was, in part, an indictment of the spirit which has misled so many preachers and teachers during the last four decades, and as such it should be prayerfully pondered. In their anxiety to be "up-to-date," and to be acceptable to the "modern man," too many teachers of the Word have capitulated to the enemy one after another of the truths of the gospel, without realizing the result on they made their sacrifice. And now that the awakening has come, we can see what an evangelized gospel is left to many men. Dr. Jones penetratingly said:—

"Christianity minus the Divinity of Christ, minus the Resurrection, minus the Atonement, is like a ship which has had its planks and timbers torn up and thrown overboard, as superfluous cargo. We have been in danger of refining and reducing our faith and whittling it away. 'The Comrade Jesus,' the 'Peasant Preacher,' who has certain wonderful words to his credit, and who is the subject of so much of our modern preaching, is but the palest shadow of the Atoning, Risen, Glorified Son of the Eternal God of whom the New Testament speaks. We can never possess an exultant and triumphant faith with an attenuated and impoverished creed. That is the secret of our trouble."

It was good that these brave words should be spoken from the pulpit of the City Temple. There are signs that history will repeat itself, and that a new evangelical revival will be born of the shame and humiliation of the past years. For it is only the fundamental truths of the gospel that possess saving virtue. "If we let HIM alone, all men will believe in HIM."

## Obituary.

LEWIS.—On the evening of May 12, at the home of her daughter (Mrs. P. Higgins), Belgrave, Nelson, N.Z., Mrs. Mary Lewis, the widow of our late Bro. Edward Lewis, passed peacefully away to be with Jesus. The call came to this good woman in her 84th year, and perhaps few people have been more ready to answer it, for practically all the years of her long life-time have been spent in loving Christian service. Her life exemplified in an unusual manner all the tender graces of the Christian religion, and even during her last illness, when for nearly nine months she was confined to her bed, her constant thought was others rather than for herself, thus manifesting to the end the gracious unselfish spirit which had always characterized her life.

Mrs. Lewis was born in London on the 29th of July, 1832, her maiden name being Mary Andrews. In 1848 she came to Australia, and then in 1866 to New Zealand. Her marriage to Edward Lewis



The late Bro. and Sister Edward Lewis.

Church of Christ at Enmore, Sydney, were for 61 years of their marriage. Bro. and Sister Lewis were members of the Methodist Church, but a year or so later, they accepted the fuller truth of the New Testament, and became charter members of the Church of Christ at Enmore, Eydrey. For 61 years Bro. and Sister Lewis, side by side, spent themselves in the service of Christ, the consecrated wife contributing her full share to the success of her husband's long and faithful ministry with the brothers of our cause in Australia. To the family of five daughters and two sons, we tender our sympathy and love.—S.J.M.

STEVENS.—After years of suffering, Sister Stevens passed away on Feb. 16, at the age of 43. For 22 years she was a faithful member at Belgrave. She left a husband to mourn the loss.—L.L.

FREMANVILLE.—On March 3rd, Bro. Alfred Fremanville passed peacefully away. About five and twenty years ago our brother was baptized. For many years he was a regular attendant at Belgrave. He left a wife and five sons, four of whom are in the church.—L. Larsen.

HOLLIS.—On April 17th, there passed away one of the oldest of the members of the Sabiaco church, Bro. Hollis, aged over four score years. He had been connected with the churches in Melbourne, but since 1868 he had been in the West, save for a brief stay in Victoria. Right up till he was taken ill he was regular in attendance. He

was alone in the West, his family being in Victoria. As a visitor to the sick, and a leader of the late prayer meetings, he had done good service.—A.W.C., Suhlaco, W.A.

SMITH.—Again the silent reaper has visited us, this time carrying off our beloved Sister Mrs. Smith. She leaves behind a fond husband and three dear little girls. The loss of such an one will be keenly felt both in the home brightened and blessed by such a loving wife and mother, and among those whose lives were cheered and upheld and encouraged for good. We sorrow not as those without hope, but look forward to the happy reunion by-and-by. May God's richest blessing rest on the sorrowing husband and children in our humble prayer.—H.L., Christchurch, N.Z.

