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The Australian CHRISTIAN

Vol. XIV., No. 28. Thursday, July 13, 1911.

"Christianity lives in, lives through, and masters, all conditions of human life. But it would lose its power if it were identified with any scheme of government, political organisation, or economic theory."



"The mistake has already been made of identifying the heavenly doctrine with a particular theory of State."

RELIGION AND POLITICS.

From statistics published in the London *Westminster Gazette* in regard to the Free Churches in Wales, it would seem that a comparison between them and the Anglican Church is in favor of the latter body. Methodists, Baptists, and Congregationalists have lost ground while the Church of England has gained during the last four or five years. It is considered rather remarkable that this should be so in view of the fact that the people of Wales have been to the forefront in agitating for the disestablishment of the so-called National Church. In seeking to account for the steady increase in the Anglican Church, and the decrease in the Nonconformist Churches, the *Argus* of Saturday last gives several reasons worth looking at. In the first place, it calls attention to the Englishman's love of ancient institutions, and the habit he has of rallying round such institutions when they are the subject of vehement and bitter attack. It may be admitted that, whether attacked or not, an Englishman in his native home, is partial to venerable institutions, and frequently against reason, is loth to part with them. How far this may apply to the more excitable Welshman in regard to the National Church is not quite so clear. The Anglican Church has not been kind to the Welsh people. It has asserted authority and imposed restrictions which have been bitterly resented by the majority of Welshmen.

Disestablishment.

Lloyd George, the present Chancellor of the Exchequer, made his entrance into public life as an opponent of Anglican injustice and in his parliamentary career forced himself into notice in voicing the dissatisfaction of the people at the wrongs inflicted upon them by the dominance of the Established Church. If a referendum upon the disestablishment of the National Church were submitted to the Welsh people to-day, there is no doubt as to what the verdict would be. It would be overwhelmingly in

favor of the separation of Church and State. It is quite true, of course, that bitter denunciation has always a tendency to come back upon those using it. Many a good cause has been lost for the time being through the use of intemperate speech, and conduct which had the appearance of persecution. Reason gives place to sentiment, and the pendulum swings from the attacker to the attacked. Still, we should think the Welsh people have too solid a grievance to permit an institution they dislike to become more popular than others that better suit their ideals. After all, statistics are not infallible, and may be used, as the *Argus* writer uses them, to cover the real facts of the case. A sufficient explanation of the decline in the Welsh Free Churches may be found in the great Welsh revival of a few years ago. This revival, unparalleled in modern times, gave an enormous numerical increase to the Free Churches, which, followed by a declension almost as great, made very unfavorable statistical reading. Under the circumstances, the normal increase in the membership of the Church of England would compare favorably with losses consequent upon the reaction of the revival in the case of the Free Churches.

Religion and politics.

We concur in the view, however, that the representative religious Nonconformist journals indulge in too much political discussion; so much so, indeed, as to give color to the statement that their party politics and their religion are inseparable. The *British Weekly* and the *Christian World* are notorious offenders in this respect. The former journal, during the discussion of tariff reform in the direction of protection, was in opposition to this trend of politics, and enthusiastic in its defence of free-trade—a state of things, we imagine, that would not be tolerated in our Australian religious journals. Christian citizens do not attend church, or read religious newspapers for the purpose of receiving instruction in general politics. These disturb-

ing elements they leave outside the church door and expect to be free from the domination of the church in these matters. The church, of course, has a right to speak out when politics touch the question of morals, and in England, where Church and State are united, to denounce the system and urge for a reform. But, when it invades the territory of general politics, it is guilty of committing an offence that it condemns in others.

To be guarded against.

Indeed, one of the practices that Protestants have to guard against is this very thing. The chief offence of the Romish Church is that it claims jurisdiction in the political world. It is only a matter of degree and not of kind, when the pulpit or the religious press formulate the kind of politics we should hold. There is no doubt that the church loses its real power when it begins to meddle with general politics. In these days of general enlightenment, men are beginning to discriminate between the respective spheres of religion and politics. R. F. Horton expresses the idea exactly when he says: "Christianity lives in, lives through, and masters, all conditions of human life. But it would lose its power if it were identified with any scheme of government, political organisation, or economic theory. It did not liberate the slaves, it treated them as brothers. It did not destroy Caesar, but aimed at converting him. It is not republican or monarchical, but claims both political methods. It is not socialistic or individualistic, though it reaches society through the individual. It will not decide between protection and free-trade. But as the soul is thoroughly Christian, receiving and expressing the life of God, it will as citizen, and member of a political community, labor for that social justice, mercy and love, which are the essence of Christianity. The mistake has already been made of identifying the heavenly doctrine with a particular theory of State."

A just demand.

It may be that the people of England and Wales have made mistakes in the manner in which they have asked for the severance of Church and State, but when the situation is fully understood, we are only surprised at the patience with which they have put up with an intolerable burden. As citizens, they have a right to demand that no religious body shall receive political patronage. It is absurd, as it is unjust, to speak of a church being national which only represents a section of the community. The presence of political bishops in the House of Lords by right of their ecclesiastical standing, is one of the anomalies of British legislation that we in this land find it difficult to understand. It is the heritage which the Anglican Church has received from a mistaken and injurious past, and which if it persists in holding must eventually lead to its downfall.

Editorial Notes.

Scripture Lessons in Schools.

Victoria and South Australia are now the only States in the Commonwealth which exclude the teaching of Scripture from their schools. In the other States what is known as the New South Wales system is adopted. Bible extracts, originally selected in Ireland by an Episcopalian bishop, a Roman Catholic bishop, and a moderator of the Presbyterian Church, are used by the teachers, and in addition any minister of religion, or other accredited representative, may arrange with the head teacher of the school to give weekly lessons to the children connected with his church during school hours. If any parents object to their children receiving Scripture teaching either from teachers or ministers, such children shall not be taught. This system works smoothly in the States adopting it, and in both Victoria and South Australia strong organisations exist to advocate the introduction of Bible lessons into the State schools. At a large and enthusiastic public meeting in Adelaide last week, presided over by the Anglican bishop, the chairman stated that the meeting had been arranged by the Methodists, Presbyterians, Congregationalists, Lutherans, Churches of Christ, Salvation Army and Church of England in conjunction, and that there was every promise of complete unanimity in the State. A Scriptural Instruction in State Schools League was formed with a representative committee. It will doubtless take some time to mould public opinion, but there is every reason to hope that success will ultimately be attained.

The New South Wales System.

It is a hopeful indication in South Australia for the newly formed Scriptural In-

struction in State Schools League that its members are agreed in advocating the New South Wales system. It is probable that this is not the ideal which all would prefer. Some would possibly like to have prayer in the schools, others would prefer reading of the Bible without comment, while some, again, would like the teachers to give instruction on points of theological doctrine. However, it is felt that for each to press for his own ideal would mean failure for all, and since the New South Wales system works well in the other States, and is infinitely preferable to the present, and, especially, since the great majority advocate this as practicable, South Australia advocates of Bible lessons are practically unanimous in their acceptance of it. The West Australian Act declares that "The words 'secular instruction' shall be held to include general religious teaching as distinguished from dogmatic or polemical theology" and with this qualification in mind we can still plead for a "free, compulsory and secular" education. The great point, so far as the State is concerned, is that its subjects shall be well grounded in all that makes for national morality and righteousness, and since the immense majority recognise that the Bible teaching is the only true basis of morality, it is essential from a national standpoint that its children should be taught the great basic truths accepted by all denominations. While infidels, or others who object to such teaching, are protected by a conscience clause from having these truths taught to their children, no one can justly complain of hardship or unfairness. We trust that before long the reproach will be removed from Victoria and South Australia of being the only States in which the Bible, the most widely read and influential book in the whole world, is the one book excluded by law from the children in their schools.

Children at Church.

The *Christian Commonwealth*, Methodist organ of South Australia, raises the question, "Do children go to church?" and answers, "Many of the children of our own people do not—do not at least, apart from attendance at the Sunday School or Junior Endeavor Society meeting." Our contemporary proceeds, "It is becoming almost an exception to see the children by the side of their parents in the family pew. Indeed, the family pew has almost ceased to exist." We are afraid this state of things is not peculiar to Methodist Churches. Many Churches of Christ have a considerable proportion of children church members, and these probably attend as well, proportionately, as adults. But who will affirm that there is not room for improvement. We have visited church services at which it was an exceptional thing to see half a dozen children. Our boys and girls should from infancy be trained to attend public worship, and on return home should be questioned about the sermons or addresses. A church without children is committing slow suicide. It would be well, too, for parents to have their

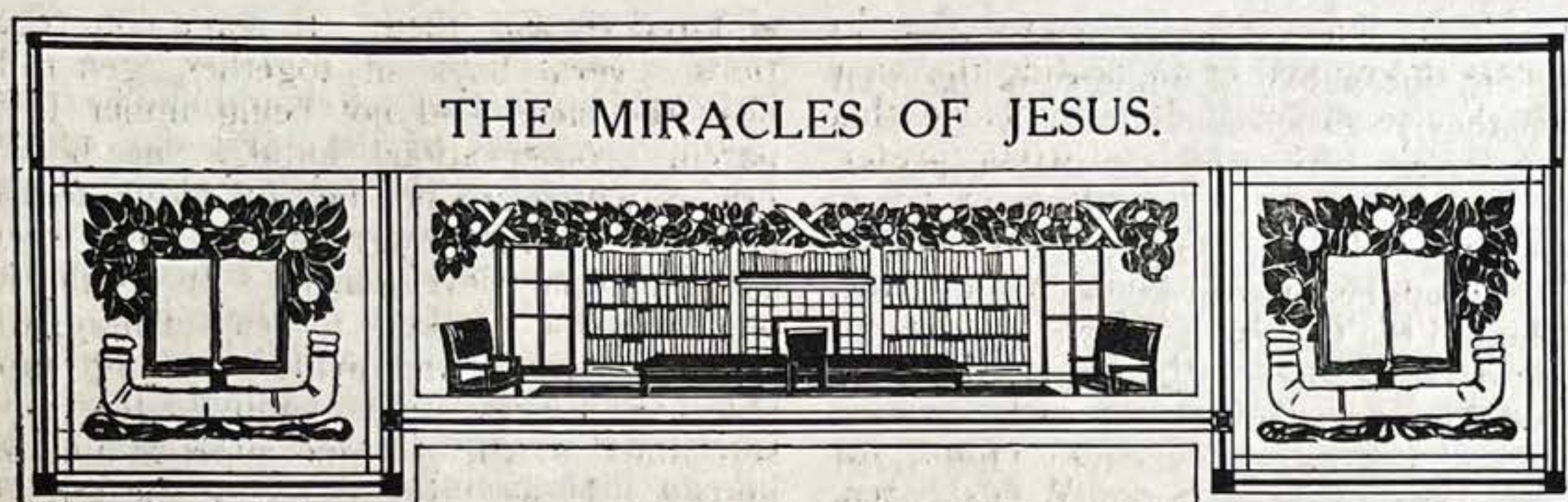
children sit with them. In some congregations several boys sit together, generally near the back, and not being under their parents' observation, indulge in boyish pranks which are not helpful either to the devotion of the congregation or to their own spiritual development. It would be well, too, for speakers to bear in mind the children's needs, and while providing suitable food for the adults, supply a few morsels suited to the juvenile appetite and digestion. If we wish to secure the attendance of children, the services must be made attractive to them. There is no reason why at least one third of our audiences should not be composed of those who in the near future must carry on the work of the churches.

Fragments of Thought.

Sow but one seed of primal evil in the moral soul of a nation, it will grow to be a tree as broad as the sky, to take fruitfulness from the earth wherein it is rooted, and to cover it instead with barrenness and gloom.—*Henry Giles.*

Sin, sickness, death, calamity, and much besides can cause dark days. Think of those fearful days after the earthquake at Messina, Italy, or, more recently, the terrible days in Paris, when the Seine overflowed its banks and covered a large area. Days can be dark, too, when disease comes upon us and disables us, when an accident or death takes away some one that we love. Yet in these times of dire sorrow there is good cheer for us. It is found in the comfort of the Scriptures; it is found in prayer to God. Indeed, there are many that never think of prayer or God until the dark days come, and, even if the pain be great, they can say afterward, "Blessed dark days." But the darkness caused by sin has no such alleviation; that, therefore, is the real darkness.—*R. P. Anderson.*

Why should there be no appeal from God's judgments? Because there is nothing to appeal to. Suppose you do a sum in addition. You add up the figures, and in doing so, you make mistakes, not one mistake, but many. You are told about these errors, but you refuse to rectify them. Then the examiner comes around, and he does the sum; and your errors stand condemned. You see at last that they are errors. There they are. The examiner's judgment is final, because it is right, and he cannot change the principle of mathematics to suit you. Christ's judgment is final because it is right; it is as much in accordance with the eternal laws as the examiner's judgment in the matter of the sum. Neither can alter the result without violating the eternal principle, and thereby becoming unjust himself.—*R. P. Anderson.*



From the *Christian Standard*.

Acts 2: 22.

Concluded.

Law is habit; to illustrate: A big thing always pulls a little thing to itself; the attraction of gravitation, we call it. We say it is the law; we say the big thing pulls the little thing down, because there is a law which makes it. Do you mean that there is a law which acts as a sort of policeman and pushes the little thing down so that it bumps its head against the big thing? All you mean is simply this, that is the nature-method of working, and that is all anybody knows about it. It is just nature's method. Now hear! But go a step further. One of the wisest men that ever lived in these latter times has said that when you get back of this big doctrine of the amelioration of force, you find the conservation of energy. Can I do a little primary work for myself as well as for you? This doctrine of the conservation of energy is that just so much power is in this universe, and that it changes its form, but is unaltered; just so much steam, energy, power, that changes in a thousand ways. It is transmuted in a thousand different forms, but always remains the same. Now what? This doctrine of the amelioration of force: I lift my hand and see there a certain energy. That energy is translated or transmuted into some other energy, that into another, that into another, and that into another. Now they say that the basis of all this—wise men say, not preachers, but wise men—the wisest men of this generation—that the basis or the root of it is the Divine Will. Do you follow that? Here is this sum of power. Here are all these vast potential forces, principles; they are always changing. One passes into the other, but yet they always remain the same, the heart of it. When you talk about the law of nature, you simply mean that certain things proceed along certain lines, and that is all you can mean when you talk about the law of nature. Not a law of nature since the world began was ever broken, not once. I do not believe that a law of nature was ever broken or suspended for a moment. Not once. In the miracles of Christ? No. Not broken? No. Not suspended? No. What do you mean? This: It is the oldest, and yet it is the newest, illustration. I lift that book. What am I doing? I am doing everything that is supposed in the miracles of Jesus Christ. Everything. Everything. The law of gravitation holds that book down. I raise it. Then what? Have I broken the law of gravitation? No. It is still pulling the thing along. I have inter-

fered with its work. Is the law of gravitation suspended? No. It is still pulling, only I have interfered with it. I have got my hand between the book and that law. What do I mean? I mean that human energy, or human will, with human force, has been introduced, and has gotten down into the principles of nature. Have any of the laws of prism been suspended? No. But the book rests directly on the law of nature. Yes. Jesus Christ came here. These laws of nature—as you call them—are his method of work. Jesus Christ came, a new personality, a new will, and these laws of nature, if you please, are modified by him, are controlled by him, are established by him, are overcome by him, just as these laws of nature are shaped or modified by him. It is the doctrine of the personality of Jesus Christ coming as a new force, a new energy, a new will, into the world, and those laws, all unknown, slipped perchance under the term of a mystery in their working, and are beyond all our thoughts; the touch of his hand upon them.

