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**Australian Christian**

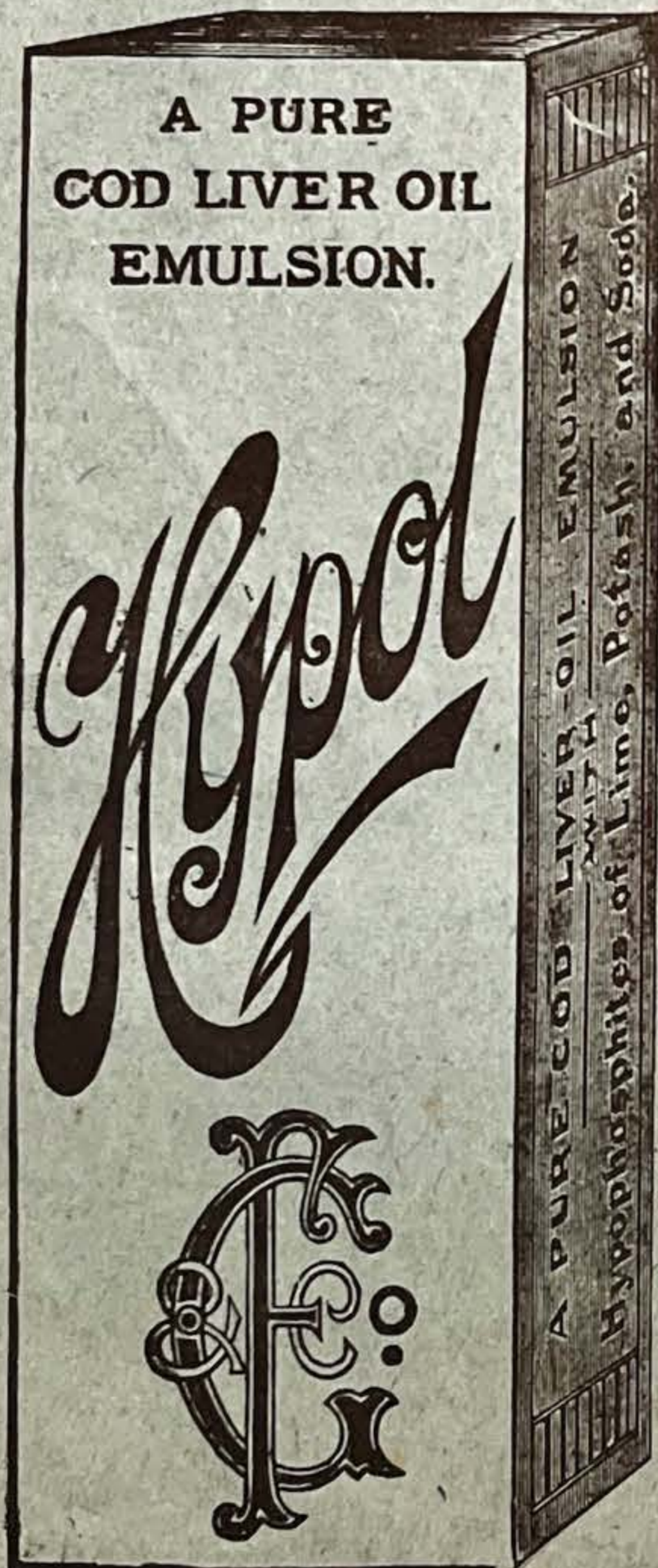
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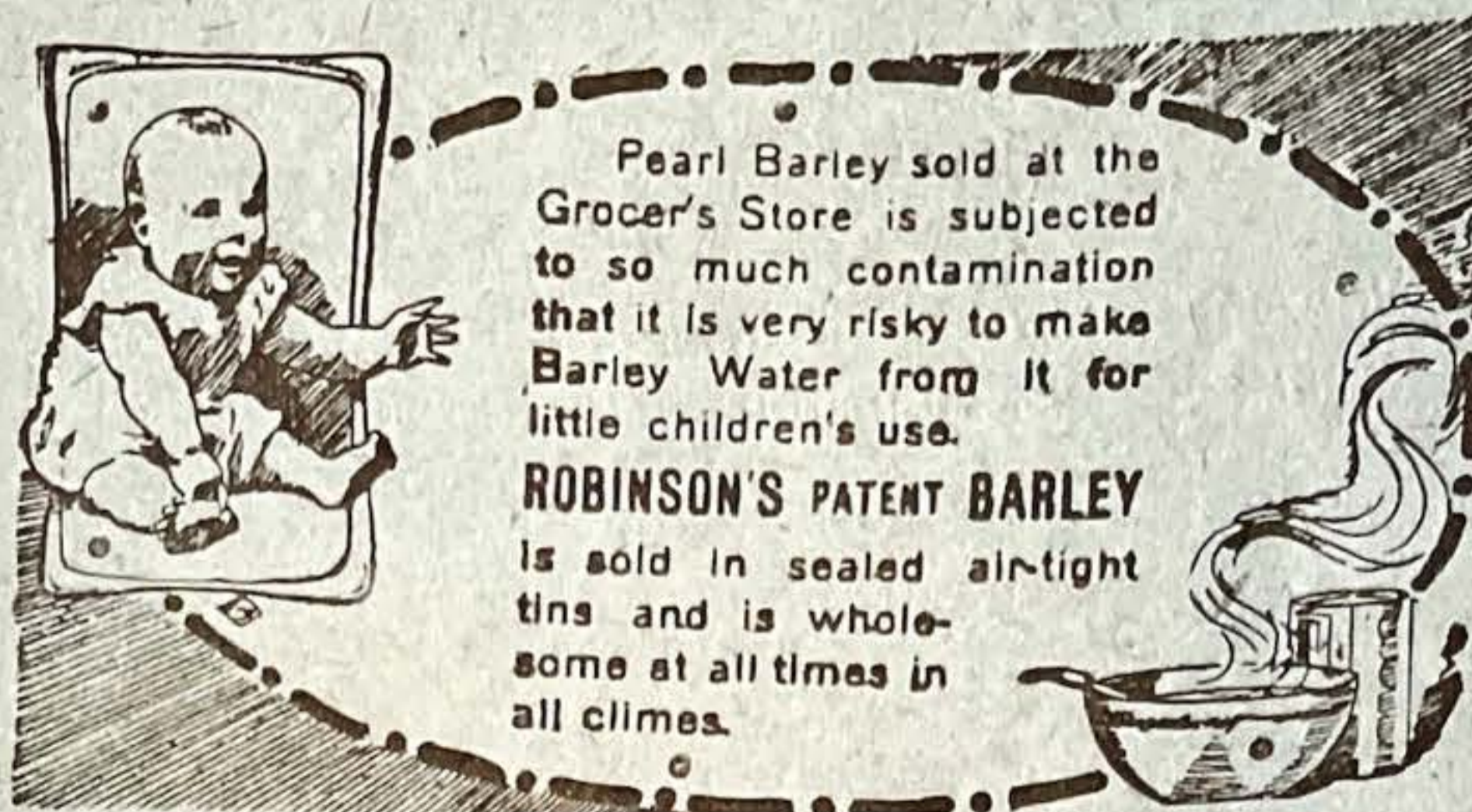


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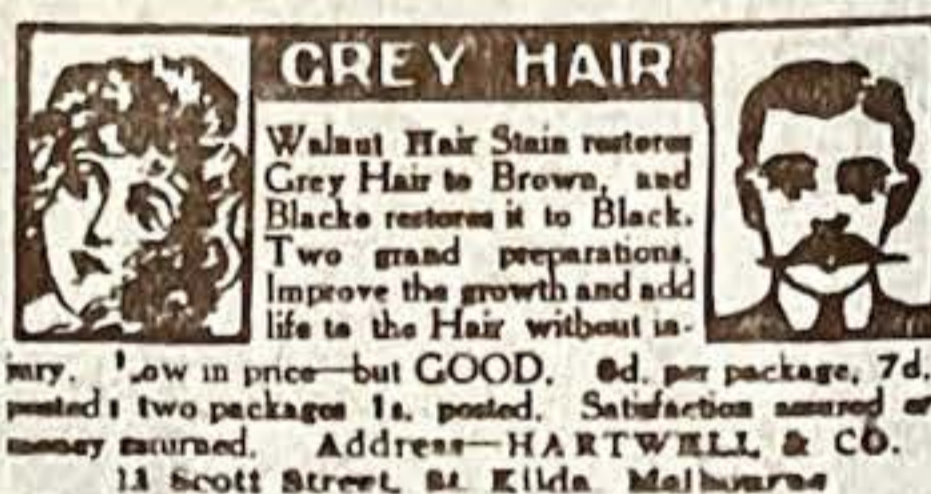
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# The Australian CHRISTIAN

Vol. XIV., No. 25. Thursday, June 22, 1911.

As loyal citizens of the greatest Empire the world has ever known, we honor our King, and pray that his reign, so auspiciously begun, may, under the blessing of the King of kings, be long continued.



Our prayer is that the righteousness which exalteth a nation may be abundantly manifested, and that the Empire of which we form a part, may be at peace with all the nations of the world.

## "HONOR THE KING."

By the time this journal is in the hands of most of our readers, the coronation of King George and Queen Mary will have taken place. And though the function is only the declaration of an existing fact, it is nevertheless a highly important event in the history of the Empire. The splendid pageant witnessed in Westminster Abbey is not simply one of pomp and ceremony, but one in which the King takes upon him-



Her Majesty, Queen Mary.

self pledges which define his obligations and relations to his people. And though in modern times, monarchs are not invested with the power they wielded in ancient times, their influence for either good or evil is very great. The constitutional safeguards which surround the throne, make it impossible for King or Queen to thwart the wishes of the people as expressed by Parliament. It is no longer possible for a Charles to create a revolution, or for a George to provoke a war of independence.

In modern kingship, so far as the British Empire is concerned, personal character counts for more than political power. And personal character in one so highly placed means very much in the social life of the people.

### Monarchs in modern times.

In modern times, the British people have been singularly fortunate in the monarchs who have graced the throne. The long reign of Queen Victoria was of priceless value to the nation. The purity of her court and of her private life were always object lessons to those with whom she came into contact, and had an influence for good upon all ranks and conditions of society. As a king, Edward VII. fulfilled the duties of his high position with consummate tact and marked ability. His work in preserving the peace of Europe was the crowning glory of his reign. Queen Alexandra, who is still with us, made herself beloved of all by the purity of her life and her gracious benefactions to the poor. And now in George V. we have a monarch who has given early promise of good things to come. As a religious journal, we are not concerned with the political leanings of those who rule over us. The more important question is, their attitude in regard to the moral and social order of things. In these respects, all the indications go to show that our present King and Queen are friends to all that make for truth and righteousness. The importance of this will only be realised when, in turning over the pages of history, we learn how the indifferent morality of those in high places lowered the moral tone of the people throughout the realm.

### King George and the Bible.

As an example of our present king's attitude towards higher and more spiritual things, we may cite his reply to the deputation that waited upon him on the occasion of the Tercentenary of the Authorised Version of the Bible. This deputation presented the King with a large and beautifully bound copy of the Bible. In replying

to the address accompanying the presentation, the King said: "During three hundred years the multiplying millions of the English-speaking races spreading ever more widely over the surface of the globe have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom and courage and joy. It is my confident hope, confirmed by the wide-spread interest your movement has aroused, that my sub-



His Majesty, King George V.

jects may never cease to cherish the noble inheritance in the English Bible which, in a secular aspect, is the first of national treasures, and is, as you truly say, in its spiritual significance, the most valuable thing that this world affords." No one can read this noble utterance without rejoicing that the man who gave expression to it is the King upon whose brow the crown of royalty has been placed. We are assured that with him, the religious aspect of the coronation ceremony will have a deep sig-

nificance. That when the Bible was put into his hands, with the warning that it was the royal law which was to be the guide of his life and the rule of his kingdom, he received the charge, not as a mere formal appendage to the ceremonies of the day, but as a thing to be realised and lived.

#### A religious ceremony.

To most people, the coronation ceremony would seem to be a thing calculated to produce undue exaltation, but to suppose so is to mistake its intention. "The whole ceremony of the coronation," says Mr. W. T. Stead, is intended to humble the King, not to exalt his pride. It is from first to last a religious service, the first and last idea of which is to exalt, not King George, who is but a mortal man, but the King of kings, the Lord of lords, who only is good and great and everlasting. Before God all mortals, whether kings or crossing sweepers, stand on the same level. And the whole plan of the coronation is arranged so as to bring the King and all his subjects into the realised presence of God." The coronation service, therefore, is in keeping with the dignity of the office to be assumed, and a recognition of the principle that "the powers that be are ordained of God." Not that the man upon whom power falls by the accident of birth or circumstances, is ordained of God, but that the function of righteous government for the orderly development of things, which he represents, is a matter which has divine recognition. The "divine right of kings" is one of the exploded fallacies of the past. Kings are not above law, but are amenable to law. Their fitness for kingship is only demonstrated when they honor the laws which they are supposed to be the guardians of.

#### "Honor the King."

As loyal citizens of the greatest empire the world has ever known, we honor our King, and pray that his reign, so auspiciously begun, may, under the blessing of the King of kings, be long continued. That the righteousness which exalteth a nation may be abundantly manifested, and that the Empire of which we form a part, may be at peace with all the nations of the world.