BLUHM.—The church at Cheltenham has lost one more valued member, in the person of our late esteemed Bro. Bernard Bluhm. Although our brother and his sister wife had not been identified with the church for many years, they had long been consistent followers of Jesus Christ. Our Bro. E. T. Penny was the means of God's hand of bringing Bro. Bluhm to understand the way of the Lord more perfectly. The family life of our late brother and his dear ones was of such a beautiful Christian character that we would all be well to emulate it. In church life our late brother's prayers were so real, that when his voice was raised in thanks we all felt drawn nearer to our heavenly Father. We pray God he will richly bless the sorrowing widow and fatherless children.—R.W.T., Cheltenham, Vic.

SEARS.—On July 6, Sister Eliza Sears passed away in W.A. Although our late brother, State Bro. and Sister Sears, and family retained their membership with the Cheltenham Church. When residing at Cheltenham our late sister made many friends in the church and out of it. She was noted for her hospitality, especially among those who were poor in this world's goods. She was also most energetic in church work, always ready with her time and means to assist in every good work. Our late sister had reached the age of 60, leaving behind her a sorrowing husband and five children, all married. To all these we extend our kindest sympathy, and pray that God will give them strength to hold fast till they meet in the happy home above.—R.W.T., Cheltenham, Vic.

## From Chaplain-Captain Cuttriss.

Brothers in arms,—I am sensible of the honor that has been conferred upon me in my appointment to the 4th Battalion. My best effort will be directed to the faithful discharge of the duties that the position involves.

I should like to avail myself of this opportunity of thanking the Federal Committee for their nomination, and for the confidence the churches repose in me. By the grace of God I shall seek to be a worthy representative of the Brotherhood. I shall value the prayers of the churches during the time I may be away on service, and I would appreciate periodical gifts of literature or articles calculated to contribute to the comfort and sustenance of the men. Copies of the A.C. would be particularly acceptable. Those wishing to write to me could still further advise address me—

Chaplain Captain G. P. Cuttriss,  
4th Battalion, 11th Brigade, A.I.F.

On Active Service.

I thank those who have contributed to the cost of my outfit. They have made a good investment. In closing, I would express the wish that very kind friends of our foundations would be kind to pay me as they are able. I would speedily come to this troubled world of ours. We are waiting for the dawning

"When peace will over all the earth

Is ancient splendor done,

And all the earth take up the song

Which was the angels' song."

When the kingdoms of this earth shall become the kingdom of God and His Christ.—Gen. P. Cuttriss.

## Reports from the Field.

Continued from page 443.

**COLAC**—During the past week we had the pleasure of a visit from Bro. Thos. Hagger, who held two evangelistic services, and also gave the church a word of encouragement. Sunday evening, good attendance, when Bro. H. B. Robbins gave a stirring address on "The Lesson that has taken a lot of Learning," dealing with the liquor traffic, and also referring to the famous sermon from WA.—E.H.L., July 10.

**WARRAGUL**—Good meetings last Lord's day. Bro. Wilmshurst and our veteran, Bro. Ludd, rendered free and acceptable service on the platform. Sisters are working consistently to help supply local needs. Foreign Mission offering reached £17/- to date. This includes some offerings from our isolated brethren.—July 17.

**NEWMARKET**—One of our Young Men's Bible Class members confessed Christ last night at the gospel service. Foreign Missionary offering was £7/14/6. We regret to report that Mrs. Hatty recently lost her mother. Sympathy has been expressed.—J.I.M., July 17.

**HAWTHORN**—We continue to enjoy many evidences of progress under the divine blessing. Five have been added to the fellowship in the last two weeks—three by letter, and two by obedience. H. E. Knott, M.A., gave a helpful address last Sunday morning. There was a large meeting at night, and one confession. The Kinetic Club is filling a large place in the life of our young people, and is training them for service in the church. The Bible School is steadily growing in numbers, and is increasing in power under the efficient superintendency of Bro. Phil. Rees.—F.H.S.

**ROCHESTER AND ECHUCA CIRCUIT**—The work goes along nicely. At Echuca the evening meetings have been well attended. A nice new picket fence has been erected round the chapel. We have to thank Mr. King for writing some nice ornamental texts for the inside of the building, and also an exquisite and up to date notice board for the front. Bro. A. J. Wilson's fortnightly visits are eagerly looked forward to by the Echuca church. At Rochester the brethren have paid for a nice block of land in the growing part of the town. We have enough money in hand for the making and varnishing of six seats. We thank the following for donations received: Bro. C. Edwards, B. J. Kemp, T. Hagger, T. Smith, F. McClean, and the Northern Union Timber Company. We would appreciate further help towards the seats. Bro. Hofferman has received £1 from Bro. Sheriff, of South Africa, towards our building fund. Bro. and Sister Hulbert Main, from Drummond, have come to live in our district; they will be a great help to us. The best attended and most enthusiastic of our monthly social evenings was held last Wednesday in the Fire Brigade Hall. So far our Foreign Mission offering has reached the sum of £25/-. Meetings to-day in Rochester were fairly well attended.—J.E.S.