I believe positively in the miracles recorded as wrought by Jesus Christ in this narrative, because they are wrought in a *miraculous world*. A man ought to believe in miracles if the world is as miraculous as it is. Oh, we can never get our thinking beyond the wisdom of Napoleon, who, pacing up and down the little ship bearing him to exile, cried out, "Look yonder at the heaven; He holds it all."

Evolution.

You talk about evolution. Can you say the things you got out of one thing came from another? Do you know what I believe of the doctrine of evolution? There is that watch, a little thing. I saw a great big clock one time which ran eight days with delicate central mechanism. Le Comte says that evolution is continuous progress of a thing under certain regulated laws which are regulated from within. That means simply this, put into every-day English, that that watch, by reason of something that is in it, not by something that is out, not by something that the watchmaker does to it, can grow and grow and develop and come from simplicity into complexity, or from ugliness into beauty, until it at last becomes the great big clock yonder on the cathedral. That is just an every-day illustration, that is exactly what you can get from what the clock states and what the little watch states. That is, if you are an evo-

lutionist, perchance, you can. But that is something miraculous, and it is as far as you can get. Have you gotten rid of the mysterious? Have you gotten rid of the miraculous? There is a wonderful deal of mystery here. We have the universe; it all came from that fire mist, they tell us, but who put that something in that fire mist? The greatest miracle in this world is to believe that the big clock can grow out of the little watch; is to believe that this great universe of ours was resident yonder, was not pitched from without, but was resident, potential, embryonic form in the fire mist, floating through darkness and space millions and millions of years ago. You cannot get rid of the miracle in the world, if you please. I believe in the miracles of Jesus Christ, or, rather, they are rendered credible because they are wrought in a miraculous world.

A miraculous book.

Secondly, they are embodied in a *miraculous book*. I do say, measured by the morality, measured by the tremendous interest it has had upon governments and civilisation, measured by the inspiration it has had upon arts, literature and music, and measured by the evolution it has wrought in the world of conduct, that that Bible is outstanding, wonderful and mysterious; a miracle, if you will. I can believe in a miracle that is embodied in a miraculous book. Again, I can believe, most of all, in the miracles of Jesus Christ, because they are associated with and illustrate and pictorialise the character of a *miraculous personage*. If a man believes in Jesus Christ, why cavil at the supposedly miraculous things that he did and said? He was miraculous. Jesus Christ never had any sense of sin, despite his beautiful life, his great knowledge of the blackness of sin; he had no personal sense of sin. I was down in the Commercial Club the other night. It was a dinner-banquet occasion, a dinner given to the boys of the Commercial Club. They asked me to pray. I felt that I ought. I wanted down in my heart to pray for the boys. And this prayer was on my lips almost, but I just pulled it back. I wanted to pray to the heavenly Father that these boys would grow up to be like their fathers, but I could not. I do not want them to be like their fathers. There was no father there, with a little sweet-faced boy by his side, who wanted his boy to grow up to be the same man as he is. Not one! There is not a man in this world, not a father in this world, that wants his boy to be just the man he is. Not one! And the better a man is, the more earnestly he prays God that his boy may be a better man than his father is. But hear me! Here is the divine, beautiful, saint-like life of Jesus Christ. He never had any sense of personal sin. Mark it. Miracle that. So beautiful a life with absolutely no sense of sin. And that marvellous power—that he came to forgive sin. What will you do with that? I tell you that his life itself is a miracle. Sinlessness is supernatural. The personal presence of

Jesus Christ towering over all the ages, beacon-light of all the stormy centuries, the life itself of Jesus Christ, is the enduring miraculous proof positive of the miraculous work that he did. Ought not a miraculous personage to do miraculous things? Ought he not? I read the other day about a boy over in Boston, eight years old, and that boy lectured on the abstruse problems of higher mathematics; a little boy eight or nine years of age a mathematical prodigy! He was, in fact, an infant phenomenon. Suppose, hearing the mathematical genius of that boy, you should invite him into this presence, and ask him to sit down to that organ and play. "Why, I am a mathematician; a mathematician cannot express himself musically, can he?" he would say. And yet you tell me that the miraculous Christ can express himself in other than miraculous ways? That Jesus Christ came from the Father, that he wrought here for a little while, living the beautiful life that showed the enduring inspiration of the world, and went back to his Father, will you tell me that while here nothing more than ordinary work was to be expected of his hand? Will you?

The witness.

Now, this last word. I believe in the miracles of Jesus Christ not merely because they were wrought in a miraculous way, or miraculous world, not merely because they are embodied in a miraculous book, not merely because they are associated with and illustrate the character of a miraculous personage, but because they are testified to by Jesus Christ himself, and by those who caught his spirit. Friends, it is not a matter of long ago, it is a matter of historic statement this: the disciples of John came to Jesus and said, "Tell us, Art thou the Christ, or must we look for another?" What was his answer? Did he say, "No, I am placed here on just the same high plane of all human genius?" Did he say that? No! "Go tell John that the deaf hear, tell him that the blind see, tell him that the lame walk, tell him that the dead are raised." Oh, wonder, wonder, the dead raised! He claimed it. Four times in the Gospel of John does he lay claim to the power of doing the marvellous things that we call miracles. What will you do with his claim? Was it enthusiasm, that sanest, most perfectly balanced, most perfectly poised, most comprehensive intellect of all the centuries? Was he an enthusiast, was he ignorant, was he a cheat? Brethren, the same words that tell us of the beautiful character of Jesus Christ, the same writers that tell us of his stupendous outreaching claims, have written wonderful, inexplicable things from a human standpoint. What will you do with his claim? Then these men (never mind about the inspiration of the Book), these men wrote his life, these men heard him, these men walked with him—these early writers, what are you going to do with them? Surely you must accept their records, you must accept their statements, or you have got to hold logically to one of two

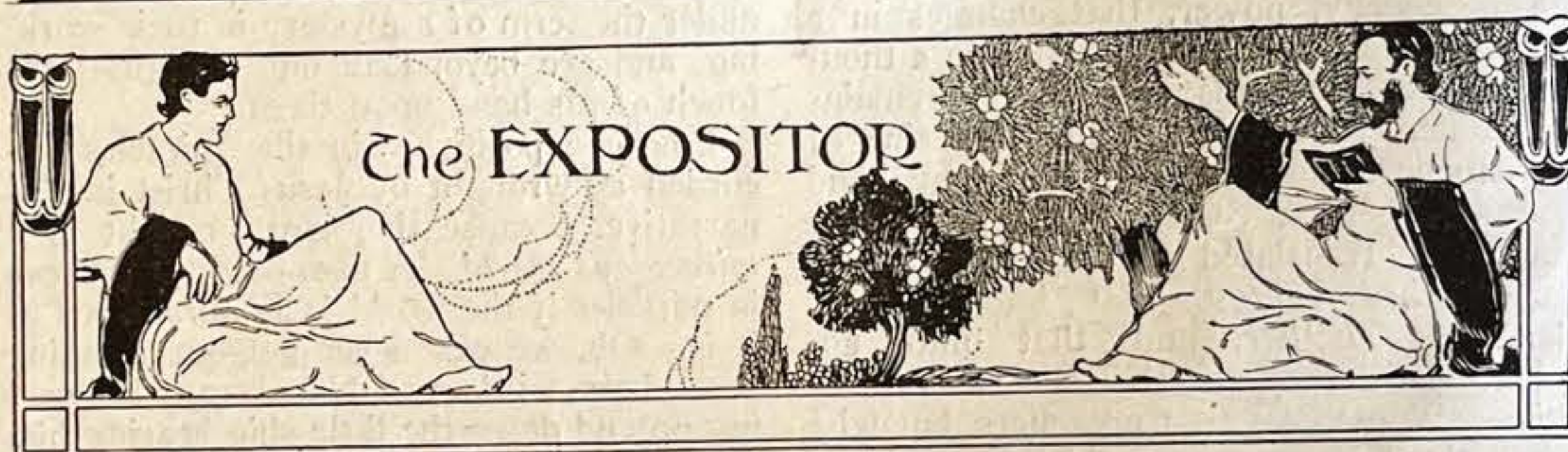
conclusions. They were either cheating and deluding, incapable of understanding that which they recorded and professed to have seen, or else they were essentially knaves. They say, these writers, definitely, pointedly and unequivocally, in a plain way, that Christ wrought these miracles. They say that he did the things that were beyond the power of men to do. They say that they believe him because he did those things. What will you do with them? They lived the life; they gave themselves, their very lives, for the proclamation of this truth. There is Peter. He stood up there on the day of Pentecost, and he said, "Jesus Christ, this man who had done marvellous things and signs and wonders and miracles, I preach him, I preach him." And when Peter got to be an old man, towards the end of his life, he said, "We have not followed cunningly devised fables." And he laid down his life upon the altar of his belief in a supernatural Christ. What will you do with him? There is Paul. Paul gave up everything for this Jesus Christ. He wrought miracles for this Jesus Christ. He was in the realm of the supernatural as well as the natural. Paul gave up everything for him. And he said at the last, "I have fought the good fight, I have kept the faith." And John—John died with the last word, the one great word of Christ, the word of life and love upon his lips, one great word, "Little children, love one another."

A regal Christ.

I could go further. I should like to speak of the witnesses of the first day of the week, as proof of the validity of the resurrection claim. I should like to speak of the miracle as witnessed by the transformation of character, but I rest it where it is. It is my business to preach, and it is my mission, thank God, to preach an exalted Christ. No Christ of weakness; no Christ bound by human limitations; no mere pale, spectral Christ of the shadow; nor yet the human Christ, bleeding and worn and weak and dying and dead; but the Christ who wrought the beautiful deeds and who ascended into the heavens; the Christ, not of humiliation, but of exaltation; the Christ, not of weakness, but of strength; the Lord before whose words the winds slunk back into their caves, before whose word death itself fled. The Lord! Oh, do not tell me that I am to preach just simply a flawless man. Tell me rather that it is my mission to preach and to join in the great chorus that has swept over nineteen centuries, and surged to-night to the strain of

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Praise to the coronated, regal Christ,
Lord over all the ages, Lord of life and
Lord over death and the grave.



New Theology.

Concluded.

By W. J. Way.

Before there can be "new theology" there must be another and unknown God. Elohim, Jehovah, the God of Abraham and Isaac, and Jacob, the God and Father of our Lord Jesus Christ must be renounced, or his nature and character impeached, which is tantamount to apostacy, and a strange god substituted. Before there can be or need be "new theology," the critics and innovators must depose and exile God who made the world and all things therein, who giveth to all life and breath and all things, in whom we live and move and have our being. God who makes promises and fulfills them, covenants and keeps them; who answers by fire, who redeems with blood, who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Who being minded to show more abundantly to the heirs of the promise the immutability of his counsel, inter-

posed with an oath: that by two immutable things in which it is impossible for God to lie, we may have strong encouragement who have fled for refuge to lay hold of the hope set before us (R.V.).

A misleading phrase.

The very phrase, "new theology" is grossly misleading, if not positively blasphemous. It is suggestive of a strange god and another gospel, which is not another. "As we have said before, so say I now again, 'If any preacheth unto you any other gospel than that which ye received let him be anathema.'" The new theology diminishes the exceeding sinfulness of sin, depreciates the efficacy and necessity of the atonement, in short undermines all that makes Christ a Saviour and Redeemer to the human soul, and impeaches the truth and character of God.

There can be no new theology unless it

comes from heaven. There can be new anthropology, new demonology, new dogmas and traditions of men, new and deceitful handling of the word of God, new wrestling and rending of the Scriptures to their own destruction, but no new theology. It was the old theology that brought Israel out of Egypt, that sustained them in the wilderness forty years, that brought them into the land of Canaan and drove out seven nations before them. It was the old theology that stopped the mouths of lions, that quenched the violence of fire, that put the armies of the aliens to flight, that brought the dead back to life. It was the old and divine theology that brought Christ from the bosom of the Father to the manger, to Gethsemane, to Golgotha, and to the tomb of Joseph of Arimathea. It was the old and divine theology that split the walls of death and Hades, and gave him back to heaven and earth, clothed with immortality, and invested him with all power in heaven and on earth. It was the old theology that exalted him to the right hand of the Majesty on high, to be a Prince and a Saviour. It has been the old theology which has changed the angle of the nation's faith, hope and love from earth and focussed them in heaven. It was the old theology that made us new creatures in Christ Jesus, so that whereas we loved the garish world and its pleasures we now long to walk with God, and crave for the image of the heavenly, the old and divine theology that has changed the leopard's spots and the Ethiopian's skin and formed the arch of transit from the mundane sphere up to the paradise of God. It was the old theology that sustained Paul at midnight in a Roman jail, that brought the radiance of heaven to Stephen's face and that unfolded to John the mysteries of the eternal in the isle of Patmos.

Yea, we have the word of prophecy made more sure (more stable and sure than new theology), whereunto you do well take, etc. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit. And this word of prophecy made more sure is leading us up to meet the Day Star, the bright and morning Star, and bringing him down to us, and we shall meet him in the clouds, for the Lord shall descend from heaven (1 Thess. 4: 16-18).

It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God, and not to be troubled by the judgment of men.—*Isabella Fitz Mayo.*

Queensland Letter.