## Editorial Notes.

#### Increase in Church Attendance.

From the *Christian-Evangelist*, we learn that on April 9, an ordinary Lord's day, congregations attending fourteen famous churches in America were counted. These churches have 17,500 members, and they had 19,000 at their services. "If the same ratio of attendances to membership holds good throughout all, and there is no reason to suppose it does not, there were present in all Protestant churches in America on Sunday, April 9, 28,500,000 persons." This does not look as though religion is losing

its hold on the people of that country at least. Of the 19,500 attending, 6,300 were men, a proportion of men ten to twelve per cent. higher than a decade ago. The fourteen churches were selected at random and covered Presbyterian, Reformed, Congregational, Baptist and Episcopal. The *Evangelist* concludes that the attendance indicates: "1. That these churches are much alive to the cause for which they exist. 2. Eight of the fourteen had more persons at service than they claim members—a showing of 20 per cent. above anything known twenty years ago. 3. The proportion of men refutes the assertion that Protestant men do not attend Sunday worship as they once did." We are so accustomed to the jeremiads of the pessimists who affirm there is an alarming decrease in church attendance, that it is quite refreshing to find the cold figures of an actual test teach the very opposite.

#### Compulsory Military Training.

The *Southern Baptist* affirms that "In the hearts of thousands of Australian citizens there slumbers deep resentment against certain clauses of the Commonwealth Defence Act, which is bound to find public expression. There are many who have conscientious objections to their boys becoming virtually conscripts, and as such learning under military instructors the most up-to-date methods of assassination. But at the present time these objectors are entirely ignored and are under severe penalty obliged to submit to a course they believe nationally mischievous and immoral." The Society of Friends is opposed to war, and many are in hearty sympathy with them, but, as we understand it, parents are now compelled to have their boys trained to learn the art of killing. There may be room for difference of opinion regarding the advisability of providing adequate means for defending our shores in case of invasion; but that parents, conscientiously opposed to war, should be compelled to hand their boys over for military training appears so un-English, and so opposed to the principles of religious liberty, that it is not surprising it is arousing a determined opposition. In New Zealand a similar law has been passed, and the *Baptist* states that "a prominent and well known minister of the gospel, Mr. E. Walker, the indefatigable compiler of the N.Z. drink bill for many years, has left the Dominion for California, because he has conscientious objections to the operation of the Defence Act as far as his family is concerned." In S.A. a deputation has been arranged to wait on the Prime Minister and Senator Pearce on their return from England with a view to the relaxation of the compulsory provisions of the Act. It is to be hoped that all who object to these will voice their objections with no uncertain sound in all the States.

#### The Governor's Explanation.

The Governor of Connecticut in an address before the Swedish Lutheran Aug-

ustana Synod recently meeting in Portland of that State, said that "During the last 16 years of which the Census Bureau has issued reports (1890-1906) the additions to the membership were relatively larger than those to that of any other of the great religious bodies except the Disciples of Christ." He explained what he thought to be the reason for "the pre-eminence of the Disciples and the Lutherans" by saying that "they each appeal strongly to men of positive convictions." Of the Disciples he stated, "The distinctive feature of the Disciples of Christ is that they have no creed but the Bible. Neither does their denomination, nor any particular church in it, hold any set form of Christian doctrine. Their members gather it, each for himself, and not from any ecclesiastical authority." Probably one explanation of the growth of Lutheranism in the United States, is the great immigration from Germany and Scandinavia. The tens of thousands of Lutherans pouring into America every year must largely increase the membership of that body. But those known simply as Christians or Disciples of Christ, have no such assistance, and other causes of their astonishingly rapid progress must be sought. In addition to the fact mentioned by the Governor, that the Word of God is their only rule of faith and practice to the exclusion of all human creeds, or rather arising out of that, their constant plea for the union of Christians commends itself to the thoughtful among the denominations. Then, their plain, straight, matter-of-fact preaching and their Scriptural and tangible instructions to enquirers to repent, confess Christ and be baptised into his name in order to an assurance of pardon, find a ready response in the hearts of men anxious to understand. To the above may be added their evangelistic aggressiveness and their loyalty to the old gospel. As a body of believers pleading for a restoration of New Testament teaching and life, they adhere closely to what is written and have not much time for the advocacy of new theologies. While they remain faithful to the position they have hitherto occupied there is every reason to expect a continuance of numerical prosperity.

Love will not speak evil of any; but neither will it speak good of all.—*Ivan Panin.*

The world is full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—*J. R. Miller.*



## CHRISTIAN ENTHUSIASM.

By F. W. Greenwood.

Among the twelve men chosen by Christ and named apostles, was one, Simon, called Zealotes. Now this should be "Simon the Zealot." This is the title that distinguishes this disciple both in Luke's Gospel and the Acts. In the Gospels of Matthew and Mark he is called, according to the Authorised Version, "Simon the Canaanite." But here again the R.V. supplies a needed correction. The true reading is not "Canaanite," but "Canaanean," and the latter is not a geographical but a political term, being, in fact, as an authority puts it, "only the Aramaic form of the word Zealot," and it is so rendered in the margin of the Revised Version.

The party to which this man belonged were a kind of political irreconcilables, fiercely opposed to the dominion of Rome. In their attitude to the established government of the day they may be compared to the Carbonari of Italy in Mazzini's time. From this band of intensely zealous and aggressive political reformers, Simon stepped out and joined the disciples of Jesus. And whilst the sword was dropped for the staff, and the arena of disputing tongues left for the wayside, mountain top, field and sea-shore, yet the fires of his enthusiasm never died out. It was merely the direction of his tremendous energies into another channel. He who fiercely resented the intrusion of a foreign foe on the sacred ground of his country, now that he is a disciple, just as zealously serves the Christ.

### *The nature of zeal or enthusiasm.*

The word "zeal" comes from the Greek word meaning "to boil," hence the meaning—Passionate ardor in the pursuit of anything, active interest, eagerness, enthusiasm. Zeal, then, may be defined as the heat or fervor of the mind indignant towards evil, full of desire towards what it imagines to be good.

In itself, zeal has no character at all. It becomes Christian zeal only when it springs from Christian motive, when it is displayed in a Christian manner, when it is used for Christian ends. The constraining motive must be the love of God shed abroad in the heart. All the objects on behalf of which its energies exercise must be according to the mind of Christ.

Every Christian man or woman who has heard the call of Christ should have a grand enthusiasm, a fiery zeal; for all who serve the Master there should be something by

which they can be lifted clean out of themselves, a something that can awaken all the "slumbering best" within them. They, too, should have their visions and revelations. All such transports and excessive activities are contrary to the notions of many of what is right and proper. To them, enthusiasm is vulgar. For them, the two great commandments, on which hang all the law and the prophets, are these, "Be sober," "Let everything be done decently and in order." To my mind such a temper ends at last in cynicism, to which all things, even the best, are vanity—that is the deadliest blight that can fall upon the human spirit, smiting all its green places with barrenness. There is too much kid-glove religion. We need more reality. The world cannot afford to damp down the fires of any man's religion. It owes more to one of these hot-headed, blundering men—men like Peter for example, who sometimes err along the line of their real greatness—than to a whole regiment of respectable nobodies.

"One must become  
Fanatic—be a wedge, a thunderbolt,  
To smite a passage through this close-grained  
world."

The expulsive power of a great enthusiasm has banished the thought of self, love of ease, and a "sweet doing nothing." This burning passion, this zeal, this enthusiasm, has moved countless numbers to endure the strain of long hours, incessant travel, loneliness, heat and cold, hunger and thirst, that the souls of men might be saved, their bodies blest, and the kingdom of our Lord extended. Behind every deed of charity, every touch of pity, every look of compassion in the salvation and cure of souls, there burns the fire of enthusiasm, a zeal that emulates the Christ. And no one can strive to follow in the footsteps of Christ, to be conformed to the likeness of his service and life without this enthusiasm. Christianity is an enthusiasm, or it is nothing! Every Christian man and woman who has heard the call of Christ should have a fiery zeal, a burning enthusiasm, eager to do all and ready to dare all.

### *The perpetuity of zeal or enthusiasm.*

Paul warns the Galatian Christians that it is good to be zealously affected always. The Galatians in the presence of the apostle were warm and extravagant in their professions of attachment, but they needed his presence.

There are too many such Christians. During a mission or a revival they are zealously affected; they seem very earnest Christians, but when there is no special effort being made they fall back into their old state of spiritual stagnation and death. Paul reminds them that zeal to be valuable must be permanent. Our zeal for Christ must be like the vestal fire in the Roman temples of old, never suffered to go out either by day or night.

Christ was a zealot, an enthusiast! It was said of him, "The zeal of thine house hath eaten me up." It was this ever boiling enthusiasm that led Christ to drive out the traders and cleanse the temple. But there afterwards came a time when even the Christian church was a house of merchandise. Then again he gathered a whip: Luther, Calvin, and all the reformers. It was not the whip that affected what the Redeemer did, but the spiritual power of which that was only a sign and seal.

Our failure to act in many cases as the Redeemer acted in the temple, is the cause of many evils in the Christian church and in all human affairs. We must use that of which the whip was a sign and seal—the spiritual power. We must do all in our power to promote truth and goodness and prevent wickedness, till the church is gloriously victorious.

### *Permanent elements.*

Will you join in this crusade against wrong? In every crusade there are only three permanent distinguishing elements:—

1. A definite and clear-cut goal, rising lustrous and alluring before the eye of the mind, bewitching men in their waking hours, and disturbing them even in their slumbers.

2. A passionate enthusiasm which burns up in its white flames all lesser ambitions and mean desires, and which counts no cost too great and no sacrifice too awful if only the desired goal can be attained.

3. A loyalty to one supreme commander so intense as to melt all the soldiers into a solid phalanx and send them with irresistible momentum against the foe.

These were the three fundamental features of the dazzling and unparalleled phenomena of the 12th century. There was a goal—the rescue of the Holy Land; there was an enthusiasm which burned up the lethargy and indifference of nations and which, eating into men's vitals, scorched even reason itself; there was loyalty to Jesus as the supreme commander, every creature being baptised into the name which is above every name, and marching under the banner of the cross.

Why should there not be a twentieth century crusade? A crusade against the liquor traffic; a crusade against the gambling evil; a crusade against all the powers of darkness to promote truth and goodness till the church is gloriously victorious!

The Saracen of the twelfth century has gone; the Saracen of the twentieth century is here.

Who is he? He is the rum-seller and the adulterer, the gambler and the scurvy politician; he is the dishonest merchant and the mischief making artisan; he is the greedy and unscrupulous capitalist and the anarchist wage-earner; he is the bribe giver and the bribe taker, the law-breaker and the law-hater, the home-destroyer, the man who works iniquity and makes a lie, the foe and the enemy of Christ. To break the power of his mailed fist, that is the object of our crusade.

### Rouse, ye Christians.

We rejoice that we are on the eve of witnessing the sealing of a solemn pact between Britain and the United States of America which promises to make settlements by war henceforth impossible between English-speaking nations, and discreditable between any other civilised nations, but in this crusade against wrong we must strike the militant note. A distinguished scholar and professor of Harvard University has recently declared that what our modern world most needs is a moral equivalent of war, something which will appeal to men as universally as war does, and which instead of destroying their souls will save them. The New Testament gives it to us! Here we find the moral equivalent of war expounded and illustrated. The Christian life is a warfare. Following Christ keeps men on the battle-field. It has been said from the beginning, "old men for counsel, young men for war," but the Captain of our salvation calls for every disciple, old and young, to put on the whole armor of God and to "endure hardness as good soldiers of Jesus Christ."

"Soldiers of Christ, arise,  
And put your armor on;  
Strong in the strength which God supplies  
Through his beloved Son.  
Strong in the Lord of hosts,  
And in his mighty power;  
Who in the strength of Jesus trusts  
Is more than conqueror.  
Stand then in his great might,  
With all his strength endued;  
And take, to arm you for the fight,  
The panoply of God."

Who shall estimate the effect upon the progress of the Redeemer's kingdom when the church is filled with the spirit of Christian enthusiasm? When Paul's zeal burst forth into a flame before Festus and king Agrippa, Festus shouted, "Paul, thou art mad." Would to God we had a few such mad Christians to-day. O, disciples of Jesus, when will the divine impulse of soul saving come upon you? When will you be willing and eager to do all and ready to dare all for Christ? When your religion becomes a consuming fire, a boiling enthusiasm! Then, and not till then, will "the slumbering best" be awakened within you, and you will begin to serve the Master with the power of a consecrated life.

Rouse ye, Christians! Rouse ye, saints!  
Join the new crusade. The battle drum is

beating. The muster roll is being called. Let us go forward with an enthusiasm that counts no cost too great and no sacrifice too awful, with a loyalty to Christ so intense as to melt us all into a solid phalanx and send us with irresistible momentum against the foe until the kingdoms of this world become the kingdom of our Lord and his Christ.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in his train?  
Who best can drink his cup of woe,  
And triumph over pain,  
Who patient bears his cross below—  
He follows in his train.

A glorious band the chosen few,  
On whom the Spirit came:  
Twelve valiant saints—their hope they knew,  
And mocked the cross and flame.  
They climbed the steep ascent of heaven,  
Through peril, toil, and pain:  
O God, to us may grace be given  
To follow in their train."

## South Australian Letter.

By D. A. Ewers.

\*As already reported since my last, Bro. Pollard, to whose birthday I referred, has been called home. Old and blind and feeble, bowed down with the infirmities of eighty-nine years, he was ready for the summons. He has entered into rest.