**STAWELL**—On June 27, we had a welcome church social to our evangelist, and his wife, Bro. and Sister Johnston. Bro. Robb presided. Welcome speeches were made on behalf of Bible School, Bro. Peters; Y.P.S., Bro. D. Perry; church, Bro. Jellott and Bro. R. Kennedy; Bro. Johnston suitably responded. On June 29, Sister Laura E. Kennedy, daughter of Bro. and Sister R. Kennedy, was married to Mr. Rowe, of Wal Wal. Sister Kennedy has been a sterling worker in the Bible School. Thursday, 25th, Bro. E. Shipway gave us a splendid address; at the conclusion he made the local confession, Bro. R. Kennedy. On July 4, we began services of intimidation and prayer. Bro. Jellott presided over the worship service, and Bro. Johnston exhorted. At night Bro. Johnston spoke, and Bro. R. Kennedy was baptized in baptism, and extended the right hand of fellowship. On Monday one brother was restored. On Sunday, 9th, the worship meeting was presided over by Bro. Jellott. In the afternoon, the construction of building by aid of the sand table was given by Bro. Johnston. The Bible School has been re-organized and new officers appointed, Bro.

T. Peters being superintendent, Bro. Williams secretary, and Sister Robb visitor. A cradle roll has also been started, and eight names have been enrolled. The gospel service was well attended. On 16th, good meetings all day. Bro. Johnston exhorted. An increased attendance at the Bible School; the Adult Bible Class was organized with Bro. C. J. Hosking as secretary. Kindergarten class showed progress. Bro. Jellott has kindly donated two nice little wicker chairs for the department. At the gospel service Bro. Johnston concluded his sermon on "The Parable of the Sower."—T.L.R., July 17.

**MARYBOROUGH**—Bro. J. Tully, of Doncaster, exhorted on Sunday, July 9, on "Courage." He was much enjoyed. Sunday's meetings were good, considering the weather. In the school we commenced using the graded lessons. We have seven new teachers, three being replacements and four being new or re-organized classes. We are well over our shortage trouble in respect of school teachers. Packed house on July 16, the occasion being a church parole of the local branch of the L.O.L. Bro. Larsen spoke on "In what does a nation's greatness consist?" There was one confession at the close, a little girl from the Sunday School. Good meetings also at the other services during the day.—A.P.A.H.

**GEELONG**—On July 4, a successful Sunday School social was held. At the mid-week prayer meeting a young lady was baptised. On July 9 two young men and one young woman made the good confession. On the 10th the Kentucky Club held a successful social. Miss Alice Walley, the Church of Christ Hand of Hope candidate, won the Queen of the Fair at the Central Hall Fair on July 15. Over 8000 votes were recorded for her. Lord's day, good meetings. Bro. Chandler exhorted in the morning, and preached a fine sermon at night. Nine made the good confession at the close—two men and seven women.—W.H.L., July 16.

**BRIGHTON**—During last week we held our annual church business meeting, and had a very enjoyable time. A splendid singing is prevailing throughout the church. Brethren Ludbrook and McArthur have been elected elders. We are enjoying big meetings to listen to Bro. Main present the gospel. Sunday School is in a sound condition.—R.P.C.

**CHELTENHAM**—Yesterday we enjoyed two good meetings. We were pleased to have Bro. E. T. Penny with us, after his indisposition. In the afternoon a start was made with the new graded lessons, in the lower classes; supplies for higher classes not to hand. At the evening service Bro. Penny and Bro. Mudge both took part. Bro. Penny referred to the life and character of our late Bro. Bluhm. Bro. Mudge closed with an earnest appeal for all to emulate our late brother.—S.W.M., July 17.

**SHEPPARTON**—In spite of bad weather conditions, the meetings were well attended to hear a message from Bro. Emms, who spoke morning and night. His messages were in-iring. At 8 p.m. Bro. Emms conducted a meeting in the Star Theatre, on "The Enemy in our Midst," when nearly all denominations were represented. Members of other movements took part. Other services are to be conducted this week.—July 9.