By A. W. Jinks.

In Queensland the Disciples of Christ are determining more and more to spread the whole truth, to work, pray and sing for the glory of God, and to adorn the doctrine of Christ. We are on the eve of better things, and, in the power of the Spirit, great good is going to be done.

The Executive Committee has decided that a certain amount of money be spent for literature, which will be discriminately distributed. That move is a right one.



Some of the Moslem pilgrims to Mecca, after beholding the tomb of Mohammed, destroy their sight by gazing at white-hot bricks. The idea is to give literal obedience to the saying, "See Mecca and see no more."

More good could be done if distinctive literature were distributed, because many well-meaning people and earnest preachers are ignorant of the whole truth. The executive Committee has also resolved that every minister in this State be supplied with a suitable booklet *re* our plea and position. It will be a glorious day when all the ministers impartially search the Word.

I would like to see and hear of every church giving the preacher a living wage, providing him a nice home, and being ready to encourage him. Apollos was encour-

aged, but some preachers never get a word of encouragement. Their ability and work are judged or estimated by the number of confessions got, instead of the members taking an all-round view. That article of Bro. A. C. Rankine's on "Pastoral Visitation" was splendid. We are often more anxious for confessions than we are about the deepening of our own spirituality. What then is needed? More definite teaching and less sentiment.

Every church should appoint a press correspondent. Oftentimes the church secretary has more than he can effectively do, and so if a brother were appointed for the special work of sending reports to local papers and the AUSTRALIAN CHRISTIAN interest would be deepened.

We should not be satisfied with the past, but should press forward, organise, and consecratedly work. In this State in one town of 14,000 people, we have only 50 members, and in another town of 11,000 we have only 47, and yet we grumble about giving one penny a week! To do much work the Executive Committee would need hundreds of pounds in hand, and so if all the disciples give cheerfully and systematically much can be accomplished.

A State Evangelist cannot accomplish much unless he be prayed for, encouraged and saved from worrying over church quarrels which, in most cases, are brought about by petty jealousies and misunderstandings.

I would like to see or hear of the AUSTRALIAN CHRISTIAN being in every home in this State. It is undoubtedly the finest Australian journal which I have read. Besides, disciples who carefully peruse the AUSTRALIAN CHRISTIAN become ardent workers for Christ. We cannot be too deeply grounded in the truth, knowing, as we do, that a working knowledge of the Bible is the key to power and success.

Our churches need solidifying and purifying and galvanising. We expect evangelistic missions, although our own spirituality is very weak.

We pray for successful missions, and yet we get offended at the least thing. We need to work for God's glory, and not for human praise. A church mission now and then would do much good. The members might take offence at plain speaking, but the work of God must be considered. It might be painful to withdraw from members who are wilfully walking disorderly, but such a thing must be done. A purified and organised church will shine for God, honor Christ, and please the Spirit. May we, then, be bent on doing those things that are pleasing to God.

Correspondence.

THE MAMMON OF UNRIGHTEOUSNESS.

In the leader of the AUSTRALIAN CHRISTIAN of June 29 an interpretation of a most difficult passage in Luke 16 was offered, which, upon careful investigation, proves to be hardly reliable. It involves two mutilations of the text—the Greek word “lego” (I say) would have to become “lexo” (I shall say, or shall I say) and the word “eis” (into) must become “en” (in) and the words following altered in case. Moreover, in the latter alteration the parallelism between “receive into their houses” and “receive into everlasting tents” is lost. In any case the departure from the text is fatal.

Now, what is the true interpretation?

The steward is a child of this world, and as such dishonest. He uses the mammon of his master to feather a nest for himself. His master, just about as bad as the steward, commends the business shrewdness of his servant. “Now,” says Christ, as it were, “imitate the steward, not in his dishonesty, but in his shrewdness and foresight, make friends with God by giving away your worldly possessions, that when riches take to themselves wings, God and his people may receive you into everlasting habitations.

The only real objection to this interpretation is the expression “mammon of unrighteousness,” but this does not imply all that is generally put into it. In verse 11 there is a contrast between the unrighteous mammon (riches) and the true (mammon or thing understood, but not in the original text); faithfulness in the use of the unrighteous mammon is commended as a virtue and, in a measure, a qualification for the handling of the true “mammon.” From this it would appear that unrighteous mammon is simply worldly, as compared with heavenly possessions. We may use but not serve unrighteous mammon, we must serve God. Almost the whole chapter is a lesson on the correct use of money. Liberality in its use will purchase friendship with God and with the poor, such as Lazarus, who will welcome us into everlasting bliss. This of course is only a part truth, as other things are requisite, but it is in keeping with such statements of Christ's as these:—

Sell that ye have provide yourselves a treasure in the heavens (Luke 12: 23).

Go and sell that thou hast, and thou shalt have treasure in heaven (Matt. 9: 21).

These are instances where Christ in his teaching asks us to concentrate our thought on some strong contrast between right and wrong in one aspect, to the temporary exclusion of every other truth, however vital to salvation.

To sum up the lesson of the steward:—

He was shrewd; be equally shrewd in looking into the future. But he was unfaithful to his master; be you faithful to yours in the use of this world's wealth, and he will commit to your keeping greater and purer treasure in the world beyond. You must not make wealth your master here, God must be your Lord.—Alan Price.

In regard to the rendering of the Greek text we imagine that Bro. Price and ourselves will have to submit to the authority of experts. Prof. Jannaris is an expert, and would hardly give a rendering that is inadmissible. If the con-

text requires it, it is permissible, we believe, to make the sentence interrogative, and *eis* is frequently and appropriately rendered “in.” So distinguished a professor of Greek as our authority is reputed to be, would scarcely care to risk his reputation by mutilating the text. The punctuation may be open to question, and is perhaps rather arbitrary. We have no doubt that Bro. Price's exposition of the text conveys a correct idea of the teaching of our Saviour, but the difficulty remains in regard to the words, “mammon of unrighteousness.” We understand “mammon of unrighteousness” to mean wealth acquired dishonestly or unfairly. It is quite certain that our Saviour never gave his endorsement to using this kind of wealth as a means of securing reception into the everlasting habitations. A different rendering to that which is given us in the Authorised and Revised Versions seems called for. If the sentence is not to be taken interrogatively, and we do not insist that it is, perhaps the best rendering is found in Weymouth's New Testament in Modern Speech. It reads as follows: “But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish.” Here wealth is not of necessity evil, and “welcome” is a more appropriate word than “receive.”—Ed.

A NEW SOUTH WELSHMAN IN QUEENSLAND.

It was the privilege of my wife and myself to spend several days in the Queensland capital on our way to Lismore. While there it was my pleasure to meet a number of the brethren with whom we had conversation regarding the cause of New Testament Christianity in the Northern State, and to speak at Zillmere and Brisbane. Bren. Mudford and Waters are doing fine work at Brisbane and Zillmere respectively, and there appears to be a good move on throughout the State.

Queensland has great territory, and the population is constantly increasing, and in the years to come will be very great; there is therefore great need to push ahead with the work of Home evangelisation now. All the churches in the Northern State should co-operate and support the State Conference Home Missionary fund liberally. Any church who fails to come up to the help of the Lord in this matter, and that now, is certainly failing in her God-imposed trust.

Queensland brethren, push the work in your own State. Your local work will not be hurt a bit by helping to spread the cause in other parts of your State.

One thing impressed me while I was there—that some of the churches will need to learn to give to their evangelists more liberal financial support. It is not fair to a brother to expect him to do efficient work when the support allowed to him will not permit the purchase of necessary books and periodicals, and compels him to worry about his next suit of clothes. Surely an evangelist should be supported to such an extent that his income is as great, or greater, than that of an ordinary tradesman or mechanic, to say nothing of the income of the ordinary man on the land. Where churches are unable to do this, the Home Missionary fund should be in a position to subsidise until such time as the church can do it unaided.

All this will mean liberality on the part of the brotherhood, and why not? Has not the good Lord been liberal to us? It is important for all to learn a lesson on the stewardship of money, and to know that it is good and right to “honor the Lord with thy substance and with the first-fruits (first-fruits, mark; not with the leavings after all else has been provided) of all thine increase.” There is plenty of money in the Australian brotherhood, if only we can learn to put it in the right place; that place being the Lord's treasury.—Thos. Hagger.

RICHMOND AND TWEED RIVERS DISTRICT.

As one who knows the Richmond and Tweed Districts, and the magnificent opportunities presented for our cause there, I rejoice greatly at the proposed erection of a chapel at Tyalgum. The brethren could find no better opportunity for their liberality than by supporting this scheme and thus help to make it an accomplished fact. To be the religious body with a chapel in a district which is favorably disposed towards us is a chance we should not miss.—Wm. Rothery, College of the Bible.

A Veteran S.S. Superintendent.



W. C. Thurgood.

W. C. Thurgood is amongst the few remaining who remind us of the early history of the Lygon-st. church, and whom we delight to honor. His life-work has been in the Sunday School. With this he has been connected since its inception, and has faithfully held the positions of teacher, vice-supt.

and supt. in their order for nearly 46 years, and now, through advancing years, and in the belief that a younger man would push on the work, has resigned in favor of Bro. Reg. Enniss. At the teachers' meeting, those who spoke testified to his worth, and Bro. Thurgood with much feeling thanked the teachers for their kind expressions of good-will and loyalty, and assured them of his deep interest in the welfare and prosperity of the school. The teachers honored Bro. Thurgood by unanimously electing him life honorary superintendent.—J.McC.

The Society of Christian Endeavor.

AMBASSADORS FOR CHRIST.

Topic for July 24.

Daily Readings.

The Sender and the sent. Isa. 6: 1-13.
The willing messenger. Psal. 40: 4-11.
The message to be delivered. Acts 3: 12-26.
To whom the message is sent. Rom. 10: 11-21.
The reception of the message. Acts 2: 37, 47.
The blessing the message brings. Eph. 2: 13-22.

Topic—Ambassadors for Christ. 2 Cor. 5: 14-6: 10.

Name the qualifications of an ambassador.

How may we know our post?

What are the duties of the office?

"Messiah! King!"**"THE ADVENT."**

He comes! He comes!
The glory that no eye hath seen,
The praise that angels give,
The Father's face, no veil between,
The throne of light and love,
The kingdom and the starry crown,
Such things as Deity hath known,
He meekly yields, nor deems a prize:
He stoops and in a manger lies.

"THE LIFE."

He lives! He lives!
No beauty that the eye can see
Doth mark his lowly mien;
Unknown his fellows pass him by
And treat him with disdain.
But kindly deeds doth fill his days,
The path he treads wins virtue's praise;
The Father and the angels smile
A tender shoot in parched soil.

"THE EXODUS."

He dies! He dies!
The multitude hath sealed his doom,
The kings of earth decree,
The world for him hath found no room,
He yields submissively.
Like sheep unto the slaughter led,
He seals his lips, he bows his head;
But e'en in death his soul doth plead
For those whose hands hath done the deed.

"THE RETURN."

He wakes! He wakes!
The early morn doth see the tomb
Where late his body lay,
An empty and deserted room,
Bereft of mortal clay.
But angels from above come down
To make his resurrection known;
That sepulchre where once he lay
Is now the door to endless day.

"THE CORONATION."

He reigns! He reigns!
On him no more hath death a claim,
Mortality is past.
To him is given the highest name;
He is the "First," the "Last."
To him shall angels sing their praise,
On him shall saints in rapture gaze,
And kings and princes shall bow down
To him who weareth "Heaven's Crown."

Petersham, June 30, 1911.

—G. E. Burns.

Stray Notes.

While our colonial responsibilities and privileges are looming so large in British eyes, it is well to look closely into the ways in which we are fulfilling the one and preparing for the full enjoyment of the other. The forcing by the white man of intoxicating drink upon the natives of Nigeria, for example, has led to results and demoralisation that are frightful to contemplate. Twenty-two per cent. of the trade done with the colony is in spirits, nearly half of the revenue being derived from that source. A returned missionary, Mr. M. J. Elliott, declares that he has seen the roads leading to Abeokuta "littered with

empty gin bottles," and that "it is no uncommon thing to hear the natives say of a drunkard: 'He has left Mahomet and gone over to Jesus.'" What could be more horrible than this as an illustration of "the mammon of unrighteousness"?

The statistical report of the Bible study among the college men of North America for last year presents some interesting figures. Nearly 30,000 students attended Bible Classes regularly for two months or more, one-third of these also following habits of daily Bible study. Among these, over 20 per cent. made no profession of being Christians. Great interest in Bible work was shown by the faculties of the institutions. Normal classes for the training of leaders were conducted in many colleges; and over 1200 men became Christians through Bible study. It is interesting to note that the men studying the Bible included



Mr. Reg. Enniss.

Mr. Reg. Enniss, who has for some time been preaching for the Church of Christ, Williamstown, began his duties as assistant-evangelist of the Church of Christ, Lygon-st., on July 2. His work has been well done in Williamstown, and his people give him up with reluctance. Mr. Enniss is a spiritually minded manly man. The Lygon-st. brethren are hoping that his presence among them and his hearty co-operation in the work will result in further "showers of blessing." He will devote especial attention to the young people of the church and to visitation. We are sure he will make himself felt in the work of the Lygon-st. church.

nearly all of the men holding prominent positions in college life. In the eighteen national movements comprising the World's Student Christian Federation, over 80,000 students were studying the Bible last year.

The bright-faced lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. "I wonder whether you expect to engage as a whole or half boy—half boy most likely," he said, musingly. The grey eyes in the freckled face flashed inquiringly wide, and the proprietor explained: "Oh, I don't mean to question your having the requisite number of arms and legs. Your body is all right; it is your mind that I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own

that will be a great deal more important than anything here. You are interested in ball games and —" The boy replied with promptness: "Yes, sir, I like ball first-rate; and I play it for all I'm worth. But when I am here, I'll be all here. *I ain't big enough to divide.*" He gained the place. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand. This is the reason so many people fail to do acceptable work.—*Exchange.*

The Mohammedan world, says the *Christian Herald*, is stirred with hottest anger and Christian nations with the deepest interest at the claim of a certain exploring party that it has found the Ark of the Covenant, which was lost to mortal sight and knowledge 2,500 years ago. These excavators are said to have dug under the Mosque of Omar in Jerusalem and found the Ark of the Covenant that Moses built. This mosque, travelers are told, stands on the exact spot where the second temple was. It is possible that there are tombs or hiding places for the preservation of precious relics, but there is a widespread scepticism in the minds of the public in regard to the claims that these discoverers have found the Ark of the Covenant of the Jews; but should it prove to be true it would reveal the greatest discovery that the spade has ever made. The yacht containing the explorers is now on its way through the Mediterranean to England, where, if they shall have been successful, they will be able to furnish material evidences of the fact.