Our preaching ranks are filling up. R. W. Bass has commenced work with the Milang church this month. Bro. Bass, who is a young man, was in charge of the Church of England Seamen's Mission in Buenos Ayres for two or three years and has done a little work for the same church in this State. Coming in contact with the brethren at Balaklava, and learning the way of the Lord more perfectly, he was baptised a few months ago by Bro. Day, and will prove a help to us. He is a native of this State. A. H. Wilson, of America, has accepted an invitation from Alma and Owen, and will shortly arrive in Australia. He also is a native of South Australia, and went to America as a Baptist. Coming into touch with our people there he dropped his denominational name and associations and is satisfied to be simply a Christian. G. T. Black, of the Glen Iris College of the Bible, has accepted a call to labor at Strathalbyn for two years, commencing next December. I have nothing against him except that, so far as I know, he was not born here. "Some men are born great, and some" are born in South Australia, and I think he does not belong to the latter class. This, however, is a failing rather than a fault, and he is to be pitied but not blamed. There are yet two or three fields where suitable men might be employed. We have applications from brethren in two important centres who are

anxious for churches to be organised, but we lack the qualified men to place in charge.

Our preachers' meeting in Adelaide used to be held monthly, but for the past two or three months we have been meeting weekly, and the meetings are well attended. We now have quite a number of preachers about the city, as follows: T. J. Gore, Unley; A. C. Rankine, Norwood; J. E. Thomas, Grote-st.; A. M. Ludbrook, North Adelaide and Prospect; I. A. Paternoster, Hindmarsh; H. J. Horsell, York and Croydon; E. W. Pittman, Glenelg; H. R. Taylor, Maylands; W. J. Taylor, Semaphore; C. L. Thurgood, Henley Beach; D. A. Ewers, Mile End, and J. Wiltshire, Stirling and Aldgate. C. J. Hunt, of Cottonville, although not fully engaged in the work, also attends regularly, but W. C. Brooker, the Queenstown preacher, cannot leave his business. At our meetings some good papers have been read and some practical matters discussed. Last week C. L. Thurgood, who is principally to blame for our gathering being weekly, introduced the subject of bequests, and urged that provision should be made for brethren who may wish to leave money or property to our missionary or other organisations. He doubted whether any legal machinery was in existence for the purpose, and pointed out how comparatively few bequests had been made in Australia. The discussion that ensued revealed the dense ignorance of the preachers on the legal aspect of the case. They were all at sea. Possibly, however, an equal number of representatives of the law would not display much more knowledge of the gospel. It is possible some further movement may be made in order that something practical may arise out of this talk. As an illustration of the importance of a clear understanding on this subject I may cite the case of the Hon. J. Swan, a Brisbane Baptist, who several years ago left £25,000 to the Queensland Baptist Union and £500 to our cause. Owing to a technical informality, the bequest to the Baptists was upset while the other held good, and yet the sanity and object of the testator were beyond all doubt. One sometimes feels inclined to endorse Mr. Bumble's statement that "The law is a hass."

Foreign Missions have the right of way for the next few weeks, and I fully expect South Australia to keep up her reputation in this line on July 2. It is plucky of this State with 5051 members to set the standard as high as Victoria with 7836. Our State Conference year for Foreign Missions closes on June 30, and at the last Committee meeting the Treasurer reported over £990 received, so if church collectors and all who have money in hand will send in at once we shall reach our £1000, and in the coming year should exceed that amount.

That has been a fine mission at Balaklava, which closes this week; 68 decisions when I last heard. We are looking forward with great anticipations to Bro. Griffith's tent mission at Mile End, which commences on July 11.

Mile End, June 3.

## Faith in the Promises.

(Sermon delivered at Victorian Conference, 1911.)

By J. C. F. Pittman.

Concluded.

### Two things we can learn.

1st. To rest upon God's promises. The apostle says, in our third text, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." In London, there was a man who had all the promises of God printed in a book, and some time after some one in the country sent to London for a copy. He received a reply that the promises of God were out of print. And one would suppose, by the way many are living, that this was so; but no, there remains the Book of books, which is full of them.

To us, there are two classes of promises. Those relating to personal salvation, paid when the conditions are fulfilled, and those blessings, the exact time of the fulfilment of which is not revealed. Note a few such. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "And the gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: and then shall the end come."

Now note where we stand in relation to these promises. It is just where these ancients stood in relation to the promise of the Saviour; and our great need is to imitate them, and have great faith in the message, and faith in the Christ of the message.

We must hold fast the profession of our faith amid delays. It took four thousand years for the fulfilment of the first promise. We cannot wonder, therefore, even though two thousand or ten thousand years lapse ere all the rest are accomplished. Enough for us to believe they will be fulfilled.

2nd. We must "hold fast the profession of our faith," though it be severely tried. We have seen the faith of these ancient saints amid difficulties, improbabilities, contradictions in nature and the laws of science. Why? They knew in whom they believed, and judged him faithful who had promised.

Even now, the future is frequently enveloped in mystery, and God hides himself amid the thick clouds. At such times, to glance at this sacred biography of Hebrews 11 is profitable. We there see, for example, Job, as he sits in tatters, sorrowing the loss of children and property, suffering a loathsome disease; yet, whilst affliction's quivering hand was laid upon him, lifting his eyes to God, and exclaiming, "Behold, my witness is in heaven, and my record is on high." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;" "And after my skin hath been destroyed, yet in my flesh shall I see God."

Quite easy is it to believe when we can see, and to trust when all is fair. But, to note no quarter from which light can come, and yet to go on in calm assurance that it will come; to dip into the deepest darkness of the valley of the shadow of death, fearing no evil; to climb the steep mountain, scaling the rugged rocks to the highest



Mary Magdalene at the Sepulchre.

John 20: 15.

point to which he calls—that is faith, and it will not lose its reward, for in the mount the Lord will appear.

### "I can do all things."

Lastly, let us learn to work for the fulfilment of these promises. Like Paul, let each say, "I can do all things through Christ who strengtheneth me." For note this: The man of faith must succeed. From the days when these old-time warriors appeared where the battle was the fiercest, or the task the hardest, breaking down mountainous difficulties, right down to our own day, the greatest victories have been achieved by men of faith.

Virgil said of the winning crew in his famous boat race, "They can, because they believe they can."

Admiral Farragut, of iron will and true heart, remarked to another officer of the navy, "Dupont, do you know why you didn't get into Charleston with your iron-clads?" "Oh," he replied, "because the channel was so crooked." "No; it was not that." "Well, the rebel fire was perfectly horrible." "Yes; but it wasn't that." "What was it, then?" "It was because you didn't believe you could go in." That is the trouble in our work. Many believe we cannot win, so we frequently fail.

A man can, usually, do what he believes he can do, if his confidence is built, not on himself, but on Christ. Expect defeat, and defeated we shall be. Believe that Christ is going to make us more than conqueror, and we will be.

"According to your faith, be it unto you." That is the rule of the kingdom. There is no other limit. We read, "He did not many mighty works there because of their unbelief." Nothing but unbelief can keep back Christ's miracle-working energy; but that will do it as effectually as a hermetically sealed box shuts out the sunshine. If we are faithless, God will no more use us than soldiers a reed as a sword. Only believe, and the Lord will lay bare his arm, and work wonders. No victory is ever won by doubting. Unbelief never puts to flight the armies of aliens; it has never stopped the mouths of lions, or quenched the violence of fire. Point to the wonders of unbelief if you can; all it can show is utter ruin and desolation.

### Increase our faith.

Our most urgent prayer is, "Lord, increase our faith." If we had ten times as much faith, ten times as much would be accomplished. Why is it the nations are yet in darkness? Because the church hasn't faith enough for conquest. When we have mighty faith we shall do mighty deeds.

We need to make great ventures of faith. Remember, we cannot write failure on our past work. There is much to rejoice over; many glorious triumphs have been achieved. We can point to results greater than we deserved or anticipated. Look at the victories of the mission fields! Nations whose territory one hundred years ago no missionary dare enter are now bowing their heads to Christ. But success has been chequered and interrupted. What is to blame? Our modes of working? There is room for improvement here, no doubt, but these are secondary matters.

Our great lack has been that we have not made great enough ventures of faith. Magnificent possibilities are ahead of us. There remaineth yet much land to be possessed, an immense territory of heathen desert to be explored and cultivated. Marvellous victories are in store for us, but never can they come unless we make great ventures of faith.

Glance back once more upon the illustrious throng of the faithful, and see their

stupendous enterprises. The world recounts great exploits of intellectual research and scientific discovery, but all must bow before a more illustrious throng who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, and turned to flight armies of aliens." Scientists and philosophers must confess themselves outdone. These worthies ventured much, and accomplished much. Duty bade them go, and they went. Danger did not hold them back, death did not affright them.

But how is it now? Many stake their money in worldly ventures, but in the spiritual world, what do we venture for Christ? As a rule, we are paralysed by considering and calculating, and planning, and walking all the time by sight, whilst we profess to be walking by faith.

A famous musician was spending a few days with a friend in England who took him to a church on Sunday where he listened to a little sermon on a little theme. Next Sunday the friend invited the musician to go again to church. "I will," said Reubenstein, "but on one condition: you must take me to hear a man who will tempt me to do the impossible." It is to do what seems impossible that I plead with you. These men of whom I have spoken attempted the impossible, and the impossible was made possible. Filled with their faith, may we look to the promises, and make great ventures in service towards their complete fulfilment.

### N.S.W. Letter.

By Thos. Hagger.

At the large and enthusiastic welcome meeting to Bro. and Sister F. Collins in the Auburn Town Hall, one of the speakers referred to two excellent characteristics of the Auburn church. She had a sturdy independence, and was manifesting a deep missionary spirit. Too often churches try to lean upon outside help, that of a Home Missionary Fund, or something else; but Auburn tries, as far as possible, to bear her own burden. All that has been done for the church there is to help her conduct two tent missions, and the granting of a small subsidy from the Home Missionary Fund, which has never been more than 10/- per week. And it is expected that very soon the church will not need 1d. per week, for her desire is to relieve the Home Missionary Fund, and to contribute as much as possible to help the cause in other fields. She now responds to almost every appeal addressed to her by sister congregations, and gives liberally to both Home and Foreign Missions. God bless the church at Auburn! This is a splendid example to other assisted churches. Don't lean, churches, rather stand up-

right. Seek to be a giver and helper of others rather than a receiver, for "it is more blessed to give than to receive."

Your N.S.W. correspondent read the article written by Bro. J. E. Thomas on the improvement of the Lord's day worship meetings with keen interest. He fully endorses almost all our good brother has said. Sometimes the influence of a meeting has been marred by long prayers, and a multitude of remarks before the Lord's Supper, by the presiding brother. To have good meetings, all who read or speak or preside should thoroughly prepare themselves, and the presiding brethren should, on the whole, considerably shorten their talks, or, perhaps better, give none at all. Bro. Thomas urged that those who were to lead in thanksgiving or prayer should be notified before the meeting. Would it not be better still to throw such open for any brother, who feels in the spirit of prayer, to respond? This is done in some assemblies. Of course it is liable to abuse; but so is the other method. At any rate, the mutual ministry of the New Testament church should be adhered to, no matter what the method employed in using it may be. God forbid that we should apostatise from this to a one-man ministry, with its blighting influence in weakening the church. But it is good sometimes to see ourselves as others see us, and our meeting for worship is one that commends itself to observant friends who attend such. Not very long back a Lord's day morning service at Enmore was described in the *Australian Christian World*, and was highly commended by the writer, who goes round the churches, and is not afraid to criticise where he thinks criticism is needed. He commended the mutual element, even the unaccompanied singing, and the general heartiness that prevailed, and declared that it was good to be there. I have often asked intelligent friends concerning their impressions of us, and have found that the meeting for worship generally makes a lasting impression for good, and this sometimes when our own brethren have complained about the way in which the service has been conducted or participated in. This meeting I believe to be one of the elements of strength in our movement, and that is one reason why I desire to see the greatest efficiency possible displayed therein.

The churches in this State should set out this year on a great soul-winning and soul-retaining campaign. Let every disciple busy himself in tract distributing and in private conversations concerning the truth. Let the pastors or elders act truly as shepherds of the flock. Let all who can publicly preach the Word with acceptance seize every opportunity of doing so. Let every church plan for a mission, and let every evangelist consecrate himself afresh to the great work of winning men and women to Christ and his truth. And if all this is to be done, surely there must be a sincere effort on the part of all to live nearer to the Master.

How important it is for the brethren to learn to distinguish between essentials and

incidentals, between principles and methods. A failure to do this has sometimes caused friction and disunity, which is without doubt a violation of New Testament Christianity, for we are exhorted "to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). The immersion of penitent believers in the name of Jesus Christ for the remission of sins (Acts 2: 38) is a definite command and teaching of the New Testament; but whether the baptism shall take place in a river, lake, specially constructed baptistry, or a bath, does not affect the matter—that is only method. Mutual ministry is, without doubt, one of the features of New Testament Christianity; but whether a plan shall be drawn up, or each exercise be left open, is only a matter of method. And so we might go on, but your readers can apply the idea for themselves. "In matters of faith, unity; in matters of opinion and method, liberty; in all things love."

### Middle District of N.Z. Home Mission Sunday, July 2.

HOME, SWEET HOME.

By R. Hill.

"If you are acquainted with happiness, introduce him to your neighbor."

Home. "There's no place like home." The very word itself is one of the sweetest in the dry old dictionary, a word we all learned to love in the old, happy school days, and which has such an incalculable influence on us throughout life.

All, did I say? Alas! that we, living in a young Christian land where the Saviour is spoken of and worshipped daily in hundreds of homes, should be forced to admit that thousands of our fellow-men and women know no home comforts—have no conception of the beauties of Home, Sweet Home.