**WINDSOR**—On the 9th inst. Temperance had right of way. We had two fine addresses from Bro. Verco. On Wednesday afternoon the South Yarra sisters visited our class, and took charge of the meeting. To night we had an interesting service, Miss Johnston singing two solos very sweetly. Our young Sister Mrs. Farley has had the sad news that her husband was killed in action. The church sympathises with her. Several of our members are sick. The P.M. offering was over £7.

**FOOTSCRAY**—This morning a fair number were present, when Bro. J. B. Gray addressed the church. The Bible School is still growing, as also the Bible Class, 56 present this afternoon. On Tuesday evening last a meeting called and formed "Word of Truth," where a pleasant evening was spent in the form of a social. Bro. Whelan is president, and Bro. F. Milk, secretary. On Wed-

nesday Bro. Hagger addressed a fair audience on Home Mission work; visits from our brother are much appreciated. At the close of the evening service one young lady was baptised.—A.J.T.

**CARLTON** (Lygon st.)—Nice meetings to-irg, afternoon, and evening. J. E. Thomas exhorted in the morning, was present at the opening exercises of the Century Bible Class, and then left to deliver the address at the Orange service in the Methodist chapel, Sydney-road, Brunswick. Ronald Pittman gave an interesting talk. At night J. E. Thomas, prior to his departure upon "The Reclaiming Work of Christ," paid a high tribute to the fine singing of the choir. A number of the younger members of the church have been drafted into the choir, some of these filling the places of those who have gone to the war. A little lad from the Sunday School confessed his Saviour.—J.M.C.

**FITZROY**—Our home evening services were a distinct success. The meetings were in-iring. Many of the past members of the tabernacle were with us, while an old Tabernacle boy, in the person of Cyprus Mitchell, delivered the address at the worship meeting. Open School was held in the afternoon, when addresses were delivered by James McGregor, Abercrombie, Douglas Lane, two of our old Sunday School boys, and Bro. C. Mitchell. At night L. C. McCallum preached to a

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## The Family Altar.

### TAKING ON THE IMAGE OF CHRIST.

It is comparatively easy to train the body, the fingers, the feet, the eyes, and the ears, and it is not difficult to train the mind to think, to reason and to feel. But the training of the soul life into the image of its Lord is a task worthy of the gods. To make an image in wax, we only need a moment; to make one in alabaster, we need a little more time; to make one in marble, we need months, and maybe years. But to take the diamond, rich, rude and rough, as it comes from its home in the earth, and to cut it that its wonderfult beauty, like the face of God's sun, shall be seen by even the dullist eyes, is the faintest and most difficult task of all. But when once thus cut, it is infinitely more beautiful than the rest, and it will last for ever. May it be our ambition to be diamond-cutters, moulding souls into the image of the Saviour.

### SUNDAY, JULY 30.

Gems of Thought.—"Whom he did foreknow he predestinated to be conformed to the image of his Son" (Rom. 8: 29).

Some of the choicest garden flowers, in their wild state, were very simple things. By culture they are brought to a high degree of beauty and fragrance. Natural roses suffer greatly in comparison with these cultivated ones, and it is culture that has made the difference.—Beecher.

Bible Reading.—Rom. 8: 28-31: Heaven's ideal for the Christian.

### MONDAY, JULY 31.

Gems of Thought.—"Search the Scriptures" (John 5: 39).

How precious is the Book divine,  
By inspiration given!  
Bright as a lamp its precepts shine,  
To guide our souls to heaven.

—J. Fawcett.

Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do and think. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential, part of my education.—Ruskin.

I know the Bible is inspired because it finds me at greater depths of my being than any other book.—Cheridge.

Bible Reading.—John 5: 39-47: Search the Scriptures.

### TUESDAY, AUGUST 1.

Gems of Thought.—"Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5: 37).

Most of the frequently quoted sentences that have come down to us from classic times are sharp, terse sentences. What made General Dix's order so famous, but so short, sturdy, vigorous character? He said: "If any man pulls down the American flag, shoot him on the spot." It was spoken at the right time in the right way, and subsequently made him Governor of a great State. Such would not have been the result had he worded his order as follows: "If anybody removes the United States colors from the pole, enter complaint against him at the earliest convenience, and have him committed for trial at the next term of the supreme court of the county."

Bible Reading.—Matt. 5: 33-37: Simplicity in speech.