ACKNOWLEDGMENTS.**S.A. TENT CHAIR FUND.**

The following amounts have been thankfully received for Mission Tent chairs, up to date from brethren of the churches named:—

Mallala, £3/10/-; Long Plain, £13/5/6; Norwood, £5/6/-; Maylands, £1/1/6; Semaphore, £2; North Adelaide, £5/17/-; Owen and Alma, £9 15/-; Kadina, 5/-; Queenstown, £2/15/-; Stirling East, £1/11/7; Grote-st., £2/12/-; Balaklava, £5 10/-; Port Pirie, £1; Unley, £6/10/-; York, £2; Mile End, £1; S.A. Sisters' Executive, £2; "Nunquam Dormio," £1; "Blackwood," 10/-; Miram Piram, Victoria, 5/-; Newbridge, Victoria, 5/-; Ballarat, Victoria, £1; Inverell, N.S.W., 5/-; total, £69/3/7.

—Mile End, July 6.

D. A. Ewers.

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News from Near and Far.

The great F.M. offering is past and gone.

From every quarter word comes of a magnificent response.

Isolated members as well as churches responded liberally.

Methinks we heard the clapping of the pierced hands on July 2.

Figures quoted on this page in almost every case are not complete, as they will be added to during the week.

Ira A. Paternoster, Secretary of the S.A. Committee, writes:—The happiest day we have had for a long time was July 2nd, when we gave our largest offering for Foreign Missions. Praise God for his blessings.

L. Gole, of Brisbane, telegraphs:—Enthusiastic offering. Aimed, £25; realised, £31/17/5. Last year, £15; increase, 100 per cent.

T. J. Cook, of Bendigo, Vic., says:—Offering, £11/4/8. More to come in. I think this is a record for Bendigo.

M. J. Shah's (Harda, India) monthly report reads:—Have been to 18 villages preaching, and have sold gospels worth 7 Rs. and 13 annas. There are a number of enquiries, and hope to have a few baptisms soon.

When up North on the 16th of May, we received word that a woman in the bush had broken her leg, so went up and found that it had been done ten days and was not set. As the skin had been punctured also, we thought best to run her straight to the hospital. Carried her on a stretcher several miles to the sea, and then in the "Endeavor" ran for the hospital, where we left her.—F. G. Filmer, Pentecost, South Seas.

H. Leng, of Maryborough, Victoria, says:—Bet Bet more than doubled last year, reaching £14 8/-. Not bad for a little country church. Maryborough, £2/18/-. May God bless the Foreign work and workers.

Narracoorte, S.A., preacher (Bro. Theo. Edwards) sent letters in his own writing to members. Result, £5/9/-, being £1/9/- above apportionment.

Mr. and Mrs. Rains were delighted with their visit to Australia. Who would not be with such royal treatment as our Australian churches accord a visitor? They are now in Korea, or Chosen, as it is now called. They return to the U.S.A. in June, having abandoned the idea of going to Africa. Bro. John Stuart Mill was a welcome guest at our house at the beginning of the visit.—P. A. Davey, Tokyo, Japan, May 3.

Bro. A. W. Harris, secretary at Mallala, S.A., sends thus:—The F.M. offering this morning amounted to £11/6/-. We had a F.M. service this afternoon. Bro. Griffith gave an address on Mission work. A special collection amounted to £1/16/-, making £13/12/- altogether. £7 the Mallala church was asked to give. I believe the For-

eign Mission number of the CHRISTIAN helped to make the offering such a success.

At or after Christmas we received many cards from brethren and sisters in the Colonies, for which we are very grateful, and wish to acknowledge them through the CHRISTIAN, as we shall not have time to write personal thanks to each.—Bro. and Sister Purdy, Aoba, South Seas.

The brethren in N.S.W. are receiving encouragement with the building fund for the new Chinese chapel. The Sydney and Melbourne Chinese brethren gave about £200 towards it. Offerings will be welcomed.

Several of our Christians have gone home during the month. Praise God that they heard of him and learned to love him before they were called. The death rate is even greater among the heathen than the Christians. You will probably have seen by the daily papers that we had a hurricane on the 2nd. Coming at such a season it took a great many by surprise, and conse-

RETURN THANKS.

The Committee tender their thanks to the Australian brotherhood for their splendid gifts on July 2nd. The churches have responded nobly and well. It shows the Committee that the brotherhood have confidence in the great world-wide work, and the Committee assure the churches that the money entrusted to their care will be spent wisely and well. To God be all the glory for the great offerings on July 2nd.

quently there were a number of ships blown ashore. On the night of the 1st, several natives and I slept at Ranwady, with the "Endeavor" anchored near by. Before morning the wind was blowing strong, so after having a meeting, we thought it best to "up anchor" and run for shelter. At 10 a.m. a French recruiting cutter, a French trader's new lugger, and our launch were near together, but by 6 p.m., the lugger was upside down on the shore, with both masts broken off; the cutter was broken into matchwood at Ambrim, with one native drowned, and the captain in the hospital recovering from the effects of an overdose of sea water, while we, praise God, were home with the "Endeavor" safely ashore, having sustained the loss of one oar only, which we have since recovered.—F. G. Filmer, Pentecost, May 13.

It is with great sorrow and disappointment that we report the loss of our launch at the beginning of the present month. No doubt you will have seen by the paper an account of the blow we had

on the 1st of May, and the terrific seas accompanying it, such as have not been seen here for 25 years. Hundreds of canoes were lost, and I have heard of at least 8 boats and ships which were driven ashore or sunk, possibly there are many more than that; it was so unseasonable that absolutely no one expected it. In the night as we heard the roar of the breakers we knew there was no hope for our launch, and early in the morning at break of day our fears were confirmed, as there was no sight of her, and at 7 o'clock in the morning at high tide the seas were terrific, carried away my boat house, took the iron off the new boat house for the launch, and laid the big posts, which were nearly three feet in the ground at all angles.—F. J. Purdy, May 11. (Thank God no lives were lost. The hurricane swept away twelve houses, and smashed the mission launch at North Santo, and reports from other islands tell of the terrific disturbances.—Secretary.)

We are a small party in Harda now, only Dr. Drummond, Miss Franklin and myself. The schools are closed for the midsummer holidays, and Mr. and Mrs. Cunningham, Mrs. Drummond and family are at the hills. Have been to three villages and done some visiting, and am getting out as much as the fierce heat will allow. We are looking forward to the monsoon. Bro. Shah and a number of our students are visiting villages in the omrnings, and are having some good meetings.—Mary Thompson, Harda, India.

The following will yet be added to, but are worthy offerings from enthusiastic churches:—

South Australia: Grote-st., £94/3/6; Hindmarsh, £32/6/-; Norwood, £147; Henley Beach, £13/6/-; Semaphore, £10/11/-; Croydon, £7/17/6; York, £18; Strathalbyn, £5; Unley, £30; Cottonville, £3; Narracoorte, £5/7/-; Mallala, £13/2/-. *New South Wales:* Rookwood, £6; Auburn, £6; Enmore, £104/11/6; North Sydney, £6/4/-; Hornsby, £59; Mosman, £15/5/6; Petersham, £21; Paddington, £27; Lilyville, £6/1/-; Belmore, £10 10/-; Erskineville, £8/4/-; Hamilton, £2. *Queensland:* Brisbane, £31/17/5. *Victoria:* Berwick, £12 5/-; Hawthorn, £31; Middle Park, £3/13/9; Preston, £4/9/-; South Yarra, £6/10/-; Windsor, £8/10/-; Bendigo, £11/4/8; Bet Bet, £14/8/-; Maryborough, £2/18/-; North Richmond, £6 11/-; Box Hill, £4/4/-; Footscray, £5/5/-; Williamstown, £9; Northcote, £2/2/7½; Lygon-st., £66/7/11; Cheltenham, £20/5/-; Brighton, £20; North Fitzroy, over £30; Swanston-st., nearing £70; Moreland, £8/5/6; Geelong, £3; Warracknabeal, 14/-; Castlemaine, £8/7/9; Kyneton, £12.

Brethren, remember the above is only a small list of those who have so far sent notification. In nearly every case the second Sunday will make the amount larger still. News from other churches, especially West Australia, Queensland and Tasmania, not to hand when this was penned.

WITHOUT A HOME.

Sad condition of affairs, surely. May we have a few minutes of your time to tell you about it? Your brethren at Northcote, Melbourne, Victoria, are in just such a position. Let us tell you of their need.

The Field.

Northcote, for the benefit of those who know it not, is a rapidly rising suburb, situated some four miles from Melbourne. It

The Church's History.

Some eight years ago, under the guidance and leadership of the North Fitzroy Church, meetings were commenced in Northcote. For some years the infant church continued to work and prosper under the superintendency of the North Fitzroy brethren, until about five years ago,



The Northcote Town Hall.

is served by excellent train and tram services. Some four square miles of territory hold an ever increasing population of 16,000 souls. That families are rapidly moving into our district is evident from the fact that during the last municipal year 260 new homes were erected. The rateable value of property (over £100,000) and the many fine public buildings evidence a splendid field in which the Church of Christ should be adequately represented.

when the church at Northcote assumed the responsibility of its own affairs.

The Church's Prospects.

The membership of the Northcote church stands at present at 106.

The Bible School averages over 100 in attendance (last Sunday, 110). During the

WE MUST BUILD.

past three months 15 have been added—9 by faith and obedience, 1 from the Baptists, and 5 by letter. The church is enthusiastic, hopefully facing a future that is as bright as the promises of God.

The Need.

The church at present meets in a small rented hall. The building is altogether inadequate. We are cramped for room to accommodate present audiences, let alone provide for necessary expansion. Efforts have been made to relieve the pressure on our Bible School by renting another hall, but the civic authorities have refused to allow the church the use of same.

What the Church Has Done and Is Doing.

Realising that our plea will not be adequately represented till we have a church home of our own, the brethren have set to work with a will. The building fund stands at present at £112, over £90 of which has been given by the Northcote church members. The membership is composed almost entirely of working class people. There are no rich members in Northcote church, but in our anxiety to have a church home we have undertaken to raise from our own members (in addition to what has already been given) £100 by July 30, just on £1 for every member on the roll.

The Building Site.

A deposit has been paid on a block in High-st., the main business thoroughfare of Northcote, right on the crest of the hill, with trams passing the site every few minutes. We believe we have secured a worthy and commanding site. The land has a frontage of 60 feet to High-st., by a depth of 110 feet. This fine site can be imagined, as it is less than 150 yards from the Town Hall, and 100 yards from the new Carnegie library. It has been secured for £350, which we believe to be (for us) an excellent bargain. The final payment is due on August 15. The church members are doing their best, and confidently appeal to the great Australian brotherhood for help. Brethren! Can you help us? Before we can build, the land must be ours. *The field is white! The need imperative!* Few donations you may make will be better invested than the one that will help the Northcote brethren to secure a church home.

Your donation (the smallest is acceptable as well as the largest) will, by the courtesy of the Editor, be acknowledged in the columns of the AUSTRALIAN CHRISTIAN. *Do it now.* Send donations to—

S. G. CHIPPERFIELD, "Mackay,"
Clyde St., Northcote.

or
J. W. MARROWS, "Hazeldeane,"
Heidelberg Road, Ivanhoe.

In the Realm of the Bible School.

GOD'S WORD LOST AND FOUND.

Sunday School Lesson for July 30,
"The Finding of the Book of the Law," 2 Chron.
34: 14-33.

A. R. MAIN, B.A.

It was part of the work of the reformation under Josiah that the temple was repaired. During the progress of the work, Hilkiah the priest found a copy of the book of the law of the Lord given by Moses. Hilkiah gave it to Shaphan the scribe, who read it to the king, and later to the people. The reading of the book aroused not only much interest, but great consternation. The folk realised then how grievously they had departed from the will of God, and how certainly his curse rested on them for their sin.

It is not our purpose here to enter upon the great controversies that have gathered round this story of the finding of the book. As believers in the Bible, we of course believe that it was a genuine case of finding a copy of the book of the law which had eight centuries before been given by Moses. It was a book which had been temporarily lost. The previous reigns of Manasseh and Amon, as we saw before, were just the times in which the very existence of the law of God could have been forgotten, even though the Scriptures were all the time laid up in the place appointed by God (2 Kings 22: 8, cf. Deut. 31: 24-26). We need not dwell on the question, What was the Scripture that was found? Many limit the finding to a part of Deuteronomy; part of the object of this limitation seems to be the desire to get a late date for that book (and indeed some do not hesitate to suggest that the story of *finding* was a pretence; the book, say these unbelieving critics, first came into existence in the days of Josiah). This position is untenable; there is no proof that only part of Deuteronomy was found, rather than the Pentateuch. We may note, as against this view, the fact that the passover regulations, which Josiah attended to later (2 Chron. 35) are to be found in Exodus. The finding of God's law specially stirred the king to greater zeal and activity. Following our lesson we have a list of the reforms of Josiah. It is well that a reading of God's Word result in reformation of life. It is else unprofitable. The people, while they followed the king, were evidently half-hearted. This is implied in the words of Hildah the prophetess, in verses 23-28 of our lesson. The nation for its sin (continued after Josiah's death) must be punished, but the king himself would not participate in the judgments; they would be mercifully postponed until his death.

Lost and found.

Repeatedly writers and speakers have asked us to consider the result if our Bibles were all lost. Truly, our condition would be dreadful. The effect of the Bible on the world cannot be overestimated. Without it we would be in a state worse than that in which Judah was when Manasseh reigned. The idolatries and wickedness indulged in then came as the result of a tempor-

ary neglect of God's Word; it is almost impossible to conceive the darkness and evils of the world had either no revelation been given or the book of God been permanently lost. Life devoid of the blessings, material and spiritual, which come from this blessed book, deprived of the hope of better things which this revelation gives us, would be well-nigh unendurable.