We must admit this, however; the pitiful truth is apparent on every side in town and country throughout the Dominion. Oh, the pity of it, the shame of it, the awfulness of it; when we think of the surroundings in which scores of young New Zealanders are being reared. As far as their real knowledge of Christ and home is concerned there might as well be no such words.

Just think for a moment what this means: British children, living within a few miles, aye, yards maybe, of you, having no knowledge of Christ, or of the true meaning of home! You know the facts, but have never given the matter much thought—is that so? Well, it isn't too late to mend, so just bear with me while I show you how to introduce happiness to those poor people.

There is only one sure way of saving them from a life of unhappiness and of making them good citizens; that is by showing them Jesus in like manner as the Master himself would have taught. The plain, ever new gospel message is all powerful. It has been and is going to be the means of making Home, Sweet Home, a reality, where before there were only four walls, a roof and



sundry furnishings, but no Christ and no "home."

Now, wouldn't *you* like to have a hand in work of such promise? As Christians we naturally desire to have as many as possible partakers with us of the blessings bestowed upon those who obey Christ. It would be hardly reasonable, however, to expect every individual Christian to devote his or her life to this service—though each of us can do a little lifting when the opportunity presents itself. What we can do is to help the Committee placed in charge of Home Missions to keep trained men in the field.

Men like our Bren. Lionel Johnston and F. J. Goodwin are needed in many places, but we must have the "bawbees" with which to give these brethren and their wives home comforts.

Get enthusiastic about Home Missions and give with such right good will on July 2 that the Committee will be able to put another preacher in one of the fields that are lying before us ripe unto harvest.

That great Christian worker and scholar, Henry Drummond, said, "The most obvious lesson in Christ's teaching is that there is no happiness in having or getting anything, but only in giving." And yet another writer says, "What is gold for, but to be used in extending the kingdom of our Lord?"

In that beautiful consecration hymn we sing, "Take my silver and my gold, not a mite would I withhold," but is the wealth ours, or have we any right to withhold a penny of it when God calls for it? I warrant that if Christ appeared and asked personally for funds to extend missions, scores of Christians would gladly give their all. Christ *is* calling for your assistance—can't you hear the cry?

£180 is required to guarantee our present preachers' salaries; but this permits of no extension whatever. Are you satisfied to jog along as we are doing? Instead of one addition in twelve months, would you not rather see the increase column in the 1911-1912 statistical table totalling one hundred above the decrease? Then prove your sincerity by filling the envelope that is hanging up at home by July 2 and you will have the satisfaction of knowing that you have done your part to assist the making of Home, Sweet Home a reality to many of your unfortunate brothers and sisters.

### Correspondence.

#### "BY MIRACLES AND WONDERS AND SIGNS."

I saw Bro. Carl Fischer's letter referring to the above article in the *CHRISTIAN* just before leaving West Australia for India, and had no time to answer it before sailing. I have not a copy of the paper with me, so must trust to memory regarding the points dealt with.

I would like to point out that I have no doubt that such signs were accompanied by conversion in the early "Pentecostal" days; nor would I go so far as to say that there have been none in these recent scenes where claim has been made to the

possession of gifts of prophecy, healing and tongues.

I only say that, speaking from an experience in a part of the globe where these gifts have held full sway for over four years now, we know not of a single case where heathen, outside of mission schools and orphanages, have been converted as a result of the sight of such "gifts." We have visited places in our Presidency where the "baptism of fire," "tongues," "prophecy" and "simultaneous prayer" and such like "movements" are the recognised rule in every-day experience.

I may mention here, also, that amongst the greater number of consecrated and earnest Christian workers in India, the very mention of the word "Los Angeles" causes them to look for something unscriptural and extravagant. While what our brother claims for Dr. Genty's work in Chicago may be true, the claim has been exceeded on the part of another Doctor, late of the same city, whose name is known the wide world over. And still another Doctor in that great land, who preaches in favor of these "gifts" to-day, has said in his paper that previous to the great earthquake in San Francisco he foretold that great disaster and was enabled to lead all of the Christians in that city (there were but 1800 of them) to a place of safety. I happened to have means of disproving this to a certain Christian who read this to me, as a missionary friend of mine was there and went through it all without, probably, so much as knowing that there was a prophetic Doctor warning good Christians to fly the place. While this doesn't disprove the statement quoted by our brother about the 3000 healed and converted, yet it illustrates the fact that inaccurate statements do get into print in America sometimes.

Then again, I believe that "the demonstration of the Spirit and of power" does not only refer to the physically miraculous in Paul's work, but rather to the Spirit's triumph over Satan's strongholds in the purely spiritual realm. We too, have seen instances where natives have spoken in (to them) an unknown tongue, but it was always some brief sentence repeated over and over again; never yet have we, or any other missionary of our acquaintance come across a case where one could preach intelligently to an audience of another tongue. This was what the first outburst of "tongues" at Pentecost resulted in. Read the list of the foreigners about Jerusalem and then read, "We do hear them speak (preach) in our tongues the wonderful works of God." When we hear a native girl who cannot talk English repeat, in a prayer meeting, over and over again for a solid hour: "Let us pray, let us pray," we don't, some of us, believe she has the gift of tongues. All of God's gifts are "perfect," that is, they have some use to fulfil. Hence we have the right to ask why these gifts are unfruitful. And I am inclined to think very much the same of the instances quoted by our brother. The Chinaman was pleased, or astonished, I forget which, but that was all; he got no further light from the same source. The other case is no more wonderful than many I have heard of in India, where the memory recalled something learnt long before.

I still think that Paul did not depend on the power of the miracles he accomplished to convert his hearers, but rather that he used such for

the very reason that they were evidently given: as a sign manual that he was God's apostle. Nor do I think that many of those healed by Christ were, at the close of his ministry, to be found amongst his disciples. I have read and reread Paul's words to the Corinthians wherever he refers to tongues, and would commend any who are in doubt as to whether "tongues" were more important than "teaching" (which is the fuller meaning of prophecy as practised then) to read the 14th chapter of Corinthians right through. Tongues are said by Paul to be "for a sign," and again he says, "they shall cease."

With regard to Paul's attitude to divine healing, I would ask three questions:—

1. Why did Paul carry about a bodily infirmity for years?

2. Why did he advise Timothy to take a medicine for his often infirmity rather than trust God to cure him?

3. Why did he leave one of his co-laborers (Trophimus) at Miletum sick?

Paul answers the first in 2 Cor. 12, and I am inclined to accept it as answering all three, but I cannot reconcile these things with the claim made by many, that we should possess these gifts always.

Paul also says: "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds"; when all were sure of his apostleship, and in his closing days of ministry we do not see these signs.

Again I would say that I lament the scarcity of conversions in our work amongst the heathen; but I put this down to be the result of the church's apathy in generations past, and to the fact that white colonists and dwellers in heathen lands have, in most cases, been non-Christian, and have thus misrepresented Christianity to these races, so that the missionary has to undo a lot, and overcome much prejudice before he can get people to listen, even, to his message of life from God.

The remedy lies in the hands of the church to-day. If she is faithful to her responsibility she can win these heathen to God.—Faithfully yours, Hy. H. Strutton.

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Church, Brighton, per Collectors, £1/7/8; Church, St. Arnaud, 11/3; Mission Band, Doncaster, £3; Miss Alway, 14/-; "In Memoriam," £1.

F. M. Ludbrook, Collins-st., Melbourne.  
T. B. Fischer, Cheltenham.  
R. Lyall, 39 Leveson-st., Nth. Melbourne



The Lord of heaven and earth will "sit over against the treasury" on the first Lord's day in July.



Address communications to  
T. B. FISCHER,  
Chesterville-road,  
Cheltenham,  
Victoria.  
'Phone, Cheltenham, 132

### Are Missions a Success?

Read this—then remember July 2.

A man and his wife who were among those baptised last Sunday, are the parents of one of our Christian women. Quite a few years ago this young woman, then but a girl, was in a hospital at Mingpo, where her husband saw her first, and asked for her for a wife. He being a Christian, was urged not to have her, but he determined to, and after a little while they were married, and the night he brought her home, he told her to kneel down with him while he prayed for her, but she was ashamed, as she knew nothing of the doctrine, but he insisted, and so she did; this he did for several days, and taught her also to pray. She says her husband's prayers amazed her because he prayed that he might be a good husband and she a good wife, and that they might walk together. "Why," she said, "such a thing was never known before." Well, to make a long story short, after a while she believed, and also became a Christian. Then she began to think about her parents, and prayed for them. For years they would not tolerate her preaching; still she went on telling the story every time she had opportunity. The brother believed and wanted to be a Christian, but the parents were not willing; but now father and mother have been baptised, and say it was their daughter's earnestness that drew them on. And they have written to their son, telling him that they have accepted the Saviour, and they hope he will come too. The son's wife is an enquirer in my class, and another married sister also with her husband hope soon to be amongst us. Here is almost a whole family won for Christ by one dear child who was led by her husband. Such husbands in China are very rare; still, thank God there are some such.—Yours, R. L. Tonkin, Shanghai, China.

Bro. G. H. Browne, the President of N.S.W. Conference, says:—The brotherhood of N.S.W. are looking to the 2nd of July for the largest offering for Foreign Missions we have had. Why not? There are more than ever to contribute. We have had in the past collections and offerings; we want this to be a personal sacrifice, for the uplifting of the heathen. We have received light, life and love from heaven. God has shown us what sacrifice is. Let us now pass on the light of the gospel. The life eternal that we have received, and the love we feel, we want to express to the heathen by sending more missionaries, so we want more money. Let ours be a joyful sacrifice, a sacrifice well pleasing to him.

The missionary enterprise is not the church's afterthought; it is Christ's forethought.—Henry van Dyke.

"If God will show me anything that I can do for the evangelisation of the world, which I have not yet attempted, by his grace I will do it at once."

Federal Foreign Missionary  
Committee of Churches of Christ  
in Australia.

## Annual Offering

for Foreign Missions,

SUNDAY, JULY 2, 1911

Mottoes.

N.S.W., £750.	TAS., £50.
S.A., £1000.	W.A., £250.
Vic., £1000.	QLD., £250.
<b>GRAND TOTAL - - - £3300</b>	

### Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Federal F.M. Executive Committee:—  
President, F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Secretary, T. B. Fischer, Chesterville-rd., Cheltenham; 'Phone Chelt. 132. Treasurer, R. Lyall, 39 Leveson-st., North Melbourne; 'Phone 1644.

Victoria:—Hon. Sec., F. M. Ludbrook. Organising Secretary, T. B. Fischer. Treasurer, R. Lyall. (Addresses as above.)

New South Wales:—Sec. and Treas., G. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown, 356.

South Australia:—Sec., Ira A. Paternoster, Hindmarsh. Asst. Sec., Geo. H. Mauer. Treas., T. Colebatch, Miller-st., Nth. Unley.

West Australia:—Sec., C. J. Garland, "Penville," 159 Grosvenor-rd., Nth. Perth. Treas., C. A. G. Payne, Post Master, Guildford.

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Tasmania:—Sec., N. J. Warmbrun, 197 Campbell-st., Hobart. Treas., H. C. Rodd, 195 Murray-st., Hobart.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

### Queensland and F.M. Sunday.

By A. Hutson, Queensland Conference Sec.

Brethren,—On July 2nd, you will be called upon to give as the Lord has prospered you to the work of the gospel in the regions beyond.

One day Tennyson and Froude were walking together. Froude enquired of Tennyson what he thought of Christ. Tennyson stopped by a flower and said, "What the sun is to that flower, Jesus Christ is to my soul." Beautiful answer! We could all utter a fervent Amen. Christ, the light of the world is man's sunshine.

What a joy he is to us now, and then the eternal crown of glory—it seems overwhelming.

We are surely not selfish enough to seek to monopolise such blessings! Is not necessity laid upon us to freely give as we have received? Paul's conception of it was, "Woe is me if I preach not the gospel."

Last year our apportionment was £150, but our motto was "not to give as little as we dared, but as much as we could," and so we sent a little over £200 to the Federal Treasurer. A record offering. I think we are easily capable of exceeding last year's record by £50.

There are plenty who could, and who are willing to go if the churches will send and support them. And, brethren, what a privilege this is! As S. D. Gordon has said, there are many ways of service. There is not only the fragrant life touch, the musical voice touch, the warm service touch, but the potent golden touch and the secret subtle prayer touch. The first three are limited to immediate personality, but the last two are limitless and world-wide. We call upon you to use the potent golden touch on July 2, and to exchange your golden guinea into redeemed men's lives, and thereby have treasure in heaven.

Do you all know and realise:—

That you are personally responsible to God with regard to the evangelisation of the world?

That God's apportionment for us individually is to give according as he has prospered us, or according to our ability?

That on July 2 you are asked to use that potent golden channel to reach the benighted, and effectually help to dispel the powers of darkness?

Then knowing and realising these things, pray over them, talk about them to every church member, and thus stir up some enthusiasm in your church and so secure a record offering for Foreign Missions and the salvation of the heathen.

Let the secretaries see that envelopes are put into the hands of every member. Let every member put therein his thankoffering.

Let isolated members and those unable to attend on July 2, forward their donations promptly to their local secretary or treasurer.

All offerings should be sent promptly to the Foreign Missionary Secretary.

## In the Realm of the Bible School.

### BOASTING *versus* PRAYING.

Sunday School Lesson for July 2,

"Isaiah's Prophecy Concerning Sennacherib,"

Isaiah 37: 14-38.