### WEDNESDAY, AUGUST 2.

Gems of Thought.—"Whether it be right in the sight of God to hearken unto you more than to God, judge ye" (Acts 4: 19).

In 1849 the Sultan of Turkey decreed that no representative of the Christian religion should remain in the empire. Learning of this, Dr. William Gedell, an American missionary to Turkey, came

home to his friend and colleague, Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, with the sad news. "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet this violent and vindictive in-surrender with antagonism." To this Dr. Hamlin replied: "The Sultan is the decree of the Sultan of Turkey." They gave themselves to prayer. The next day the Sultan died, and the decree was never executed.—J. W. Schafer.

Bible Reading.—Acts 4: 13-22: Brave apostles.

### THURSDAY, AUGUST 3.

Gems of Thought.—"Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4: 13).

A library is the strengthening of all that is great in life, and the repeller of what is petty and mean; half of the gossip of society would perish if the books that are truly worth reading were but read.—George Dawson.

It is almost an axiom that people will not be better than the books they read.—Dr. Porter.

Bible Reading.—1 Tim. 4: 9-16: Value of reading.

### FRIDAY, AUGUST 4.

Gems of Thought.—"They went up to the heaven, they go down again to the depths" (Psa. 107: 26).

Who cares on the land to stay,  
Wasting the wealth of a day?  
The fallow fields leave  
For the meadows far to leave,  
And away to the sea—away!  
To the meadows far out on the deep,  
Whose plows are the winds that sweep  
The green furrows high,  
When into the sky  
The silvery foam-bells leap.

—Edwin Arnold.

Bible Reading.—Psalm 107: 23-30: Picture of life.

### SATURDAY, AUGUST 5.

Gems of Thought.—"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls" (Acts 4: 41).

"Have you any letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea-captain, "have you a church certificate?" "Oh, yes," replied the young man; "I did not suppose you desired to see it." "Yes," said the sea-captain, "I want to see that. As soon as you reach the city, present

that to some Christian church. I am an old sailor, and I have been up and down the world, it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wear and tear, rather than have my ship out in the stream, floating hither and thither with the tide."—Christian Herald.

Bible Reading.—Acts 2: 41-47: Entering the church home.

—From the "American Christian Standard"

## Sisters' Department

### QUEENSLAND.

Secretary, Miss M. Helsdon, Stoneleigh, Albion. The usual quarterly meeting of the Women's Executive was held in the chapel, Ann-st., Brisbane, on July 7th, President, Mrs. Moffatt, presiding.

Correspondence included a letter of appreciation from Mrs. Mills for sympathy extended to her and family in their recent sad bereavement.

Home Mission.—Albion.—Attendance at both services fair; no additions; quarterly offering, £6/9. Albion church has not yet given the penny-per-week, but hopes to do so in the near future. Brisbane.—Attendance at both services good; additions, four by baptism and twelve by letter; quarterly offering, £3/18/3. Brisbane church has not given to the penny-per-week fund, but hopes to do so before long. Boomah.—Attendance at both services good; no additions; quarterly offering over £3; penny-per-week 17/-.

Attendance at both services fair; additions, one by baptism; quarterly offering, 16/9; penny-per-week, 6/6. Gympie.—Attendance at both services fair; additions, two by baptism and one baptised believer; quarterly offering, 16/-; penny-per-week, 2/8. Sunnybank.—Attendance at morning service good; no additions; penny-per-week, 13/-. Total penny-per-week offering for first quarter, £119/2.—A. B. Nightingale, Supt.

Obituary Report, by Miss Withall, told of our sister (Mrs. A. Moore) called home.

The sisters purpose holding a Home Mission rally in August. All visitors to Brisbane for Exhibition are cordially invited to attend. Watch for further notices.

Will county churches please note that Mr. Eagle, Zillmere, is now Superintendent of our Hospital Visitation. She will be glad if church certificate or others will communicate with her should any of their members be in hospital.

The next meeting of the Executive will be held on Friday, October 6th, in the Ann-st. chapel, at 2.30 o'clock. All sisters cordially invited to attend.—M.H.

### THE

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### SOUTH AUSTRALIA.

At the meeting held on July 6, the departmental meeting was in the hands of the Foreign Mission Committee. Mrs. L. A. Paternoster presided. The Scripture portion was read by Mrs. Blight, and Mrs. Harkness read an interesting letter from Bro. Strouton, India.