As we read the story in Kings or Chronicles of the lost book of the law, thoughts of different ways in which God's Word is hidden, covered up, or lost, come to our minds. The book of the law was lost in the temple. The Bible lost in the church! That is a strange thought. But it is a thing which can happen. It has often been the case in church history that the Bible has been so neglected by professing Christians and churches that it might nearly as well have been lost. The sacred book is oft left unopened on the bookshelf. Hours are devoted to secular reading; hardly minutes are spared for the Scriptures, even in the case of professed Christians. Neglect of its teaching, disobedience to its precepts, make the Bible a lost book. The plainest injunctions of God's Word are often ignored. The contents of the book are thus hidden. Again, the Bible has often been hidden through its words being concealed in a dead language. Roman Catholicism has much to answer for in keeping the Bible from the people. Erasmus said he longed for the day when the husbandman would sing portions of the Scriptures to himself as he followed the plough, when the weaver should hum them to the tune of his shuttle, when the traveller should while away with their stories the weariness of his journeys. To prepare for this day, Erasmus gave the world his edition of the Greek New Testament. Wyclif, Luther and Tyndale labored earnestly, and gave the people the Bible in the vernacular. Tyndale has declared to a learned controversialist, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou dost." He made his dream a fact. The complaint of the Roman Catholic historian is one of the best tributes to Wyclif's work: "This Master John Wyclif translated the Scriptures out of the Latin into the Anglican—not Angelic—tongue, and this laid it more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy, even to those of them that had the best understanding. And in this way the gospel pearl is cast abroad and trodden underfoot of swine," etc. Once more, the Bible may be hidden under an encrustation of human traditions and opinions, or concealed by erroneous and even fantastic interpretations. How effectively human traditions shut out the Word of God, our Saviour himself has taught us (Matt. 15: 1-9). Neglect of the proper division of the Word of God means that we lose the divine Word. Amongst the men who were used by God to find the Bible and give it to the people in the sense of showing them how the sacred book should be read, we must in fairness mention the name of Alexander Campbell. Hilkiah, Wyclif, Luther, Tyndale, Alexander

Campbell, were all means under God, of the restoration of his divine book.

Providential care of the Bible.

It is clear to the reader of the narrative that it was well that the book of the law was concealed. It is almost certain that else the wicked idolaters would have destroyed the book. They spared not other sacred things; they provoked the Lord exceedingly; and would gladly have destroyed all the copies of the Scriptures. But God saw that his Word was preserved.

He who reads the story of how the Bible has come down to us is impressed with the thought of the divine care. It has survived both neglect and active assault. Men have done their worst against God's Word, but it has successfully encountered and endured all their opposition. Jehoram, who cut and burnt the Scriptures (Jer. 36), has had many successors; but the Word of God remains. Diocletian, in the fourth century, made a great bonfire of the sacred writings; but the Scriptures survived and went on doing their work long after Diocletian and his paganism had passed away. Many are the stories told of the ways in which the Divine Word has been preserved. One of the best known of these tells how God saved the Burmese Version of Judson. After the missionary had made his translation, war broke out. The Burmese suspected that Judson was an English spy, and put him in prison. "Terrible were his sufferings at this time, for he was bound for nineteen months with three sets of fetters (part of the time with five) and confined in a loathsome cell. Mrs. Judson, knowing that the precious manuscript would be found and seized in her home, at first buried it, and then fearing that it would decay if left longer in the ground, she wrapped it about with cotton and made it into a pillow for her husband in his cell. Once it was stolen by the soldiers from the cell, but Mrs. Judson redeemed it by giving them a better one. Then one night Dr. Judson was hurried off to a distant prison and his pillow was thrown out into the prison yard. There one of his faithful converts found it and took it home, because it had belonged to his loved teacher." This is a striking instance of the providential care which has ever been exercised, and to which we owe our happy position as possessors of the book of God.

Hidden in the right place.

There is a hiding which is not a losing. Our golden text is one of the most beautiful verses about God's Word: "Thy word have I hidden in my heart, that I might not sin against thee." The book of God may be in the sanctuary as in Manasseh and Amon's time, and no benefit accrue therefrom. It may be in our churches, read and expounded, with but little profit to us. It may be in our homes, and the homes be far from Christian. But God's word cannot be in our hearts without its gracious effects being visible. G. Campbell Morgan gives us what he calls "the old-fashioned divisions of the thought of the verse. The best treasure, 'Thy word'; in the best place, hidden in the heart; for the best purpose, that I may not sin against thee."

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New Zealand.

AUCKLAND (Ponsonby-rd.).—A young man went forward at Onehunga last Sunday night, and was immersed at Ponsonby on Tuesday evening. A married lady also confessed Christ at Ponsonby last Sunday, and was baptised to-night. A few brethren broke the bread at Bro. Laing's house this afternoon, as our dear brother, and consequently his wife, is not yet able to be present at the meetings. Bren. Moyle, Page, Allen and Downey have recently been added to the diaconate.—F.D., July 2.

PALMERSTON NORTH.—An appeal. With a population of 11,000, Palmerston North, one of the largest inland towns in New Zealand, has a church consisting only of 30 members. The Home Mission Committee having grasped the importance of gaining a firm footing in this growing town, have placed Bro. Lionel Johnston, from the College of the Bible, with the little church. Already there are signs of progress, but the work is seriously handicapped for want of a suitable building. The annual Conference of Churches in the Middle District of N.Z. recognised our difficulties and decided that assistance should be offered the church to erect a chapel. There will still rest on the church a heavy burden, and we feel the necessity of appealing to our brethren in other places for assistance, and in doing so we feel confident that the outlay could not be more judiciously made. We must have a central position in the town worthy of the noble cause we represent. Land is rapidly rising in value. For every pound that may now be expended, two would have to be spent later on, if we do not take advantage of the present. This is a splendid opportunity to make a worthy outlay for the cause we love. All amounts received for this work, if forwarded to the undersigned will be gratefully acknowledged in the *CHRISTIAN*.—Alfred W. Brown, 17 Campbell-st., Palmerston North, N.Z.

ONEHUNGA.—On June 18, the church here had the joy of giving the right hand of fellowship to 8 members who have come from other parts to live in this district. On June 25, at the close of an earnest address by Bro. Creamer, a young man responded to the invitation and confessed Christ. Attendance at gospel meetings increasing. Several new scholars for Sunday School. Prospects encouraging.—W.G.

WELLINGTON.—It is the aim of the present Middle District Conference Executive to keep more in touch with the churches and bring the claims of Home Missions before the members more often than has been the custom in former years. With this object in view, and at the same time increase the interest in the collection on July 2, a rally-social was arranged for, and took place in Vivian-st. schoolroom on the evening of June 28. In spite of the wet, cold night, there was a good attendance and the gathering was a great success. An appropriate hymn was sung, after which Bro. Heggie engaged in prayer. The first item was a pianoforte solo by Miss Churchill. Bro. Davis, who, as President of the Conference, occupied the chair, gave a short, interesting speech. The great need of extending the work of Home Missions was the principal theme of his remarks. Miss George then sang to us. Bro. R. A. Wright, M.P., was asked to speak on the past work of Home Missions in this district. Bro. Wright traced the history from the formation of the first Committee in 1896 to the present time.

A violin solo was then rendered by Mr. Burnett, this being followed by Miss Hargreaves. Bro. S. H. Mudge spoke on the present condition of things, giving a very able and enthusiastic address. A song by Mr. Shakes and a violin duet by Miss Steen and Mr. Burnett. Bro. Saunders told how the visions of the Home Mission Committee, as set forth by Bro. Mudge, might be made facts. Bro. Saunders based his remarks on the motto, "For God, for home, for native land," and gave a splendid address. He showed the necessity for an Organising Secretary, and suggested the engagement of Bro. Harward to hold missions. A song by Bro. Bewley was the last item of this part of the meeting. A most enjoyable evening was spent. Thanks are due to all those who so kindly contributed to the entertainment of the visitors, and to the ladies who were good enough to prepare the welcome social cup.—R.H., June 29.

PAHIATUA.—We were pleased on Sunday last to fellowship with Bro. and Sister Ladbroke. Our Bro. and Sister Ladbroke are members of the Gore church, and are visiting this district just now. They speak highly of the work being done by Bren. Harward and Binney in the South. Our meetings, like the tortoise, are going along slowly but surely. Bro. Manifold sang the solo, "The Lost Ship," to an attentive audience at the gospel meeting. The meetings for worship are being faithfully attended by the members.—F. J. Goodwin.

NELSON.—Lord's day, June 25, Bro. Page presided. Bro. Verco exhorted. Topic: "Home Missions." At the night meeting Bro. Verco addressed a large congregation, giving a fine sermon on the "Coronation of Jesus Christ." The church has recently issued a folding card of invitation, announcing meetings and our plea. These are being distributed, and should create an interest and bring many to the meetings. Bible School—The infants are now being provided with strong, comfortable chairs. The first lesson with the sand table caused a considerable stir and proved to be a great aid in interesting the little ones.—G.M.J., June 28.

Tasmania.

HOBART.—A welcome social was given on Thursday evening, July 6, to Bro. and Sister Hadfield and family, who arrived by s.s. *Corinthic*, from Capetown. They have spent five years in Bulawayo, South Africa, and the brotherhood in New Zealand have every reason to be proud of their pioneer missionaries. Bro. Manifold presided. Words of welcome were spoken by Bro. Rodd, representing the F.M. Committee; Bro. Cleary, as supt. of the Bible School; Bro. Geo. Smith, as a charter member of the Hobart church, and by Sister Manifold, representing the Dorcas Class, and the sisterhood of Tasmania. The hope was expressed that the churches of this island State may some day soon have the joy of welcoming home a missionary all their own. Bro. Hadfield gave a thrilling account of the wonderful triumphs of the gospel on the Foreign field. He has not lost any of his gifts as a public speaker, and he moved his audience at times to laughter and to tears. Sister Hadfield recited "The First Settler's Story," with considerable dramatic power. Solos were contributed by Miss Bradley, Miss J. Nicholson, Miss L. Ross, and a recitation was given by Bro. Merton Byfield.

Regret was expressed that the missionaries' stay was so short, but we trust that we may see them again on their return to South Africa.—G. Manifold.

LAUNCESTON.—On June 18 Bro. Paterson, from Hobart, favored us with a visit, and two edifying addresses on the "Kingdom." On the 25th, Bro. Johnstone gave a very earnest gospel address. On July 2 Bro. Holland was the speaker and at the close one from the Bible School, son of the writer, made the good confession. The sisters are organising on behalf of Foreign Mission work. They expect a visit and an address from Sister Smith, of Hobart, shortly. F.M. offering, £3/16/9. More may come.—P. Orr.

West Australia.

MAYLANDS.—On Sunday evening, June 25, we had the joy of seeing one young man take his stand for Christ, under the preaching of C. A. G. Payne. His baptism took place last Sunday, after the gospel meeting. The work here is making sure and steady progress.—E. R. Berry.

Queensland.

IPSWICH.—Lord's day, July 2, was the first time we as a church in Ipswich had the privilege of taking part in the Foreign Mission offering. The average amount of Lord's day contributions is 8/-; but on this occasion we reached the total of £1/6/-. Bro. C. Fischer exhorted the church on the success of Foreign Missions, and Bro. Want on the opportunities of Christians. We were pleased to see the right hand of fellowship extended to two new members on the same day, as we have lost quite a number by removal recently, which we can so ill afford to do. On June 25, quite a pleasant Sunday evening was spent at the residence of Bro. and Sister Hermann, by the church members on the eve of their departure for new fields. We regret the loss of Bro. Hermann very much, as he took quite an active part in conducting the meetings on Lord's day.—M. A. Boyle.

MA MA CREEK.—The writer visited Ma Ma district on July 2, and desires to report that Bro. T. Jones is doing a splendid work. West Halden was also visited, and 24 persons assembled to hear the old truth. A choir has been re-formed under the leadership of Bro. Jones, and is doing well. The motto of the evangelist is: "Keep on smiling," and the members are smiling and becoming heartier than ever.—A. W. Jinks.

BUNDAMBA.—We had the pleasure and delight of a visit from C. M. Gordon, Organising Secretary of the College of the Bible on Saturday night, July 1. He gave us an earnest address on "The School of the Prophets." There was a fair audience who listened with rapt attention to our brother as he laid the claims of the College of the Bible before them. The College will benefit a little over £300 a year through his visit. Our brother left by the 10.10 p.m. train en route for Brisbane. On Sunday, July 2, we had Bro. W. J. Wallace with us from Brisbane, who exhorted the church on Foreign Missions, and preached the gospel at night. Our F.M. offering was a record one for our small number, namely, £2 13/1. We are having a welcome tea to our State Evangelist, Bro. Jinks, on Saturday, July 22, and are looking forward to a good time and being lifted up on our heavenward way.—Geo. Green, July 6.

BOONAH.—We had a visit from Bro. C. M. Gordon, on Friday night last, when he gave us a fine talk on that grand institution the College of the Bible. Foreign Mission Sunday has come and gone, and I am still proud of the church at Boonah. Why? Because some Queensland churches have told me that Boonah would not be on top this year with the F.M. Collection. Well, if we are not, I will be proud of the church that has a better offering. The amount of yesterday's of-

fering was £50/16/7, a little more than 1/5 of the standard set for the whole of Queensland. The attendance at Sunday School is still affected by the epidemic of measles. Our sympathy is with all who are sick. Bro. Hutson addressed the church yesterday morning, and preached the gospel at night, when a married woman came forward and made the good confession. This may be the means of bringing in another family to the church.—T.F.S.

CHARTERS TOWERS.—We had a good meeting on Sunday evening last, June 25, with more strangers present than we usually have, when Bro. E. Stanley Tape, having met the officers of the church on the previous Wednesday and finished his services at the Presbyterian Church here, came at the close of our gospel meeting, and making the good confession, was immersed by Bro. W. Coward, many coming from the various denominations to witness the ordinance. This, with prayers for the church and our brother in his new sphere of labor, and a suitable response from Bro. Tape, brought a long but happy day of service to a close about 10 p.m. with the singing of the hymn, "Blest be the tie that binds." We are pleased to have with us, as visitor, Sister Mrs. O'Brien, of Maryborough, mother of our Bro. W. O'Brien.—E. Pepper.

South Australia.