A. R. MAIN, B.A.

We now have our second study of the life of Hezekiah, the good king of Judah. To appreciate the lesson, a brief historical review is necessary. Ahaz, the wicked father of Hezekiah, had acknowledged the lordship of Assyria and paid tribute to Tiglath-Pileser (2 Kings 16: 5-8), in spite of the urgent protests of the prophet Isaiah (Isa. 7). For a considerable time Hezekiah kept up the alliance with Assyria; but in the reign of Sennacherib, he joined with the Philistines and others in a revolt against the growing power of the Eastern despot. Help was expected from Egypt. Isaiah opposed this plan, which ended in failure. Sennacherib, with a great army marched westward and defeated his enemies. He took all the fenced cities of Judah (2 Kings 18: 13).

Hezekiah paid an immense tribute to save Jerusalem; in order to raise the money, the gold was cut off from the very temple doors (2 Kings 18: 16). In the famous "Taylor Cylinder" in the British Museum may be seen Sennacherib's own account of his victory over Hezekiah, as follows:—"Hezekiah, king of Judah, who had not bowed down at my feet, 46 of his strong cities, his castles, and the smaller towns in their neighborhood I besieged. I captured. Also 200,150 persons small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them, and allotted as spoil. As for himself, like a caged bird in Jerusalem his capital city, I shut him up. Siege-towers against him I constructed, for he had given command to renew the bulwarks of the great gate of his city."

Later, Sennacherib seems to have repented of his treaty. Perhaps he doubted the wisdom of leaving a strong fortress like Jerusalem in his rear as he advanced to the conquest of Egypt. Certain it is that he sent a demand for the surrender of the city. The Tartan (*i.e.*, the commander-in-chief), the Rabsaxis (a high court official) and the Rabshakeh (a military officer of high rank under the Tartan: Tartan, Rabsaris and Rabshakeh are not proper names, but official titles) were sent from Lachish to Jerusalem (2 Kings 18: 17). The Rabshakeh particularly uttered great boasting words threatening utter destruction, denying that Jehovah (whom he apparently took to be a local deity) could deliver Judah any more than the gods of Hamath or Sepharvaim had saved their devotees. He went so far as to claim that Jehovah had sent the Assyrians against Jerusalem (2 Kings 18: 25). The three books which record the incident should be read; they well describe the critical situation and apparently helpless state of Judah (see 2 Kings 18, 19; 2 Chron. 32; Isa. 36, 37).

### Hezekiah's prayer.

In his distress, the king sought refuge with God. Conscious of the uselessness of human helpers, he threw himself upon the mercy and help of the Almighty, the King of kings. In this Hezekiah stands as a model worthy of imitation. He was not disappointed. So many have had Hezekiah's experience that the proverb issued, "Man's extremity is God's opportunity." Happy is our weakness, when consciousness of it bids us seek divine strength. Sennacherib and his Rabshakeh were proud in their own strength, so despised the power of Jehovah. Judah's king distrusted himself and was thereby drawn to God to seek his help. As the apostle later, he found that God's strength was made perfect in weakness, that when he was weak, then was he strong (2 Cor. 12: 9, 10).

Hezekiah did two things. He made what we may call a "prayer without words": he took the Rabshakeh's letter and "spread it before the Lord." The insulting and blasphemous epistle was itself an appeal. Then the king prayed on direct and most appropriate fashion to God. In its brevity, its reverence, its fitting phrases, its particular specification of the case and precise need, this passage is a model. Hezekiah addressed God as the "Lord of hosts," appropriately using a term which denoted his might. The terms of the petition answered the Rabshakeh's taunt. Jehovah was not a local deity, but he was God alone, who "made heaven and earth." If the gods of other nations availed not to save these peoples from the Assyrian power, it was because "they were no gods, but the works of man's hands." We notice how personal, and yet how unselfish, this sublime prayer was. See especially the close of it: "Now, therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou alone." As Rawlinson says, "God's true servants desire deliverance and triumph over enemies, not alone for their own sakes, not even for the sake of the country or people whose fate is bound up with their own, but for the glory of God, that his honor may be vindicated in the sight of the world at large."

### Deliverance.

Through Isaiah, the Lord sent a most comforting message to Hezekiah. He told him that Jerusalem would be safe, and that the Assyrian army would not come to the city. At our last mention of Sennacherib, he was at Libnah, thirty or forty miles from Jerusalem (v. 8); it is probable that, hearing of the advance of Tirhakah, king of Ethiopia and Egypt (37: 9), he proceeded towards Egypt; at any rate there is no hint of his having turned back to Jerusalem. God gave a sign to the people of Judah: "Ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof" (v. 30). That is: since for that year, the year of the invasion, the harvest had been destroyed, they must eat the after

growth. Not being able to sow that year, the next year they must depend on what grows of itself; but the following year they could sow and reap freely, for the land would be clear of enemies.

How God brought about the fulfilment of his word, we do not know. All that is recorded in Scripture is that "the angel of the Lord" smote one hundred and eighty thousand of the Assyrians. Sennacherib escaped and returned to his country, later to be slain by his sons. Byron, in one of his well known Hebrew melodies has given us our best description of the great deliverance:

"The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea  
Where the blue waves roll nightly on deep Galilee.  
Like the leaves of the forest when summer is green  
That host with their banners at sunset were seen.  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strewn.  
For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed.  
And the eyes of the sleepers waxed deadly and chill  
And their hearts but once heaved, and forever grew still!

And the tents were all silent, the banners alone,  
The lances uplifted, the trumpet unblown,  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord."

The Assyrian monuments do not record this disaster; the ancients liked to tell of victory, not defeat. We have from Egyptian sources, through Herodotus, an account of a deliverance of Egypt from the power of Sennacherib. According to that account, when Sennacherib's host was at Pelusium, a multitude of field mice ate up the quivers, bow-strings and shield-straps of the Assyrians; and, as these fled on the morrow, many of them fell. Many see in this grotesque account an unmistakeable allusion to what the Bible records of the destruction of the Assyrians. There is nothing in our Scripture to tell of the manner in which God's angel did the work of destruction—secondary cause, as pestilence, may have been used.

The supreme lesson of the story for us is found in our Golden Text: "God is our refuge and strength, a very present help in trouble" (Psa. 46: 1). That thought has comforted many. Luther wrote a hymn based on this psalm, "A safe stronghold our God is still," often now sung, and often the solace of the reformer's own heart. Maclaren speaks thus of the psalm whence our Golden Text is taken: "The Psalmist is generalising the historical fact of the sudden and utter destruction of Sennacherib's host into a universal law. And it is a universal law—true for all generations. Martin Luther might well make this psalm the battle-cry of the Reformation, and we may well make our own the rugged music and dauntless tone of his rendering of these words."

"When Satan and his host appear,  
Like him of old, I faint and fear;  
Like him, by faith, with joy I see  
A greater host engaged for me."

—John Newton.



## New Zealand.

### BIBLE SCHOOL CONFERENCE. MIDDLE DISTRICT, N.Z.

The first Annual Conference in connection with the New Zealand Middle District Bible Schools (Churches of Christ), was held at Wanganui on the afternoon of Easter Monday, when 12 schools were represented. In the absence of the President, F. V. Knapp, R. B. Davis, the President of the General Church Conference, presided. It was reported by the Executive Committee that during the year all the schools had been visited, and that while splendid work was being done there was great need for improvement both in equipment and methods of carrying on the work.

The following recommendations were submitted by the Executive:—

"That the Graded System of Lessons as issued by the Christian Publishing Co., St. Louis, U.S.A., be adopted, commencing with the three lowest grades. The Conference decided that this matter be held in abeyance until the schools be further consulted."

"That a prize fund should be established." This was agreed to and left in the hands of the Executive.

"That the question of a Bible School Union for the Dominion be submitted to the N.Z. General Conference to be held at New Year." A copy of this recommendation had also been forwarded to the Auckland and Southern District Conferences. The Conference endorsed this recommendation heartily, and adopted it.

The President sent a remit, recommending that an examination be held of the upper classes on the "First Principles" lessons, which were being prepared by Bro. A. R. Main, and published by the Austral Publishing Co., Melbourne.

It was resolved, "That the proposal be recommended to the schools."

Many of the delegates spoke in appreciation of the Bible School page, as conducted by Bro. Main in the CHRISTIAN.

The clause of the Constitution relating to the election of the committees was amended, abolishing the General Committee, and leaving the management in the hands of the Executive Committee.

The Executive was again placed in Nelson. The following Committee was elected:—Pres., Bro. F. V. Knapp; Vice-Pres., Bro. J. Griffith; Treas., Bro. F. J. Phillips; Sec., Bro. P. Boddington; Committee: Bren. G. D. Verco; E. M. Jackson; P. Bolton; H. M. Griffith. Sister E. Richards was appointed visitor for the Wellington District, and Bro. W. R. Glover for the Nelson District.

It was resolved that letters of introduction be given to all scholars removing from one district to another.

The following recommendations were made for the Executive Committee to place before the schools, viz., "That Teacher Training Classes be formed; and that more up-to-date methods of teaching be introduced into our schools; that the Graded System of Lessons be strongly recommended; and further, the necessity of visiting absent scholars; also that Moninger's Training for Service Course be recommended especially to all Bible Classes."

The business session closed with a vote of thanks to Bro. Davis for presiding.

The statistics returned showed 909 children on the registers, an increase of 68 for the year; and 93 teachers, a decrease of 10. Church additions from schools, 33.—Percy Boddington, Sec.

AUCKLAND (Ponsonby-rd.).—A special business meeting was held last Wednesday evening to discuss financial matters in connection with the proposed new Sunday School. The committee are now busy preparing plans and specifications and hope to have the work commenced in about three months' time. Our elder, Bro. R. Laing senr., has just gone under an operation for the restoration of his eyesight, which we pray may be successful. Sister W. Vickery, of Wellsford, was present at our meeting yesterday morning, after her long illness of 11 weeks. Bro. and Sister F. Davies, senr., are away on a holiday trip. Our loving sympathy is extended to our isolated Bro. and Sister H. Laing, whose little infant son passed away a few hours after birth.—F.D., June 12.

NELSON.—Thermometer rising at prayer and Bible study. Wednesday established another record in numbers. Bro. Verco gave us a splendid exhortation at the meeting for worship last Lord's day. Topic, "Let your light so shine before men." Visitors, Bro. and Sister Inglis, Motueka. Our Bible School is gradually adopting modern methods for effective work, all departments working grandly; average attendance very high. Good meeting at night; gatherings keep up well. The Endeavorers are settling down to steady work. All are very much interested. The local sisters have formed a branch of the W.C.T.U., with Sister Phillips as President.—G.M.J., June 7.

WELLINGTON.—It is with pleasure we have to report the arrival in Wellington of A. J. Saunders to take up the work as preacher for the church here. Bro. Saunders commenced his work on Sunday, the 4th inst., and was given good audiences and delivered good addresses at both the morning and evening services. On Tuesday a welcome tea and public meeting was held and largely attended. At the public meeting J. I. Hunter presided, and addresses of welcome were delivered by Messrs. Ewen and North (Baptists) and Bren. R. B. Davis and Mudge. Bro. Saunders responded in a powerful address. The prospects for a strong aggressive and successful work in this city are very bright, and the church members are enthused and working and praying with that end in view. During the past few months our evening services have been mainly conducted by Bro. R. A. Wright, M.P., but assistance has also been given by Bro. G. Day, Mr. Holmes, the Y.M.C.A. secretary, and others. The church is desirous of acknowledging their indebtedness to these for the help given.—H., June 10.

CHRISTCHURCH.—We report continued progress with the Lord's work here. The Centennial Bible Class has over 80 on the roll and an average attendance of about 56, and is still on the upgrade. Two new features have been introduced lately, viz., physical culture classes for both sexes, which are well patronised, and a Prohibition Guild to help on that cause. One Sunday afternoon in each month is devoted to an address on Prohibition. The first of these was delivered by Bro. Payne last Sunday week, and was forcible, instructive, and enthusiastic. Our mid-week prayer meeting is also on the upgrade as regards both interest and attendance. Last night 52 were present, and we are working for 100. Last Sunday night an elderly man confessed Christ at the gospel service, and has since been buried in baptism with Christ. The Sunday School under the able superintendency of Bro. Rhind is still going forward. The C.E. Society is taking on new life and everything seems favorable for further increases, which we trust the Lord will give us from time to time.—D. M. McCrackett, June 8.

ASHBURTON.—The Harward-Binney mission closed on Lord's day, May 28, when four meetings were held. At the close of the morning meeting there were two confessions. In the afternoon a mission rally was held, under the auspices of the Auxiliary of the C.W.B.M., presided over by Mrs. F. W. Greenwood. Bro. Harward gave the address, and at the close 20 new members joined the C.W.B.M. At 6.30 p.m. a gospel service was held in the chapel, when we had the largest audience that has gathered during the mission, and four more confessions. At 8 p.m., there was another meeting at the Theatre Royal. There was a splendid audience, and at the close of the service one more confessed her faith in Christ. Bro. Harward spoke well at each meeting. The total number of confessions during the six weeks was fifteen; one young man, four married women, four young women and six girls, four of these being from the Bible School, and all from Mrs. Greenwood's class. The young man was baptised on Easter Monday, and left the same day for Christchurch, and is in fellowship with the church there. Bren. Harward and Binney left on Monday for Oamaru, en route to Gore to begin a mission there. We are hoping that the interest aroused during the six weeks' special services will prove of practical and permanent benefit to the cause of Christ here. The church is in good heart, thoroughly united and resolved to push the battle to the gate, to contend earnestly for the faith which was once for all delivered unto the saints.—G., June 3.