Mrs. Dumbrell presided over the business session. Minutes of last meeting were read and confirmed. Sunday School additions: Gr-t-Gr, 1; N-srwood, 2; Prospect, 20; Hindmarsh, 2; Total, 25. Roll-call of delegates: 35 responded. Collection, 17/9/2.

Treasurer's Report (Mrs. Bond).—Receipts for 12 months: June 1, received for Home Missions, £2 12/10; in hand, £43/11/7 1/2; Total, £45/11/7 1/2. Received for Foreign Missions, £2/6/0; in hand, £13/3/0; Total, £23/3/10 1/2. General Fund, Collection, 18/3; in hand, £37/5/0; Total, £45 9/2.

Hospital Report (Miss E. West).—Visits as follows: Adelaide Hospital, 17; Keswick, 3; Children's Hospital, 3; Destitute, 14; Home for Incurables, 4; Sick and Aged, 45; maverick, 1. Foreign Mission Report (Mrs. L. A. Paternoster).—Amounts received: Prospect, 15/6; N-srwood, £12/2; Mile Box, North Adelaide, 13/-; Mile Box, 13/-; Mile End, 6/4; Hindmarsh, 10/0; Mile Box, 10/2; Grote-st., £11/10/-; Croydon, 10/10/-.

Norwood, 10/3; York, 7/3; Unley, 43/1/3. Total, 109/13.

Home Missions (Mrs. Cherry).—Altogether 90 mite boxes have been distributed. On June 4, the new chapel at Cottanville was opened. On June 26th the chapel at Mt. Compass was opened. These good brethren have labored faithfully, making great sacrifices, that they may have a place of worship at little cost. Amounts as follows: Mrs. Everett, mite box, 5/3/2; Mallala, 4/1/4/8; Stirling East, 4/10/4; Grote-st., 4/12/3; Mile End, 10/8; Queenstown, 4/1; Hindmarsh, 4/1/3; mite box, 10/-; Prospect, 15/6. Total, 189/9/11/2.

Darcas Report (Mrs. Cass).—Mile End sisters are working favorably. Have made and delivered a parcel of warm clothing to needy case in church, and have also a parcel of three bed jackets and three pairs of mittens for Destitute Home. The Darcas Committee have received two large parcels of warm clothing from sisters in the country, one from Murray Bridge, and one sent to Gracetown from Milang. Visited the Croydon Darcas Society, their annual social; they gave a splendid report of their year's work. This is a fine society.

Conference Matters.—Resolutions: Resolved (1) That the Sisters' Conference take charge of the Conference lunches and teas, Sept. 11, 12, 13, and 14. (2) That the evening of sisters' day, Friday, Sept. 8, be a temperance meeting. (3) That the new president be introduced at the evening meeting. (4) That the balance sheet be not printed this year. It was also resolved that the sisters have a gift afternoon at the meeting on August 3, as no meeting will be held in September before Conference. The gifts to be handed to the Hospital Committee for distribution.

Leader for next meeting, Temperance Committee.—Miss A. M. Evans, Secretary, 11 Bahol-st., College Park.

**Victorian Home Mission Notes.**

Thos. Hagger, Secretary.

The additions reported by our workers for the month of June were 19; these were made up as follows—South Melbourne, 2; Swan Hill, 2; Ullin-st., 1; Ascot Vale, 9; Shepparton, 1; Maryborough, 4.

June was a great month financially. The receipts were 405/11/2. This is an increase over June of last year of 104/0/8. Our expenditure was 451. It is to be hoped that we shall have the next few months like the last for income. Will each Victorian reader help?

Wet weather, and consequent bad roads have hindered the work much in most of the country districts during the past month. But wet weather usually means great crops later on, and so all will be well.

D. A. Crockett has resigned, and the Committee is looking for a suitable successor for that important work.

Several new places have been brought before the Committee as likely fields for work; if means and men are forthcoming, it will be possible to enter some of these now.

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2. Daniel of Judah amongst first captives to Babylon. Dan. 1: 1-6.

3. Ezekiel carried away captive. Ezek. 1: 1-3.  
4. The glory of God leaves the Temple. Ezek. 10: 1-4, 18-20.

5. Ezek. pronounces Jerusalem's doom (hope). Ezek. 14: 12-23.

6. Judah goes to Babylon. 2 Chron. 36: 5-34.  
7. Daniel understands the times. Dan. 9: 1-5.

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