NORTH CROYDON.—July 9, we had the pleasure of celebrating the opening of our new building. The morning service was well represented by brethren from the other churches. About 140 brethren partook of the Lord's Supper. We were pleased to see so many present, showing the deep interest taken, and the tie that binds our hearts in one. Bro. Gore spoke to a large gathering in the morning, his subject being "The Church." D. A. Ewers spoke in the afternoon; subject, "Beginning at Jerusalem." H. J. Horsell spoke in the evening; subject, "What will we do with Jesus?"—three splendid services. We were very sorry that so many had to go away, not being able to gain admittance, the place being so crowded. We believe a very bright future is before us, and the Lord will bless our labors in this part of his vineyard. In the evening one came forward in response to invitation.—F. Plant.

MILE END.—The fourth week of S. G. Griffith's Mile End tent mission closed last Friday night, when three more confessed Christ, making 10 for the week and 52 up to that date. The attendances for the week were good, the weather was fine, and every one is hopeful. The mission will close on the 16th, and on the 18th the deferred anniversary tea will be held, followed by a great thanksgiving meeting in the tent. We expect many brethren from the sister churches to come and rejoice with us in our thankfulness for the great blessings received. The tea will be ready at 6, and tickets are only ninepence.—D.A.E., July 8.

PROSPECT.—The brethren here have now been formed into an independent, self-governing body, the North Adelaide church dismissing some 75 of its members for that purpose. Bren. Banks, Belcher, McLaren and Were have been elected deacons, the first named being appointed treasurer. Bro. L. Thomas, Victoria-avenue, Medindie, is the church secretary. Will other secretaries please note? The Kermode-st. officers have arranged for the writer to continue sharing his services with Prospect for the current quarter, after which it is expected that the Evangelistic Committee will help Prospect to a whole-time preacher. The S.S. anniversary is to be celebrated next Sunday, July 16, and the following Thursday.—A. M. Ludbrook.

MILANG.—Our F.M. offering amounted to £16/8/-. Our meetings are well attended. Bro. E. Shipway preached the gospel last Sunday evening, and also took the service last Wednesday evening. His addresses were very much enjoyed. Bro. Barr has organised a Y.P.S.C.E., which has started well, and we trust will be a great help to the young people. This afternoon Bro. Barr gave

an address to the Sunday School scholars and preached the gospel this evening.—S.H.G., July 9.

KADINA.—To-day is a day long to be remembered. We had Bro. and Sister Warren back again with us. We had a large number this morning around the Lord's table. This evening we had a good number present, although the night was wet, and other attractions elsewhere. Bro. Warren spoke. After a splendid address, two young men came forward and gave God their hearts. We were asked to raise £8 for F.M.; we raised £10/12/-.—J. H. Thomas.

NARRACOORTE.—Would you kindly correct two errors in our last week's report. Included with the names mentioned of those whom we farewelled should be the names of Bro. and Sister H. Poole. We are sorry their names were omitted, for brethren who are acquainted with the work in Narracoorte are also well acquainted with the Poole family. The amount raised for F.M. should read £5/9/-.—T. Edwards.

TUMBY BAY.—On Lord's day, June 25, we had the joy of baptising a young man into Christ. The ordinance was performed at Butler, in the presence of a good congregation. At the midweek meeting just previous to F.M. Sunday, we devoted the time to the discussion of the needs of the heathen world, coupled with our responsibility to send the gospel. The members caught the spirit of enthusiasm, and the result was that our apportionment was more than doubled in the collection that was taken up on July 2. We are having great trouble to secure a block of land upon which to build our chapel, and unfortunately things at the present time are very uncertain.—R.H., July 4.

STRATHALBYN.—We have been encouraged in our efforts by witnessing two make the good confession. There are still others making enquiries. We have also enlarged the platform and erected two vestries, which give a splendid appearance to the interior. Bro. Warhurst gives good gospel addresses, and we hope to have the church in going order by the time Bro. Black arrives.—B., July 3.

HINDMARSH.—On July 2, good meetings. The Foreign Mission collection amounted to £32 15/-, our apportionment being £18. 6.30, at the conclusion of a good address by I. A. Paternoster, two young girls made the good confession.—J. W. Snook.

LONG PLAIN.—Good meeting on the 2nd of July in the morning; one woman received into fellowship, who was baptised during the week by Bro. Griffith. Good collection for F.M.—R. D. Lawrie, July 4.

GROTE-ST.—Good attendance at our service this morning. Bro. Barnes, Bros. Henry and William Giles, were received into membership—all boys from our Sunday School. Bro. Thomas addressed the church. At the evening service we had a full church, Bro. Thomas preaching. Two confessions at the close. The quarterly business meeting of the church will be held on Wednesday next, July 12. Eight deacons are to be elected.—W.J.M., July 9.

SEMAPHORE.—On Lord's day, July 9, we had a good meeting in the morning. Bro. Marquardt, from Queenstown, presided. 60 broke bread. We were pleased to welcome Bro. G. W. Cosh and Sister Hutchinson, who have been absent from us for a time; also several visiting brethren. W. J. Taylor exhorted. The Bible School had a record attendance. In the evening, at the gospel service, the building was fairly filled. W. J. Taylor delivered a fine address on "The Conversion of Saul."

HENLEY BEACH.—On July 2 we were pleased to have with us N. Noble, who gave us a helpful address. All the auxiliaries are showing good interest, especially the Bible School. In our meetings we see many strangers, and we believe that Bro. and Sister Thurgood are sowing the seed, and we are looking for a glorious harvest. We had the pleasure of receiving into fellowship Sister Mrs. Charlick and her two daughters and two sons last Sunday. Our F.M. offering to-day was £13/15/-, and we hope to make it up to £14, double our apportionment. Bro.

Thurgood gave a grand address on the "Bride and Bridegroom," and at night he preached the gospel to a great audience, illustrating his subject by the use of a chart.—M. S. Noble.

New South Wales.

WAGGA.—All the meetings here are well attended, notwithstanding very cold weather. We are now placing the CHRISTIAN in the reading room of the local School of Arts every week, believing this is a step in the right direction. Like some of the other churches, our great need is a suitable building, and we are hoping to secure a piece of land in a central position, upon which to erect a meeting house. Wagga is one of the best inland towns in N.S.W., and a good work can be done in this populous centre, but we must have the plant to work with. Will the brethren who are desirous of seeing primitive Christianity spread over this fair land of ours, help in the matter. Our building fund now stands at £15 in cash, and £32/10/- in promises, but land is dear here, and we require as much again to secure the ground. Will the brethren who are going to help send their contributions in cash or promises to Alex. Brown, Thompson-st., Wagga.

LISMORE.—We are pleased to report progress here at Bexhill. Bro. Hagger revived the meeting last Wednesday with an attendance of 21, which was very good. On Lord's day, July 2, Bro. Hagger conducted service at Keerong in the morning, when 31 were present. 7 disciples broke bread, and at the close gave £2/0/6 for Foreign Missions. Well done, Keerong. At Dunoon Bro. F. W. V. Stratford conducted service, when 12 aborigine Christians broke bread. At Lismore good attendance at morning worship. Bro. F. R. Furlonger gave the address. Bible School and Century Bible Class are on the upgrade. At night Bro. Hagger's gospel address was "Three Salvations," when one Bible School scholar made the good confession. Foreign Mission offering to date, including Keerong, £8/5/5. Wednesday, 5th, the quarterly business meeting was held, when arrangements were entered upon for a forward movement in accommodation and equipment for Bible School work. Good reports of the various auxiliaries were received. We are looking forward to a good time at our anniversary meeting on July 19, which promises to be very successful.—E.A.P.

PETERSHAM.—The F.M. offering has made a considerable advance this year on last year's offering. An advance of nearly £8 is expected, the total being somewhere near £24. Trust the £3300 will be greatly surpassed.—G. Burns.

BELMORE.—Good meetings to-day. This morning we had quite a number of visitors from sister churches, including G. T. Walden, who exhorted the church. This evening our hearts were made glad by four responding to the invitation and making the good confession. All departments of church work are flourishing. Our Bible superintendent's cry is, "More room." Our Foreign Mission offering was taken in addition to our ordinary offering, and although we received £10/18/-, £2/18/- over our apportionment, our ordinary collection was the best for some time past.—A. A. Barratt, July 9.

NORTH SYDNEY.—At the morning meeting on Sunday last, we had the pleasure of extending the right hand of fellowship to the young girl who the previous Sunday had obeyed her Lord in baptism. Bro. Webber gave a very instructive and earnest address. We are glad to see some scholars coming to the Bible School. At the gospel meeting Bro. Saunders gave a splendid address on "Does it Pay to be a Christian?" before a good number. Attendance is keeping up well and interest is warm, and we are looking for good times ahead.—W.J.M.

HAMILTON.—We are ordering an extra copy of the CHRISTIAN to place on the table in the School of Arts Library. Bro. Read, an earnest Christian, has been elected to the position of deacon. Glad to have a visit from Bro. Geo.

Continued on page 466.

Half-Yearly Conference at Nelson, N.Z.

This Conference was held at Spring Grove on Saturday, June 3. The proceedings opened shortly after 9.30 a.m. with a short devotional session conducted by John Griffith. At 10 o'clock a start was made on the business programme for the day. The chair was occupied by the vice-president of the Executive Committee, F. V. Knapp. He extended a very hearty and cordial welcome to the visiting delegates and friends, and expressed the hope that a happy and profitable day would be spent.

The minutes of the last Conference meeting were read by the Secretary, W. E. Voyce, and adopted. The Treasurer, P. Bolton, also gave his report, which was considered to be very satisfactory. The money was coming in freely and the outlook for the future was bright and hopeful.

A very interesting feature of the meeting was the reports submitted by the delegates concerning the work of the church in their respective localities. While the statements made were of an encouraging nature, they emphasised the need of more aggressive work being undertaken.

In connection with this, the following brethren spoke:—J. G. Price, E. Lewis, G. D. Verco. S. J. Mathieson, was also present, and took part in the meeting.

At 12 o'clock an adjournment was made for luncheon. The lady members of the Spring Grove church had made ample provision for the wants of the visitors in this respect, by whom the kindness and attention shown was highly appreciated.

At 1 p.m. the hymn No. 36 from Sankey's new edition, was heartily sung, and after prayer by E. Lewis, the business of the Conference was resumed. A written report from the secretary of the Richmond church stated that a centrally situated section of land having been secured for the purpose, the building of a new chapel was to be undertaken immediately. It was intended, if possible, to open the building free of debt.

The question of providing a Christian home for helpless and neglected children was taken up with a great amount of enthusiasm. The urgent need of such an institution was admitted by all who took part in the discussion. Instances were quoted in which work of this character had been undertaken privately, and much good accomplished, the labor thus done being aptly described by one speaker as "Christianity applied." Eventually a committee was appointed with instructions to take up this very necessary work with the least possible delay.

It was resolved that the next Conference be held at Motueka on December 26 (Boxing Day).

BIBLE SCHOOL SESSION.

At 3.30 p.m. a meeting was held for the purpose of considering the work of the Bible School. Addresses, interspersed with singing, were given by V. Knapp, President of the Bible School Union, on the need for increased interest in the work by the churches; by G. D. Verco on the complete equipment of the Bible School; and by S. J. Mathieson, who spoke in appreciation of what the other speakers had said, and advocated the formation of adult classes, suggesting at the same time some improved methods of working. The following resolution was carried: "That this Conference recommends the formation of Bible Schools at Wakefield, Belgrove and Waimea West by the church members residing in those centres."

After the singing of an appropriate hymn the session was closed with prayer by G. D. Verco.

SOCIAL EVENING.

At 6.45 p.m., the public meeting was held, presided over by John Griffith. Mrs. R. Crichton contributed a solo, and Miss Ames a recitation. There was some splendid congregational singing, and suitable addresses were given by G. D. Verco, G. Page, senr., J. G. Price, and E. Tucker. At 8 p.m., the meeting closed. A very enjoyable time was spent by all who were privileged to be pres-

ent, and the meetings throughout the day were helpful and inspiring.

The churches on the roll, and delegates were as follows:—Nelson, F. J. Phillips, G. D. Verco, P. Bolton; Spring Grove, S. Russ, J. Griffith, T. P. Hobbs; Richmond, Jas. Shirliff; Motueka, C. Castle; Stanley Brook, R. Crichton; Wai-iti, P. Higgins; Lower Motueka, R. Farley; Tadmor, —; Takaka, V. Langford; Bainham, E. Langford; Happy Valley, J. Flower.

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Notes and News.

N.S.W. SISTERS' MEETING.

This meeting was held in the City Temple, on June 23, Mrs. Fox presiding.

Prayer was led by Mrs. Russell. Chapter, 1st James, read. Minutes of last meeting adopted. Mrs. Lea's resignation as Prayer Meeting supt. was received with regret.

It was decided that in the future we start our meeting at 2.30.

The Protestant Orphanage Fair was well discussed. All decided to work for same. Sisters are asked to make the stall allotted to us a success. One guinea was voted for Foreign Missions. The meeting closed with prayer.

The adjourned meeting was held on June 30, Mrs. Fox presiding. Psalm 146 was read. Prayer led by Sisters Jones and Russell.

Home Missions.—Mrs. Saunders read a letter relative to rallies, suggested by Mr. Illingworth. The Sisters have decided to help make these a success, and we wish to see new faces at these meetings. We will issue invitations to all the sisters.

Mrs. Clydesdale was elected as Prayer Meeting supt. It was decided to hold our quarterly Prayer Meeting at Auburn on July 27.

Hospital.—Mrs. Potter reported good visiting done by herself and Sisters Batt and Fox.

Mrs. Tingate resigned as Foreign Mission supt. This was received with regret. She reported good work done, and sisters roused up at the drawing-room meetings, which were held in nearly all the churches prior to the Annual Offering. Mrs. Illingworth was elected in her place. Mrs. Edwards was appointed supt. for Orphanage Fair. Meeting closed with Benediction.—E. Shearston.

TASMANIA.

The tent has been landed from New Zealand, and the next thing to do is to furnish it, and put a preacher and his singing evangelist in the field. The Federal Executive are willing to help us, and they wish us to say what we ourselves are prepared to do. A circular letter has been sent, calling on the Tasmanian churches to co-operate in this enterprise.

The Home Mission Committee are in communication with an evangelist, with a view to placing him in Launceston and the N.W. churches, in accordance with the resolution unanimously passed at the Conference.

The sisters in Tasmania are organising their forces, and systematically giving towards Home and Foreign Missions. Very gratifying letters have been received from Bream Creek, South Road, Primrose Park, and Nnbena, who have affiliated with the sisters in Hobart in praying and supporting the missionary work both at home and abroad.