## Queensland.

QUEENSLAND HOME MISSIONS.—The Committee met on Saturday, June 10, at Ipswich, when only one member was absent. Quite a lot of business was gone through, with the President, T. F. Stubbin, in the chair. The State Evangelist's report showed that among his Northern tour he had travelled 1600 miles, and had visited Gympie, Eel Creek, Maryborough, Malay, Wooroolin and Zillmere. In all, 24 confessions were received. Permanent evangelists are urgently needed. Gympie and Maryborough wrote, requesting the services of the State Evangelist to work in their district for three or four months, or until they could secure a preacher. This request was not granted, but Bro. Jinks was authorised by the Committee to assist them as much as possible to secure a preacher for themselves. This is a splendid field for a capable man of some experience, and such a preacher can communicate with Mr. Jinks for any particulars. The State Evangelist continues his tour to Boonah, Rosewood Circuit, Ma Ma Creek, Roma, Tannymorel, Ipswich, and Bundamba. Churches wishing special missions by the State Evangelist are requested to apply early. A sum of £2 was set aside in order that Bro. Jinks can procure suitable literature for discriminate distribution. Bro. Mudford suggested that the pamphlet, "Our Position," be sent to every minister of religion in Queensland, with a suitable circular letter enclosed. This was agreed to. The church at Zillmere was granted a subsidy of 10/- per week for six months, in order to keep their preacher, who is doing good work, for a longer period. The treasurer's report showed a credit balance of £141/14/4.—A. Hutson, Sec.

TOOWOOMBA.—Things are still on the upgrade with our S.S. At a meeting of teachers held last Wednesday, the writer was re-elected supt. and secty., and Bro. C. Young absentee visitor. Reports from our two branch schools very encouraging, each of them having 26 scholars on the roll. Our teaching staff has been greatly strengthened by the addition of Bro. Quire from Mt. Tyson, who has taken over the Bible Class, and we are looking forward for a big increase there. We have now a total strength of 15 teachers. Last Sunday we started another rally, blue and red, to last three months. The scholars are keenly interested in it, and we all hope to receive a blessing not only by increased numbers, but also a greater desire to extend the kingdom of the Master.—M.W.B.

## South Australia.

**MILE END.**—Bro. Griffith's tent mission has closed its first week. 300 were present the first night, and the week-night attendance ranged from 140 to 240. 11, mostly young people, confessed Christ, and one man sought restoration. The outlook is good for a prosperous mission. The second week of the mission opened with a wintry day last Sunday. There were about 90 at the morning service in the tent. About 150 of the Bible School and their friends attended the "string and nail" service in the afternoon, and two young boys confessed Christ. Notwithstanding mud and rain, the tent was inconveniently packed at night. It was a magnificent meeting. A young lady confessed Christ.—W.A.E.

**LONG PLAIN.**—On Sunday last we had good meetings all day. At the evening service we rejoiced at seeing one come out and confess Christ. The church is still feeling the beneficial effects of the recent gospel mission conducted by Bro. S. G. Griffith. Fine meetings are the usual thing with us now, and the new converts are earnest and diligent. During the absence of the writer in Victoria for a holiday the church received very valuable help from visiting brethren. The newly formed C.E. Society, which meets on Sunday afternoons, is proving a real help to the young people.—E. Griffiths, June 18.

**MALLALA.**—On June 5 the C.E. Society held its first annual meeting. Several other societies journeyed a long way to meet with us, and many greetings were received. We had with us Dr. Dawkins, of Hamley Bridge (Methodist), as chairman, and his address was much appreciated. Mr. A. E. Page, from Norton Summit (Baptist), and our much esteemed D. Gordon, of Owen, gave helpful and encouraging addresses. We are pleased to be able to report an increase in our Sunday School. To-night Bro. Griffiths gave a good address, at the close of which a man confessed his faith in Christ.—A. W. Harris, June 18.

**GENELG.**—On Monday, June 12, the Endeavor Society held the best attended and most successful annual meeting in its history. The chapel was beautifully decorated, and bountiful provision was made for refreshments at the close. Mr. A. W. Wellington, Methodist minister, President of the District Union, made a splendid chairman. Mr. and Mrs. C. L. Thurgood addressed the meeting, and about 20 young men rendered a part song. Excellent reports were read by the secretaries. 82 garments, including 28 woollen scarves, for the Indians, were on exhibition, these being the work of the young ladies. The treasurer reported that £12 had been sent to our native evangelist, Benjamin Sahay, in Daltonganj. Our young ladies have been one large Sunshine Committee all through the year, and the young men equally zealous in other departments of work.—E. W. Pittman.

**TUMBY BAY.**—On Lord's day, June 11, Bro. R. W. Barr drove the writer to Carrow, a new township about 25 miles from Tumby Bay. The Church of England and the Methodists have each held some services there, but we had the honor of starting the first Sunday School in this new district. We are fortunate in having some good workers on the spot in the persons of Bro. Thos. Burt and family, who have had considerable experience in Bible School work. Bro. Burt will act as supt., and Bro. Burt, junr., has consented to fill the position of secretary. About twenty scholars came to the first school, and we feel that this is very encouraging for a beginning, and are hopeful that our pioneer Bible School at Carrow will pave the way for a strong cause of primitive Christianity in the future. A short gospel service was held after the school, and the hearers begged us to come that they might hear us again.—R.H.

**NORWOOD.**—Yesterday week there were three confessions. Large meetings yesterday. Bro. Thomas addressed the church in the morning, and Bro. Rankine preached at night, when three made the good confession. It was the anniversary of our C.E. Society, and a large choir under Bro. Briston rendered special music. The Tabernacle was nicely decorated for the occasion.—A.C.R.

## Victoria.

**WILLIAMSTOWN.**—Splendid meetings. A man who came forward last Sunday was baptised on Thursday. He and his wife were welcomed into membership this morning. Bro. Enniss spoke at both meetings, to-day being his farewell services with us. Bro. Enniss and his wife have done a splendid work during their labors with us. We pray God's blessing may rest upon them in their future work. We are looking forward with the hope of securing a suitable evangelist for this splendid field.—S.R.F., June 18.

**STAWELL.**—Bro. Gallop, of Horsham, visited us on May 21, preaching and exhorting. His addresses on both occasions were splendid. Since June 11 we have had with us Sister Miss Jessie Spence, of Lygon-st. On June 16 we had Bro. Bagley with us. His talk on the work in the State greatly interested us, and should considerably broaden our vision, while the talk of the Committee's intentions greatly cheered us. We have now the prospect of definite forward movement, toward which we are doing our very best. Our town (population over 5000), with the surrounding district, is in a prosperous condition and is forging ahead, though unfortunately our cause is weak in numbers and finance. We are quite isolated, our nearest neighbors at Horsham being over fifty miles away, while in the other direction Maryborough and Ballarat are over seventy. In this large untouched area we feel there must be many isolated disciples, probably unaffiliated with any church, who could greatly help us to make our district and theirs by establishing a strong centre at Stawell. Any such are requested to make themselves known, while if members elsewhere, who know of any such, would supply their whereabouts to the writer, they, in this small way, would also help a most deserving cause.—A. P. A. Burdeu.

**NORTH FITZROY.**—Splendid meetings all day. A record attendance at the Lord's table, 246. Five received into fellowship—1 by letter, 1 restored, and 3 by faith and obedience. Bro. Kingsbury addressed the church, and did us all good. He expressed his delight at seeing such a fine meeting. 10 short of 400 at Bible School. A new school building will have to engage our attention ere long. An almost full house in the evening to listen to Bro. Baker on "Things of Real Worth," a special talk particularly to young men.—J.C., June 18.

**DANDENONG.**—The anniversary services of the Bible School were held on Sunday, June 4. The day was very stormy and wet, but there were good attendances in the afternoon and evening. The singing by the scholars was excellent. In the afternoon Bro. Hugh Gray gave an address, and in the evening Bro. E. Griffiths, of Mallala, S.A., gave the address. By request the services were repeated on June 19, when the distribution of prizes took place in the afternoon by the supt., Bro. Gray. At the evening service he gave an object lesson on "Christ the Magnet." Good attendances both afternoon and evening. On both occasions much help was rendered by an orchestra including Sister Ella Hart and Sister Vears, who came specially from Melbourne to assist.—J. Proctor.

**WARRAGUL.**—On May 28 a young woman, Miss Nellie Bramstead, made the good confession at the close of the service, and was baptised on the following Saturday by Bro. Goodwin, and was received into fellowship on Sunday morning, June 4.—R.W.J.

**COLLINGWOOD.**—Good meetings all day on June 18. We were pleased to have with us Bro. Campbell Edwards at the morning service. He addressed the church, and gave us a real good talk. Bro. Larsen spoke at the evening service; his subject was "Is there not a cause?" At the close of his address we had the joy of seeing a young girl come out on the Lord's side. The work for the Master here is still moving, and we hope for great things down at Collingwood and I feel sure if we do our best God will richly bless our efforts.—T.T.

**VICTORIAN BIBLE SCHOOL UNION.**—At a meeting of the general committee, held on May 29, it was decided when considering the Constitution, that in future the name of this Union shall be "The Bible School Union of Churches of Christ in Victoria." It was also resolved to hold our next committee meeting on Monday, July 10, at 8 p.m., in the Christian chapel (new hall), Swanston-st., and to invite Miss Wilson, kindergarten expert, to deliver an address on "Kindergarten Methods" thereat. All delegates, teachers, and senior scholars are specially requested to attend. Secretaries, city and suburban, are asked to give this meeting a good announcement. Note date, July 10.—J. Y. Potts, Hon. Sec., B.S. Union.

**NORTH RICHMOND.**—We have much pleasure in reporting the formation of a Young Ladies' Literary and Social Society, which should prove a valuable help to the young women of the church. Our Bible Class is gradually increasing its membership. Last Sunday the following officers were elected: President, Bro. G. Joyce; vice-president, Bro. A. Lymons; secy., Sister M. Parsonage; treas., Bro. L. Davidson. The following motto has been adopted by the class: "One hundred members in the class; that hundred for Christ." Next Sunday Bro. Davis closes his second year's labors with the church. A fine number gathered to hear the message last Sunday evening, when our brother spoke on the subject, "The Gates of Hell Shall Not Prevail."

**WEDDERBURN.**—A social was held on Friday evening last, for the purpose of saying farewell to our young Bro. Joe. Russell, who has been transferred to the P.O., Penhurst. The Endeavor Society presented Bro. Joe with a Bible, for which he thanked the Society. Our local postmaster briefly enumerated the many good qualities of our brother, and wished him success in his new field.—E.T., June 19.

**MIDDLE PARK.**—All our meetings of late have been well attended. Yesterday morning over 80 members and friends present. Evening service, building full. Bro. Irvine spoke at both services. Have received into fellowship seven new members during past week or two. (Two immersions, two by letter, and three previously immersed.) Our new evangelist appears to be getting into touch with the people, and all services, including the mid-week meeting, are very encouraging. Bible School now numbers about 180.—J.S.M.

**MELBOURNE (Swanston-st.)**—We had good attendances Lord's day, and better weather than for several weeks past. Bro. and Sister Verco, from Mile End, S.A., were present. Bro. Gordon gave an excellent address on "The Encouraging Features in Foreign Mission Work." Two of our members, Sister Mrs. Walker, of Toorak, and Sister Mrs. Walsh, formerly of Prahran, passed away during the previous week, to which reference was made and the hymn, "Asleep in Jesus," was sung. Bro. Main preached in the evening on "A Young Man's Choice," and delivered a splendid address, the occasion being "Young Men's Sunday, specially observed by most of the churches in connection with the anniversary of the Young Men's Christian Association.

## New South Wales.

**ROOKWOOD.**—The closing meeting of the mission was a pronounced success. It was a real bright and warm meeting. At the close the ordinance of believers' baptism was attended to. The thankoffering amounted to £4/10/6, two envelopes coming in the following Lord's day morning with 2/6 each, made the total up to £4/15/6. Before the commencement of the mission the church voted the sum of £10. We take this opportunity of tendering our best and hearty thanks to each and all who assisted us during the time of the mission. Also we wish to acknowledge the receipt of a postal note for £1—an anonymous donation to the building fund, per Bro. Hagger.—M. Andrews, Sec., June 2. (This report should have appeared earlier, but was overlooked.—Ed.)

Continued on page 418.