We are looking forward in Hobart to a visit from Bro. and Sister Hadfield, New Zealand's pioneer missionaries in South Africa. We trust that the day is not far distant when Tasmania will also have its representative on the Foreign field wholly supported by the brotherhood in the island State.—Geo. Manifold.

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From the Field—Continued.

Arnett, of the N.S.W. H.M. Committee, who presided over the Lord's table for us. Good meeting to-night.—S. G. Goddard, July 9.

ERSKINEVILLE.—On Thursday, July 6, Bro. F. Collins, of Auburn, gave us a lantern lecture entitled, "A Trip through Tasmania," which was thoroughly enjoyed by all. On Sunday, July 9, we had a splendid gathering around the Lord's table, which included several visitors from sister churches. Next Thursday is our anniversary social. You are invited. Come.—Geo. Morton.

MOSMAN.—All the church work is in a healthy condition. The special offering for F.M. last Lord's day amounted to £16/5/6. The quarterly business meeting and social was held last Wednesday evening. The whole of the cost (£35) of the new chairs for the hall has now been paid, and £10 transferred to the building fund. Bro. W. Lang continues to proclaim the glad tidings every Lord's day evening with much earnestness and force, and the Mosman church is greatly indebted to him for the faithful manner in which, though a busy man, he is conducting the gospel services until an evangelist is led to accept the call and take up the work here.—S.G., July 9.

Victoria.

LANCEFIELD.—Morning and evening meetings are improving. Bro. Alcorn, of the Bible College, spent his winter vacation in our district, and on 2nd inst. gave us two thoughtful and instructive addresses, which were much appreciated by all. Foreign Mission collection, £1/3/6. Harmony prevails, and the church is working unitedly.—A.C.F.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had Sister Mrs. and Miss Bottle, from Subiaco, W.A., and Bro. and Sister Gordon, from Croydon, S.A. Bro. Main addressed the church. In the evening we had an excellent meeting, when Bro. Main's subject was "My Duty—and John." Our offering for Foreign Missions now amounts to £72/16/3.

BENDIGO.—One of the most enjoyable socials that we have had took place on Wednesday last to welcome our new evangelist, Bro. Connor. Owing to illness in the family, Sister Connor was not able to be with us. Bro. Southwick was in the chair, and called upon the secretary, Bro. T. J. Cook, to read letters of welcome received from Bro. Mudford, one of Bro. Connor's converts. Bro. Fischer, Org. Sec. of the F.M. Committee, Bro. Burrows, of North Melbourne; from the brethren at Colac, and a telegram from our former evangelist, Bro. Collins, which had a good reception on being read; also from the local Total Abstinence Society. Bro. Dr. Cook, on behalf of the church, welcomed our brother. Bro. Streader as secretary of the Bible School, Bro. Dempster as president of the C.E. Society, Sister Turner as president of the Dorcas Society, and an enjoyable musical programme by the choir. The minister of the Baptist Church at Eaglehawk, Mr. Green, spoke a few words of welcome, after which our brother made a feeling reply, thanking all for the cordial welcome. An enjoyable sit down supper by the sisters and a few indoor games terminated a very happy evening.—J.S.

SOUTH YARRA.—On July 2, C. A. Quick addressed the church in the morning. There was a very good attendance at the evening meeting, when two—a man and wife—were immersed. On July 9, E. Davis, from North Richmond, exhorted the church very acceptably. The right hand of fellowship was extended to the two friends who were immersed the previous Lord's day evening. The gospel meetings are improving. The church has re-engaged Bro. Quick for a further term of 12 months, at the close of his present term of six months.—T.M., July 10.

CASTLEMAINE.—We were very much cheered at the close of the gospel sermon on Sunday evening to see an aged man come out and make

the good confession. He had listened to Bro. Gale for several weeks and interviewed him. He expressed his desire to become a Christian. We are pleased for another soul won for the Master.—A.H.A.

MORELAND.—All meetings of the church are well attended. F.M. collection amounted to £8 5/9, being over twice as much as last year. Last Lord's day 68 members broke bread. T. B. Fischer gave a powerful exhortation, giving an emphatic denial to the assertion that the gospel has lost its power. Our building is to be finished by the middle of September, when we hope to have a great tent mission.—J.H., July 10.

CHELTENHAM.—After 20 years as supt. of the Bible School, Bro. E. T. Penny has resigned in order to devote his full time to an important class of girls. Bro. R. W. Tuck has been appointed in his place. Bro. F. Butler has been reappointed secretary to the Bible Class. Miss B. Organ, treas. Miss M. Howard, organist. The juniors' prize for best attendance for six months has been won by Elsie Monk, the efficient secretary of Juniors.—T.B.F.

NORTH RICHMOND.—On June 28 the officers of the church entertained the members at a social to mark the close of the second year's labors of the evangelist. Bro. J. Salisbury presided over a gathering of 160 members. During the evening short speeches were given by Bren. H. Chipperfield, A. Fisher, and C. Anderson on behalf of church and officers; also Thos. Bagley, State Evangelist; Jas. E. Allan, President C.E. Union; W. Nightingale, President East Suburban Co-operation. The speeches were interspersed with musical and elocutionary items. Bro. E. Davis, in a brief resume of the past two years' work, stated that £125 had been paid off the building debt, and that 46 had been baptised and added to the church, including 7 added during the recent mission conducted by Bro. A. W. Connor. The occasion was also taken to make the following presentations to the church:—From the Young Men's Mutual Improvement Class, new baize for the inner doors of porch, and a new inverted burner for the vestry; from the Bible Class, tapestry and rod for the front of platform; from Bro. Schult, asphaltting the front of the chapel.

FITZROY.—Good meetings. Glad to have Bro. Swain with us again. Bible Class now numbers 51. 37 present; are aiming for a century. In the evening Bro. Whelan spoke on "Forgetting God." One decision. F.M. collection, £13/13/-. Ladies' Dorcas social a great success; over 200 present. We are looking forward to good times.—C.W.M.

MIDDLE PARK.—We had good meetings last Lord's day. In the morning about 80 present; evening, fair. Bro. Irvine spoke at both services. We had the pleasure of receiving into fellowship four whom we immersed during the previous week, and at the close of a fine gospel address in the evening we had four other confessions. Our Bible School had a record of 131 present in the afternoon. Bro. Irvine has now started a "Training for Service" class after Bible School each Lord's day.—J.S.M.

GEELONG.—Good meetings last Sunday all day. The evening meeting continues to draw large crowds, and the interest is increasing every week. G. Gordon gave a most impressive address on "Three Solemn Facts of the Bible," which was listened to with rapt attention. During the service Mrs. De Beer gave a solo with great feeling. As some of your readers may consider our F.M. offering small compared with our work here, I wish to say, that after our offering of £50 to H.M. Committee the effort to become self-supporting means to the members here £78 a year more to be raised among the same members. The brethren are doing well, and we hope when the next offering comes round to be higher on the list for F.M.—E.B., July 10.

BALLARAT (Dawson-st.).—We had good meetings to-day, at which Bro. E. Stanley Tape entered into his work with us. He exhorted the church on "Spiritual Blessings in Heavenly Places," and preached on "John or Jesus—Which?" at night. We shall welcome our brother at a social on Wednesday next. Our prayer is

that together we may win this city for primitive Christianity.—B.

PRESTON.—The Bible School held its anniversary services on July 2. In the afternoon F. M. Ludbrook gave an address; subject, "Scraping the Porridge Pot." In the evening H. E. Hall gave a sermonette, "The Tool Bag." Both meetings were well attended. On Monday, July 3, public demonstration and distribution of prizes and a good programme was gone through by the children of the school.—L. Olney.

WARRACKNABEAL.—We meet for morning service at the Masonic Hall, Scott-st., Warracknabeal. We had a fine meeting last Sunday morning; 22 assembled around the Lord's table. We have three new members come to reside in the district, and I think with the aid of a mission there would be a fine harvest here. We will be sorry to lose Bro. Swain, and we trust that we shall have such another as he in Bro. Uren. There is every prospect of a good time coming here at Warracknabeal.—T. McFadden.

MEREDITH.—Bro. Fitzgerald spent a few days visiting during the College vacation, which was much appreciated by the brethren and friends here. Large attendance at morning meeting, and record attendance for the year at the gospel meeting on July 2, when Bro. Fitzgerald gave a splendid address from Heb. 9: 27. Bro. F. Jones, also from the College, sang a sweet gospel message, which helped to make the meeting still more impressive.—S. Boyd, July 9.

CARLTON (Lygon-st.).—Fine helpful addresses on Lord's day. Splendid attendance at all the meetings. Bro. Kingsbury's morning subject was "The Creed of the Church," and at night, "Missing the Plain Way." We had the joy of seeing four step out and make the good confession—two young men and two young women. On Thursday evening a welcome social was given to Bro. and Sister Enniss. The meeting was presided over by Bro. Kingsbury in a happy manner. The first part of the meeting was of a devotional nature. Afterwards there were quite a number of three minutes' welcome speeches. Bro. Enniss responded on behalf of his wife and self in an optimistic address. Much credit is due to the Dorcas sisters who very tastefully arranged the lecture hall as a drawing-room, and at the close provided refreshments. There were nearly 300 present.—J.McC.

BRUNSWICK.—Last Wednesday was a red-letter day with us. An appeal for a golden offering had been before the members for some three months. The object was to liquidate the debt on the chapel. A social evening was held, Bro. Way presiding. After a programme, Bro. Kingsbury gave an address. The response not being sufficient, Bro. Kingsbury made a further earnest appeal. The result was that, through cash and promises, the debt will be cleared. On attaining the amount, the choir sang, "Praise God from whom all blessings flow." The chapel will now be our own. Advantage of the occasion was taken by the school supt., W. Hardie, who, on behalf of the staff, presented John Barnden with a silver-mounted baton for his training and leading of the children in song at the anniversary services, and his daughter, Sister Annie Barnden, with a church hymn-book, gilt edged, and suitably inscribed, for her service as organist. Bro. Barnden, who has drilled the young in song for the past 21 years, without a break, suitably responded. To-day Bro. Marrows, from Northcote, exhorted very acceptably, and a full house met Bro. Way at night.—W.T., July 9.

IN MEMORIAM.

SMITH.—In sad and loving memory of my dear wife, and our dear mother, who fell asleep in Christ her Lord on July 9, 1909.

"Blessed hope that in Jesus is given,
Man's sorrow to cheer and sustain;
That soon with our Saviour in heaven
We shall meet with our loved ones again."

—Inserted by her loving husband and family, who deeply realise her loss.

Here & There.



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The North Adelaide church anniversary is fixed for August 2.

Collingwood Sunday School anniversary on July 23. See Coming Events.

The Victorian Temperance Committee will visit Lygon-st. on Tuesday, July 18th, at 2.30 p.m.

The secretary of the Williamstown church is now R. Goldsworthy, 41 John-st., North Williamstown.

The Victorian General Dorcas will meet on Thursday, 20th inst., in the lecture hall, Swanston-st., from 10.30 a.m.

Three men decided for Christ during the four nights' mission at Warragul, conducted by T. Bagley and Gordon Goodwin.

A ten days' mission was commenced at Collingwood last Lord's day, conducted by T. Bagley and L. Larsen. Good interest.

The hand-book of "First Principles," by A. R. Main, is now ready, and orders in hand will be dispatched as early as possible.

Hawthorn reports good meetings at all the services. One confession last Sunday night. A record F.M. offering of £30/13/5.

£7 received for Erskineville land fund since last report. Total now is £314. £36 wanted.—Geo. Morton, 75 Engine-st., Sydney.

Bro. Orr, of Launceston, Tasmania, sends the following telegram:—"Died, July 7, Sister Duff, 74 years of age. A long sufferer."

R. Vick, who has moved to Wonthaggi, Victoria, would be glad to hear from any brethren who may be residing in that neighborhood.

The F.M. offering of the Norwood church has now reached over £150. This is a record. A fine young man confessed Christ last night.—A.C.R.

At their monthly executive meeting, the Victorian sisters, by a unanimous standing vote, passed a resolution of protest against the *Ne Temere* decree.

July 16 is here, and we still want £36. We believe the brethren will give it to us. Our fund is open until the 20th July, our anniversary; after that we close.

The secretary of Robert-st., Hindmarsh, church is now J. W. Snook, Port-rd., Hindmarsh; and the secretary of Prospect church is Leslie Thomas, Victoria-avenue, Medindie.

Bro. and Sister Hadfield and family, from South Africa, arrived in Hobart on July 6, and were given a hearty welcome. They are on their way to New Zealand.

W. H. Allen, who is under engagement to the Swanston-st. church, leaves America this week for Melbourne, and is expected to arrive about the middle of next month.

Owing to the fact that orders keep coming in for the "Souvenir of a Chapel Built in a Day," we have decided to print a further supply. Those who desire copies should send in their orders at once.

J. E. Allan, evangelist at Footscray, has accepted engagement with the churches at Horsham and Polkemmett. It will be December 1 before Bro. Allan can enter his new field. The churches anxiously look forward to his coming.

Robert-st. (Hindmarsh) choir, winners of the Unley choir contest, are giving a concert in the Robert-st. lecture hall on Thursday, Aug. 3. Admission, 6d. The choir will sing their competition pieces. Mr. O. H. Finlayson, of Hamby Bridge, is the conductor.

The following resolution was carried at the S.A. Preachers' Association, after hearing of the great hurricane which visited the New Hebrides on May 1: "That we sympathise with Bro. Purdy in the loss of his launch, and express our gratefulness to Almighty God in his having protected the life and property of our missionaries in the New Hebrides."

South Australian brethren are reminded that the Conference accounts close on August 16. All church secretaries, treasurers, or other brethren who have money in hand or contemplate helping the Home Mission work, are urged to send in before then. All subsidies from churches for assistance should also be paid up to that date to D. A. Ewers, Mile End.

S.A. preachers' meeting, held at Grote-st., on Monday, took the form of "confessional." The subject was "Books that have influenced us." Each member spoke of one or more books he had been reading of late, and how they had influenced him. Confessions reported: Grote-st., 2; Norwood, 1; Mile End, 13; Croydon, 1. Splendid reports from F.M. offering.

We regret to say that W. W. Mantell, of the Faculty of the College of the Bible, has been exceedingly unwell for some time past. His illness has unfitted him for the work of the College, and compelled his retirement from the position he held. We deeply sympathise with him and his family in his great affliction, and sincerely trust that he may be soon restored to health.