# Australasian Churches of Christ Directory.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
 Bairnsdale, chapel  
 Ballarat W., cpl, Dawson-st., A. E. Pittock, 118 Lyons-  
 Bayswater, chapel; T. Clements [st.  
 Bendigo, Temperance hall, T. J. Cook, 156 Barnard-st.  
 Bet Bet, chapel, G. A. Savill  
 Berwick, chapel, J. Richardson, Narre-Warren  
 Blackburn, chapel, H. Edwards, Mary-st.  
 Box Hill, F. A. Bignill  
 Brighton, chapel, Male-st., H. Watts, Wilson-st.  
 Brim, chapel, Miss E. Hovey  
 Broadmeadows, chapel, J. Kingshott.  
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
 Brunswick, chapel, W. J. S. Thompson, 367 Edward-  
 st., East Brunswick  
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-  
 st., Hawthorn. [Drummond-st., N. Carlton.  
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongab,'  
 Carlton N., chapel, R. W. Jolly, 533 Collins-st., Melb.  
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek  
 Cheltenham, chapel, R. W. Tuck, Wilson-street.  
 Collingwood, Tabernacle, Stanton-st., T. Towers, 42  
 Cosgrove, H. Skinner [Studley-st., Abbotsford  
 Colac, chapel, John Williamson, Queen-st.  
 Croydon, chapel, E. Smith  
 Dandenong, chapel, R. A. Smith, Scott-st.  
 Drummond, chapel, W. H. Beer  
 Doncaster, chapel, Geo. Petty.  
 Dunolly, chapel, J. Beasy.  
 Dunmunkle, chapel, W. G. Smith  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, Wm. Bolduan  
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
 Fish Point, G. McMeekin [st., N. Carlton  
 Fitzroy, Tabernacle, Gore-st., H. Swain, Nicholson-  
 Fitzroy North, chapel, St. George's road, Jos. Collings,  
 692 Canning-st., North Carlton  
 Fairfield Park, chapel, Andrew McGregor  
 Footscray, chapel, Mr. A. A. Ley, Donald-st., Footscray  
 French Island, private house, J. Bond  
 Fernihurst, chapel, Joseph Evans  
 Galaquil, schoolhouse, E. Hands  
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,  
 35 High-st., Geelong West  
 Harcourt, chapel, A. E. Garside  
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
 Horsham, chapel, A. E. Gallop  
 Kaniva, chapel, John Goodwin.  
 Kerang, D. J. Milne, Milne's Bridge  
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
 Lancefield, chapel, R. Gerrand, Wood View  
 Lillimur, chapel, B. J. Lawrance  
 Malvern, Tradesmen's hall, L. W. Holmes  
 Maryborough, chapel, J. G. Bridgman  
 Melbourne, chapel, Swanston-street, R. Lyall,  
 Leveson-street, North Melbourne  
 Melbourne S., chapel, Dorcas-st., R. J. McSolvin,  
 14 Palmer-st. [19 Wood-st.  
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge  
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.  
 Miepool, private house, J. Cork  
 Murrumbena, chapel, A. Boak jr., Melbourne-street  
 Mildura, chapel, Chas. A. Faulkner.  
 Montrose, chapel, R. Langley, Kilsyth, via Croydon  
 Moreland, J. Holloway, 13 Cameron-st.  
 Mystic Park, private house, D. Anderson  
 Mumble Plains, private house, S. H. Brown, Mumble  
 Plains Loose Bag, via Swan Hill  
 Meredith, chapel, A. McKay [24 Railway-place  
 Newmarket, chapel, Finsbury-street, James Hancock  
 Newstead, chapel, Miss M. Johnstone, Welshman's Reef  
 Northcote, Rechabite Hall, S. Chipperfield, Clyde-st.  
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, W. T. Sumner  
 Prahran, chapel, High-st., E. Moody, 5 Porter St.  
 Preston, Bradford Hall, T. Greenway, Regent-st.  
 Polkemmett, chapel, H. Oliver [ley-st., Burnley  
 Richmond N., cpl., Coppin-st., H. Chipperfield, Burn-  
 Richmond South—  
 Balmain-st., chapel, Geo. F. Nicholls, 63 Dover-st.,  
 Richmond [st., Burnley  
 Hunter-st. Mission, O. A. Carr Green, 350 Burnley-  
 Red Hill, chapel, J. Sheehan  
 Runnymede, private house, Mrs. W. Dickens.  
 Stawell, chapel, Sloane-st., A. P. A. Burdeu, Engine Sheds  
 St. Kilda, chapel, W. H. Perkin, 18 Oak Grove  
 Shepparton, chapel, E. Dudley  
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
 St. Arnaud, chapel, H. Benson, Burnside-rd.  
 Surrey Hills, chapel, A. E. Seedsman, Albert Cres  
 Swan Hill, C. McDonald, High-st.  
 Taradale, chapel, A. Clarke  
 Terang, Temperance hall, E. Rodgers  
 Warrnambool, chapel, Richard Petherd, King-st.  
 Wedderburn, chapel, Gabriel Duckett  
 Warragul, Masonic Hall, R. W. Judd  
 Williamstown, chapel, W. T. Field, 99 Douglas Par.,  
 Nth. Williamstown [East Prahran  
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,  
 Wilkur, H. Everett, Cameron's Loose Bag  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, chpl., Wm. Olsen, Willam-st. [Arch Hill  
 Auckland, Ponsonby-rd., E. Vickery, Gt. North-rd.,  
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
 Avondale, T. Hewitt, Manakau-rd.  
 Bainham, public hall, D. Brown, Rockville  
 Burnside, chapel, Mrs. Lindsay.  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 Dunedin— [19 London-st., Richmond, Christchurch  
 Tabernacle, King-st. } J. W. Stokes, Princes-st.  
 Roslyn, hall, }  
 Dunedin, Mornington, chapel, H. J. Naumann, 3  
 Burtoc-st., Mornington. [Caversham  
 Dunedin Sth., chapel, W. A. Palmer, 21 Baker-st.,  
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.  
 Gore, chapel, W. G. Ladbroke [P O Box 69  
 Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,  
 Hampden, Otago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower,  
 Hastings, Library, J. M. Miller, Havelock-rd.  
 Helensville, chapel, E. Cameron  
 Hoteo N., chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi  
 Kaitangata, chapel, Geo. Gray  
 Kilbirnie, chp., Lyall Bay-rd., M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, chpl., G. Wright, Buckley st., Alicetown  
 Matura, chapel, H. Townshend  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
 Oamaru, J. E. Ewing, Tees-st.  
 Onehunga, J. Raw, Queen-st.  
 Pahiataua, chapel, T. W. Manifold [Manson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura, C. Wallis  
 Papakura Valley, L. Biddle, Alfriston  
 Petone, chapel, N. Battersby, Britannia-st.  
 Port Albert, chapel, Wm. Pricor  
 Pukekohe, public hall, Robert Begbie  
 Richmond, W. Doiald, Richmond-rd.  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Chas. Downey  
 Takaka, meeting house, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Wanganui, chapel, H. Siddall, Abbot-st., Balgownie  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
 Wellington Sth., chapel, J. T. Hunter, Adelaide-rd.,  
 Wellsford, chapel, J. Pook, Tehana [Island Bay

### QUEENSLAND

Boonah, chapel, T. F. Stubbin [rd., Clayfield  
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, E. Pepper, Bluff-rd.  
 Eel Creek, chapel, James Dunmall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgian, Harkins-st., Mt. Pleasant  
 Ipswich, M. A. Boyle, Thorn-st. [via Grantstone  
 Ma Ma Creek, chapel, T. Chappell, Mt. Whitestone  
 Malar, Private House, W. Pates, Booie rd., Nanango  
 Mount Walker, chapel, F. Henrichsen  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Toowoomba, chapel, Russell-st. East, W. Brooks  
 Vernor, chapel, ["Bogen Villa," Perth-st.  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house, H. R. White  
 Wooroolin, Private House, J. H. Aderman, Wooroolin,  
 Zillmere, chapel, J. Bruce

### NEW SOUTH WALES

Albury, hall, J. E. Black, Wyse-st.  
 Auburn, chapel, W. H. Clay, Auburn-rd.  
 Belmore, chapel, A. Barratt, "Arthurleigh, Kent-st.  
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.  
 Bangalow, J. G. Snow [House, Wolfram-st., North  
 Bungawalbyn, chapel, Luke Patch [Casino  
 Corowa, Chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, 'Hill Brow,' St. Johns rd  
 Casino, Masonic Hall, H. B. Lee, Wheat st.  
 Dorrigo, Private House, W. Macindoe  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville  
 Erskineville, meeting house, Toogood-st., George  
 Morton, Marrickville-rd., Marrickville [oonga  
 Hornsby, chapel, E. D. Andrews, Grosvenor-rd., Wah-  
 Hamilton, Mechanics Institute, S. G. Goddard, Swan-st  
 Hurstville, hall, A. J. Livingstone, Carysfort-st.  
 Inverell, chapel, H. Cook, senr.  
 Junee, School of Arts, S. Wilson, Crown-st.  
 Killabakh, private house, J. Woollard

Lilyville, cpl, W. Dane, Bunneroug-rd., Kensington  
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, chapel, F. A. Cowall [wich Hill  
 Merewether, chapel, S. Laney, 23 Scott-st., Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, G. Woolford [Avenue-rd., Mosman  
 Mosman, Town Hall, A. A. Mitchellhill, 'Braeside,"  
 Mulgoa, private house, R. H. Fancourt  
 Mulwala, private house, W. W. Pallot  
 Mungindi, chapel, Mrs. Butler  
 Narrabri West, private house, G. Carslake  
 North Sydney, chapel, Falcon-st., W. J. Modral, 24  
 Colin-st. [Strathfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, T. Illiff, Waratah-st., Haber-  
 Rockdale, hall, W. T. Black [field  
 Rookwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper [dale  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
 Sydney (Chinese), school hall, H. Louey, 51 Ann-st.,  
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Masonic hall, L. Rich, "Richlands," Dhulura  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 2367 Miller-  
 Brookton, chapel, F. Jones [st.  
 Bunbury, Rechabite hall, F. R. Raisbeck  
 Claremont, Town Hall,  
 Collie, chapel, L. J. Moignard, Robert-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, C. A. G. Payne, P.O.  
 Harvey, private house, G. P. Charman [Kalgoorlie  
 Kalgoorlie chapel, Egan-st., J. Maloney, Maritana Hill,  
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory  
 Maida Vale, private house, Mr. H. Berry, "The  
 Midland Junction, Masonic hall, Mr. Roberts  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, Fred Wickens, 26 Hanover st.  
 Northam, chapel, Wellington-st., J. Platt, c/o Ezy-  
 walking, Northam [rd.  
 Subiaco, cpl., Bagot-st., J. L. Campbell, 235 Hensman-  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, A. Harkness [Terrace, Wayville  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, A. W. Patterson  
 Bews, chapel, S. T. Barr  
 Bolderoo Centre, private house, C. C. Smith  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumbly Bay  
 Croydon, L. Mear, Grey Avenue, West Hindmarsh  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, G. Duncan, Richard-st.  
 Henley Beach, chapel, M. Noble, Lockleys  
 Kadina, Tabernacle, Jas. Thomas, Christie-st.  
 Lochiel, chapel, W. A. Greenshields, Nantawarra  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Mallala, chapel, A. W. Harris [Adelaide  
 Maylands, chapel, A. L. Read, Dover-st.  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, E. Gaskin [East Adelaide  
 Norwood, chapel, G. H. Jenner, 46 Harrow-rd.,  
 Owen, chapel, W. J. Marshman, Owen  
 N. Adelaide, chapel, Kermode-st., } W. Lyle, Bank of  
 Prospect Mission, chapel } Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce [William-st.  
 Port Germein, J. H. Hall  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Semaphore, Town Hall, A. Burdeu  
 Strathalbyn, chapel, C. E. Vercoe, "Sunnybrea"  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st, P. S. Messent, Park-st.  
 Wallaroo, private house, E. J. Killmier  
 Wampony, chapel, F. R. Dinning, Mundalla, via Br-  
 Willunga, chapel, D. Chenoweth [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellevie  
 Beaconsfield, private house, R. Zanker  
 Dover, A. J. Purvis, Raminea  
 Geeveston, hall, F. Sharp  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st  
 Mole Creek, J. Byard  
 New Ground, chapel, A. Dawson.  
 Nubeena, chapel, F. E. Smith, Tunnel Bay Rd.  
 Penguin, chapel, R. Hutton, South-rd.  
 Port Esperance, chapel, David Purvis, Raminea  
 Preston, G. Howard, South Preston  
 St. Helens, private house, D. Purvis  
 Sulphur Creek, A. Taylor

June 22, 1911

# The Australian Christian

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## S.A. Scripture Examination.

Held May 1, 1911.

From First Quarter's International Lessons.  
17 Schools entered, with 443 nominated. 195 scholars sat for examination. School prizes won (counting scholars 8 and over): 75 scholars and under, Mt. Compass, 29.47 per cent. 76 scholars to 150, Maylands, 22.06 per cent. Over 150 scholars, Unley, 15.66 per cent.

### JUNIOR A.

Examiner, G. H. Jenner.

1st prize, Nellie Uncle, Unley 86 per cent.  
2nd prize, Edna Grosvenor, North Adelaide, 83 per cent.  
3rd prize, Dulcie Jenner, Norwood, 76 per cent.

### JUNIOR B.

Examiner, G. H. Jenner.

1st prize, Blanche Skewes, Mt. Compass, 95.  
2nd prize, Marjorie Uncle, Unley, 90.  
3rd prize, Robert Storer, Unley, and Ivy Brokensha, Norwood, 81.

### MIDDLE C.

Examiner, W. Jackson.

1st prize, Hilda Johnstone, Unley, 95.  
2nd prize, Edith Cocks, Stirling East, 95.  
3rd prize, Esther Messent, Unley, 92.

### MIDDLE D.

Examiner W. Charlick.

1st prize, Mabel Harris, Unley, 95.  
2nd prize, Mabelle Taylor, Unley, 92.  
3rd prize, Alice Jones, Unley, 86.

### SENIOR E.

Examiner, K. W. Duncan.

1st prize, Vera Manning, Unley, 97.  
2nd prize, Phyllis Messent, Unley, 96.  
3rd prize, Ruth Kentish, York, 95.

### SENIOR F.

Examiner, H. J. Horsell.

1st prize, Miss Myra Batchelor, Unley, 96.  
2nd prize, Miss Vida Waldron, Unley, 91.  
3rd prize, Millicent Verco, Stirling, 84.

### TEACHERS G.

Examiner, C. L. Thurgood.

1st prize, Mr. William Slee, Kadina, 95.  
2nd prize, Miss Linda Manning, Unley, 92.  
3rd prize, Miss Marjorie Harper, Unley, 90.