The fifth week of the Mile End tent mission commenced last Lord's day, with good meetings. 11 more were welcomed into the church in the morning, and a lad confessed Christ. Bro. Griffith addressed a good meeting of men in the afternoon and at night preached to a large and deeply interested audience, when three more publicly declared their faith, making 56 to date.

D. A. Ewers writes:—I have received for tent chairs, £69/3/7. The expense of freight from Sydney was somewhat larger than anticipated, and it is found necessary to have 300 chairs. We shall therefore require about £85. Will all who have money in hand and all who contemplate helping please send in their contributions at once? These folding chairs are a complete success and I am persuaded that the tent and equipment form one of the most payable pieces of expenditure of our Conference Committee. The success of recent missions is largely due to the tent and its chairs. The £16 required should be in soon.

Next Tuesday evening a special course of lectures in Kindergarten theory and practice is being inaugurated by the Kindergarten Committee in the Swanston-st. lecture hall, when an expert Kindergarten, Miss Edith Vial, will give a three to four months' Tuesday evening lectures and demonstrations to Bible School teachers, preachers, students, Junior supts., and all workers amongst the young, showing how to introduce and carry on Kindergartens in connection with our Bible Schools. The Bible School Union of Victoria have promised their co-operation, and a good series is expected. Every one is welcome, and the course is free to all.

The following cable published in the *Age* shows in what way the infamous *ne temere* decree is bearing fruit, and fully justifies all the protests that have been made against it:—The proclamation of the *ne temere* decree issued by the Pope has been the indirect cause of a murder at Cornwall, in the Canadian province of Ontario. After the publication of the decree, the wife of a doctor named McCrea left him, as she was a Roman Catholic, and went to reside with her uncle. Dr. McCrea, accompanied by a friend named Shaw, went to the residence of Mrs. McCrea's uncle, to induce her to return with her husband. During the interview a quarrel arose, and Mrs. McCrea's uncle shot Shaw, wounding him fatally.

P. J. Pond writes from Des Moines, Iowa, U.S.A.:—Three Australians take their B.A. degree from Drake University—George Moore, T. H. Scambler, and the writer. All were excused from final exams. owing to their good grade of

work maintained. I feel sure George Moore and T. H. Scambler will both stand high in honors, and the writer has done 6 years' work in 4 years at the University, besides preaching. With my wife and children, I start for Australia on July 24, and have booked from Liverpool, Eng., by the White Star steamer "Runic," Aug. 24. Letters may be sent us from Australia not later than the third week in July, to reach us in England, addressed to 23 Barchester-st., Poplar, London. We arrive at Capetown on Sept. 13; Albany, W.A., Sept. 28; Adelaide, Oct. 3; and Melbourne, Oct. 6. T. H. Scambler leaves England one month earlier.

The *Australian Christian World* takes a rather gloomy view of the outlook for the union of the churches. It says:—"The whole question of union in Australia has, unfortunately, been allowed to drift into such hopeless confusion that in the interests of union itself, the wisest plan, in our opinion, is to bring the present movement to as harmonious an end as possible, discharge the committees of the various churches, commend the question to the prayerful consideration of the Christian people, and after the soreness of past blunders has healed, to open negotiations, say, between Presbyterians and Congregationalists, and when that is accomplished, to go on to the more difficult task of negotiating with the Methodist Church. That is a large enough order for Christian statesmanship, and the experience of these past years will not be lost when the church once again faces this great question. The Free Church of Scotland and United Presbyterian Church did not accomplish union in their first attempt, and it would be wiser and more courageous for the present negotiating churches to recognise that blunders for which we have no desire to apportion blame have made it impossible to bring the present movement to the fruition which all who love the cause of Christ would wish it to have attained."

COMING EVENTS.

JULY 16.—Christian Chapel, Glenlyon-rd., Brunswick, on July 16, W. J. Way will deliver an address on "The Striking Points of Resemblance between the Church of Rome and Dominant Protestant Churches."

JULY 18.—And every Tuesday for about four months. A series of lectures and demonstrations in Kindergarten work, as applied to Bible Schools, will be given in the Swanston-st. lecture hall at 8 o'clock. Every worker in the Schools, C.E. Societies, or amongst the young is cordially invited to attend the full course. Admission free. No collection and no fees.

JULY 19 (Wednesday).—Swanston-st. lecture hall, at 7.45 p.m., Girls' Mission Band Delegates and Workers; also sisters on C.E. Missionary Committees invited to be present at Girls' Mission Band Rally. Good programme. Speakers, T. B. Fischer, H. Kingsbury.—H. C. Ludbrook.

JULY 23, 25 & 30.—Collingwood S.S. anniversary services. Sunday, July 23, 3 p.m., special singing by scholars; address by Bro. Ludbrook. Tuesday, July 25, 8 p.m., Children's Demonstration. Sunday, July 30, 3 p.m., special singing by scholars, distribution of prizes. Tuesday, Aug. 1, 8 p.m., Grand Concert. Admission, 6d.; children, 3d.

JULY 24.—The second quarterly joint officers' meeting of city and suburban churches will be held at Grote-st. on Monday, July 24, at 7.45 p.m. All church officers urged to attend. Topic: "The Ideal Church," by H. R. Taylor, followed by a discussion. Collection.

MARRIAGE.

MIDDLEMISS—KIRKBY.—On the 14th of June, 1911, at Church of Christ chapel, South Dunedin, New Zealand, by Pastor Little, Thomas Middlemiss, of Mabel Bush, Invercargill, to Elizabeth M., eldest daughter of W. Kirkby, of South Dunedin.

Obituary.

OLDHAM.—On June 28 the remains of Sister Oldham were laid to rest. Our departed sister was the wife of Bro. Henry Oldham, late of Wellington, and mother of Sister Martin, of Palmerston North. On Sunday, June 25, the writer, having been previously requested, conducted a service for breaking of bread in the sick room. Thirsting for God's Word, she requested that certain passages be repeated to her again and again. Her mind was clear, though speaking was difficult. As we were leaving the room she was heard to say, "The blood of Jesus Christ cleanseth us from all sin." She was not heard to speak again till she fell asleep in Jesus on June 27. Our sister was baptised about 20 years ago by Bro. Chas. Watt, in Dixon-st. chapel, Wellington. Our heartfelt sympathy goes out to the bereaved.

Palmerston North, N.Z. L. JOHNSTON.

JACKSON.—On June 22 our Sister M. R. Jackson, daughter of Sister Mrs. Jackson, died at the age of 37 years. For some time previous to her death she had been prevented by illness from meeting with the church. The sympathy of all goes out to the sorrowing members of her family, especially towards the aged mother, who has borne her many trials with Christian fortitude.

Hampden, Otago, N.Z. J.B.

YOUNG.—At the White Swamp, N.S.W., our aged Bro. E. Young passed to his rest on Sunday, June 25, after a very brief but severe illness. The physical causes of death were certified to be bronchitis and pneumonia combined. He suffered a great deal, but he bore all with an exemplary Christian patience. About two hours before his death he gave a striking exhortation to his family who had gathered around his death bed, and after leading in a prayer of thanksgiving, he said goodbye to all his children, and having said good-night, he closed his eyes and fell asleep in Jesus, only to awake in the Master's presence. Bro. Young was one of the first to be baptised by Bro. D. A. Ewers at Killarney, Q., some 27 years ago. He was really one of the pioneers in Queensland, and he did much personal work for the Master and the cause of New Testament Christianity. He has been associated with the Boonah church since its inception eighteen years ago, and although he was always an isolated member, he attended the

Lord's table whenever possible, and he was always a welcome visitor. He was very highly respected by all who knew him, and the church here has certainly sustained a great loss. He leaves a family to mourn his loss, to whom we extend our deepest sympathy.

Boonah, Q.

A. HUTSON.

MAILER.—At Subiaco, W.A., on Sunday, June 25, Sister Miss Mabel Mailer fell asleep at the age of 18 years. She had been a member of the church at Subiaco since early girlhood, and passed away with a bright hope. The church's sympathy is extended to the bereaved mother and relatives. May the Lord be their consolation.

Subiaco, W.A.

H. J. BANKS.

ILLINGWORTH.—At Katoomba, N.S.W., on June 10, 1911, Sister Miss Alice Illingworth fell asleep in Jesus. She suffered much, and though tenderly cared for, wished to die. Sister Illingworth was the daughter of the late F. Illingworth, and sister to Bro. A. E. Illingworth, of Paddington, N.S.W. She was a much-loved member of the church at Subiaco, W.A., where she had been a most capable organist and church worker for more than twelve years. Her work in the church and school was of such a character that many will always remember her as a sweet and helpful influence in their lives. Her gentle, patient, unobtrusive, but always efficient service, will be a blessed memory, not only to the church at Subiaco, but to the brotherhood of W.A., for she belonged to all the churches. We knew her in prosperity and adversity, in joy and sorrow, and always found her the same faithful follower of the lowly Jesus, leaning hard upon the promises. We had hoped to have her with us for many years yet, but the Father called his child home, and she quietly folded her tent and died a triumphant death in perfect peace. Many sorrow, but not without hope. "He giveth his beloved sleep."

Subiaco, W.A.

H. J. BANKS.

TOLHURST.—Sister Mrs. Thomas Tolhurst passed peacefully away on Tuesday, June 13, at her residence, St. Mary's, at the age of 79 years and 3 months—a woman much beloved for her great heart of love and pity. Her life throughout was a consistent one, and she endeavored always to do the will of our heavenly Father, her chief aim being to glorify his holy name. Sister Tolhurst was a native of Wicklow, North Ireland, and she came to New South Wales 62 years ago, and has resided in St. Mary's all that time. She came the long voyage unaccompanied in the sailing ship "Lady Peel." Bro. Tolhurst, widower of the deceased, came to Sydney 73 years ago, and during that time has also resided in St. Mary's. Sister Tolhurst was married in St. Mary Magdalene's Church, St. Mary's, by Mr. John Watson, and had she lived another two months would have completed 60 years of married life. On Sept. 1, 1863, Bro. and Sister Tolhurst were immersed in South Creek by the late Bro. Geo. Day, father of Mr. Day, evangelist, Balaklava, S.A., also grandfather of Mr. Geo. Vercoe, Evangelist, and on Lord's day, Sept. 3, 1863, were received into the fellowship of the church. The brethren at that time met in "Salem Chapel," St. Mary's, and Sister Tolhurst always kept an open house for the evangelists who visited them. For some considerable time past there have been no brethren to meet together in this town, but Sister Tolhurst always found a delight in attending the Enmore church when possible. She leaves nine children, two of whom are members of the Hornsby church, viz., Mrs. E. D. Andrews, and Miss E. Tolhurst. Our departed sister lived happily and peacefully. She was of the "backbone" type of brethren, and remained true and loyal to the Church of Christ. She was laid to rest in the St. Mary Magdalene's churchyard, St. Mary's, the service being conducted by Mr. M. O'Connor. "Sleep on, beloved, and take thy rest."

Wahroonga, N.S.W.

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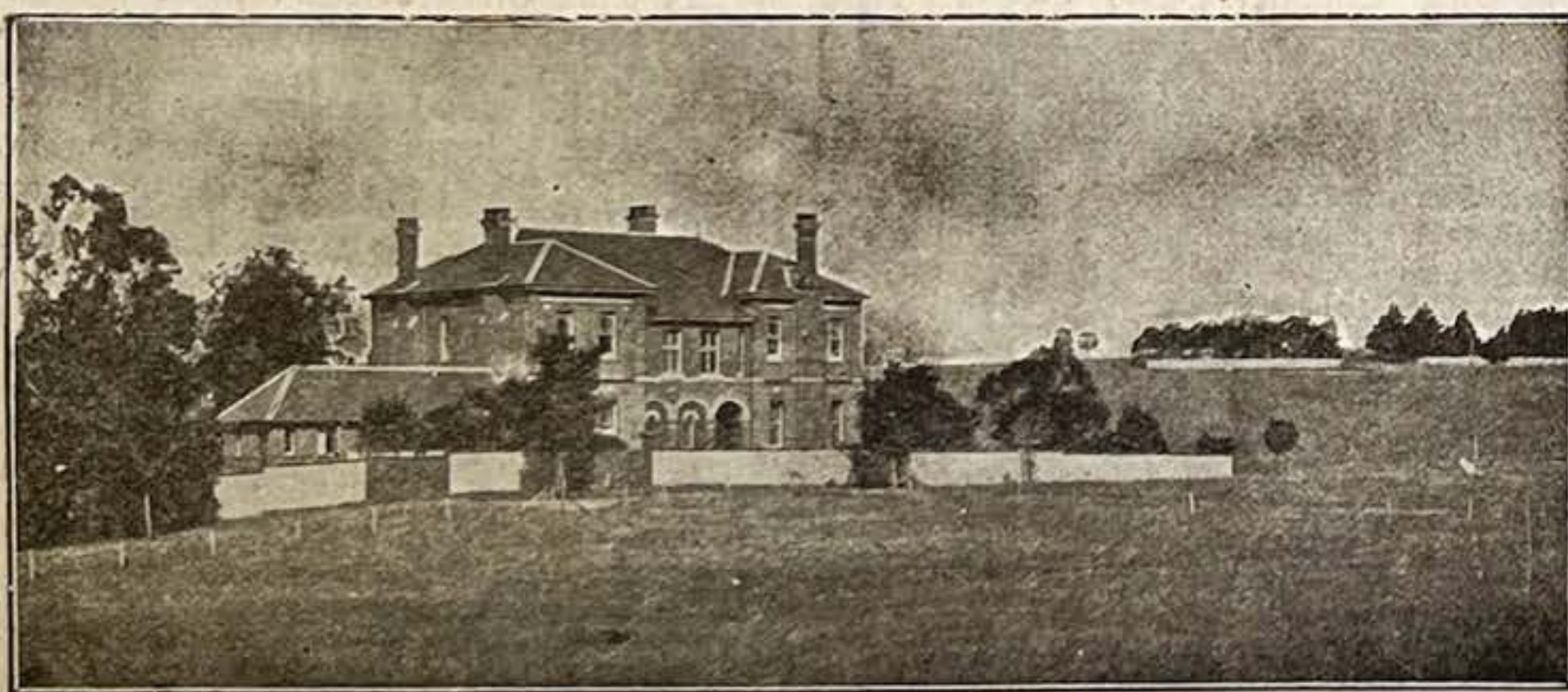
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