### TEACHERS H.

Examiner, C. L. Thurgood.

1st prize, Mrs. P. S. Messent, Unley, 90.  
2nd prize, Miss J. Whitfield, Maylands, 88.  
3rd prize, Mr. W. Miller, Norwood, 87.  
75 first and 43 second certificates awarded.

A. L. Read, Union Sec., June 3, 1911.



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in a Few Hours.**

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*From the Field—Continued.*

**CASINO.**—Twenty members of the Lismore choir, at serious inconvenience to themselves, came over to Casino on Lord's day, June 4, and led the singing at both morning and evening services. During the afternoon they conducted an open air meeting on the bank of the river Richmond. They were pleased to notice the interest the young men of Casino took in this service. Some thirty young men gathered around, and many of them listened very attentively to the singing, to the reading of God's Word, and the remarks made thereon. We had the largest meeting of our sojourn here at this meeting.—C. T. G. Rose, June 12.

**TYALGUM.**—Very encouraging meeting here on the evening of May 28. About 50 persons present. Bro. Strongman discussed the topic, "Being Born Again." This whole district presents several fine openings for starting a cause, but Tyalgum is most inviting of all. A chapel would give us an advantage over all others here just now, but we have not the money to build it. A gift from you, reader, would be very welcome. Send a mite to Miss Rose Stewart, Tyalgum.

**BANGALOW.**—The church has decided to hold a mid-week service for prayer and Bible study. The reappearance of Bro. Hagger in the Richmond district is hailed with delight by the brethren. The church is going to pay for the CHRISTIAN to be sent to the local School of Arts. Morning meetings are well attended, but strangers are scarce at the gospel services.

**Tasmania.**

**PENGUIN.**—On May 3 the sisters of South Road church met for the purpose of forming a Dorcas Society, when Sister Hutton was elected president, and Sister Revell, vice-president; Sister Singleton, treas.; Sister Dent, secty., and Sister D. Hutton, asst.-secty. Received letters from Sister Howard, Preston; and Sister Hudson, Pine-rd., that they would co-operate with us. Received also a letter from Sister Manifold, Hobart, re the keeping of a Bible woman in India. It was suggested that the sisters subscribe a penny every Lord's day for this good work.—C. Dent, June 12.

**Here & There.**

July 2, the F.M. day.

How much owest thou my Lord on July 2?

Let us pray, work and give for a worthy offering.

D. M. McCrackett's address is 82 Moorhouse Avenue, Christchurch, New Zealand.

One confession at South Yarra, C. A. Quick speaking on "The Royal Invitation." Good meeting.

Church secretaries are reminded to distribute the F.M. envelopes at the latest by Sunday, and so assist to evangelise the nations for God.

At the last meeting of the Victorian Conference Executive, it was decided to enter a protest against the *Ne Temere* decree.

The Prayer Meeting Committee of Victorian Sisters' Executive will visit South Yarra on Thursday afternoon, 29th inst., at 3 o'clock.

The Victorian General Dorcas will meet the first Wednesday in July for special work in the lecture hall, Swanston-st., from 10.30. All sisters welcome.

Isolated members who read this may have fellowship in the Foreign Mission offering by sending to the church secretary, or State's officials. It is a glorious privilege to help in the evangelisation of the world.

The church in Wellington, New Zealand, took up a collection on behalf of the College of the Bible last month. The amount realised was £11. A printed circular was issued to each member, and a special envelope enclosed with the circular.

We have some extra copies of the F.M. number on hand. Anyone desirous of sending to friends who do not take the CHRISTIAN, can be supplied on application to the Austral Office, or to T. B. Fischer, Cheltenham.

Those interested will please note that the next quarterly meeting of metropolitan church officers will be held in the Swanston-st. lecture hall on Monday, July 3. Subject, "The Improvement of our Mid-week Meetings," to be introduced by Bro. Horace Kingsbury.

The evangelist of the Footscray church, Bro. J. E. Allan, writes: "The F.M. CHRISTIAN just to hand. It is a splendid issue, and if faithfully read, must help the cause of Foreign Missions very much. God give the churches a deep desire to spread the gospel over every land is my prayer."

The hand-book on "First Principles," by A. R. Main, B.A., is now being printed, and is expected to be ready by the end of the month. Sunday School teachers should send in their orders at once. Price, 6d. per copy, post free; or 12 copies for 5/- post free.

The hand-book of "First Principles" is not only suitable for Sunday School teachers, but forms a valuable exposition of fundamental truths in connection with the divine plea, and is suitable for all members of our churches, and is especially good for distribution among those who are not of our communion.

The preachers' fraternal in Sydney last week spent their session planning for the coming Foreign Missionary offering. The discussion was led by G. T. Walden. There should be a grand response to the appeal on July 2. The preachers are in earnest, and the preachers usually lead the churches.

Sydney churches are reducing their debts recently. Petersham paid £100 off their mortgage, while Paddington and North Sydney paid £25 off. We hear that Belmore has over £50 on hand toward a new building, and Marrickville has raised over £100 in a week for a similar purpose. The Erskineville fund stands at £294. The brotherhood is not drained dry yet apparently.

T. Geraghty writes: "Please tender to Mr. A. C. Rankine my sincerest gratitude for his article or discourse or address—perhaps all three—on 'Pastoral Visitation.' He has struck the keynote, ascended the scale, and has given us chord upon chord of the most soul-stirring harmony. May his eye never grow dim, nor his pen cease from dealing out to some of us advice which we absolutely and sorely need."

That proposition of a building for Tyalgum, N.S.W., should prosper. The people there are interested in our movement. They say the other bodies came out and took subscriptions, but held no services, but the Church of Christ held services, but took no collection. It is a strategic centre, and if quickly supported, a great district may be won for New Testament Christianity. It is a pioneer district on the Queensland border, 15 miles from Murwillumbah. The disciples there are of fine quality.

Preachers interested in Christian Evidences should send their names and addresses to the Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois, U.S.A. Two Christian laymen are publishing books called "The Fundamentals: A Testimony to the Truth," which are sent free of any charge to pastors, evangelists, missionaries, etc., throughout the English-speaking world. The books are a valuable contribution to the question, and are worth buying, but no money is asked.

The preachers' meeting was well attended at Grote-st., Adelaide. The change to a weekly meeting has been a great success, as these fraternal gatherings, when we meet together to talk over our peculiar difficulties, are a great help to

all of us. It was decided to enter an emphatic protest against the *Ne Temere* decree of the Pope, and that this protest be printed in the papers. Bro. C. L. Thurgood gave an interesting paper on "Team Work," which was well received. Confessions reported—Norwood, 3; Mile End tent mission, 14; Grote-st., 2.

At the last meeting of the S.A. Sunday School Union, on a recommendation from the preachers' meeting, that the matter be considered, it was decided that the Unions of the other States be asked to co-operate with the object of securing a visit from W. C. Pearce, U.S.A., to Australia and New Zealand in the interests of advance movements in Bible School work. Mr. Pearce is one of our own brethren, and is the National Supt. of the Adult Bible School in the United States. As a speaker and organiser, it would be hard to find his equal. Some years ago he expressed a desire to visit Australia if the expenses incidental to the trip were met by our Unions. Our Bible Schools are waiting for some one to lead them to greater things. Why not W. C. Pearce?

A Bible School "out back." H. R. Taylor writes: "An isolated member of one of our Adelaide churches, a young woman yet in her teens, who has recently returned to her home in a remote district in this State, started a Bible School for white and colored children. With faith and heroism she has faced almost insuperable difficulties in establishing a school in the midst of 'heathenism.' Perhaps some other isolated member on reading this might be encouraged to start a Bible School 'out back.' There are numbers of our brethren from the city churches who have lately gone on the land, and who might easily organise a school and gradually open the way for a meeting for the breaking of bread. Some of you brethren try it! Don't be slow in writing to the Union Secretary, A. L. Read, asking for information in Bible School organisation.

Mr. Lloyd George, the Chancellor of the Exchequer, is now regarded as the foremost statesman in Great Britain. The *British Weekly* thus eulogises him:—Mr. Lloyd George is still a growing power in the State. Nor need there be any surprise at this, for in him certain qualities are almost uniquely combined. He has the genius for oratory as no other living politician possesses it. He has one of the swiftest and cleanest cutting of intellects. He has formidable weapons for attack and defence. He has also the capacity of sustained labor and patient investigation, and appreciative, tolerant consideration for views that are not his own. But his great power lies in his charming and disarming simplicity. It was obvious in the House that both parties have yielded completely to this spell. There is no more popular man in the House. No one can meet Mr. Lloyd George and dislike him. His amazing success has left his modesty and humility absolutely unshaken.

Archbishop Donaldson, at the Anglican Synod at Brisbane, concluded his presidential address by reminding his hearers "of the greatness of their heritage as a Church of part of that Church which was conceived in the ministry of the blessed Saviour upon earth, and had her birth at Pentecost. Officially, the influence of the Church is dead. The modern mind will do no homage to the external trappings, the official machinery, of a spiritual institution; it looks to the Church for something better than these—for awakening of conscience, for inspiration, for conviction. Here lies the greatness of our calling. To-day, as in every generation, the world awaits the Church's message. The world lies before us like the landscape in the grey light before dawn; it awaits the transfiguring sunshine of spiritual truth. While they criticise, while they even attack, and condemn ecclesiastical institutions, men are inwardly straining their ears to hear whether we have not some life-giving message which they may seize."

Bro. Sherriff writes from Bulawayo, S. Africa: "In all my wanderings for the past 20 years or more, the CHRISTIAN has followed me, and been my regular visitor. I have read it in some queer places, and under all sorts of circumstances, and



hope to read it to the end of my earthly pilgrimage. God bless the CHRISTIAN and those who control it, is my prayer. "A Chapel Built in a Day" number is just to hand, which is simply splendid, and should be glad if you could post me say half a dozen copies of same for distribution amongst some of these South African unbelievers in modern miracles. It's as incredible to some as the immersing of the 3000 on the day of Pentecost. Such an undertaking must have been an inspiration to all who were privileged to take part in it, and it must be a standing monument to the living power of the gospel of Jesus Christ in the hearts and lives of those who believe and obey the gospel. Our hearts have been rejoiced by the coming of Bro. Mansill, who was welcomed to Forest Vale Mission last Tuesday evening. A big public farewell, got up by the colored people is to be tendered to Bro. Hadfield about the 26th inst. All workers are well here, and in Bulawayo, and the work prospering. Much more could be accomplished if only I had the means and time to do it. Thanking you for your help and good wishes, with love and greetings from all."

The "Marys" of British Guiana, most of them black women, have subscribed over £50 as their contribution to the Empire Fund for a Coronation gift to Queen Mary. The subscriptions came from all over the colony, and number over 1000. Some of them were very small, two cents (one penny), and so on; but Lady Hodgson, wife of the Governor, and herself a Mary, in opening the fund, asked for something, however small, from all the Marys, rather than large contributions from a few of the more well-to-do.

N.S.W. BIBLE SCHOOL NOTES.

The Committee regrets very much having received the resignation of one of its members, Bro. Dr. C. A. Verco, who finds that he cannot attend the meetings, and has reluctantly resigned. Bro. Bugden, of Erskineville, has been appointed to the vacancy.

Efforts are being made to open up Bible Schools in districts where no schools at present are conducted. Brethren isolated from churches, who are willing to undertake work in this direction will be supplied with the necessary information by the secretary. Bro. Smith is already in communication with several centres. But the opportunity in your district may not be known by the Committee. Please advise us of the details.

An offer has been sent to America for an evangelist to undertake the work of Bible Schools Organiser. It was found impossible to secure one in Australia. The Committee regrets the delay which must occur, but under the circumstances it is unavoidable.

In this connection one church has already notified the Committee that it will pay a subsidy of 2/6 weekly towards the support of the organiser. Its good example should inspire others.

An application for information regarding the cradle roll department received from a country church, provides an opportunity for notifying that a neat cradle roll certificate is being printed by Messrs. Morton and De Plater at a reasonable rate.

Schools requiring the special text-book for teachers on the "First Principles" lessons, should send in their orders promptly to Bro. F. S. Steer, Examining Secretary.

Owing to the removal of some of their teachers the officers of the Woollahra school have closed the school. This is much deplored, and the Committee is anxious to see the work recommenced, and is moving to that end.

An appointment is pending to the vacant position of schools visitor.

It has been suggested that the Committee provide a cot in the Royal Alexandria Hospital for Children, on behalf of the schools. The cot would be £30 per annum. One school has pledged £5 if the work be undertaken. Who will help? This benevolent work should appeal to all the schools.

All books on loan from the Committee's library should be returned immediately to Bro. F. J. Burcher.—Fred. T. Saunders.

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COMING EVENTS.

JULY 2.—The first Lord's day in July is a fixture for the great F.M. offering in every church in Australia. The heathen cry "Will you not send to us the Bread of Life?" Let us answer that call on July 2 by a liberal contribution.

JULY 2.—"The Chapel Built in a Day" Bible School anniversary. On Sunday afternoon at 3, Mr. F. M. Ludbrook. Subject, "Scraping Out the Porridge Pot." At 7 p.m., Mr. H. E. Hall. Subject, "The Tool Bag." Special singing at both services, conducted by Mr. D. Lang. July 3, Public Demonstration and Distribution of Prizes.—Louise Olney, Sec.

IN MEMORIAM.

MCALLISTER.—In memory of our esteemed Bro. McAllister, late of Merewether.

"Three years to-day we said good-bye;  
The fight was hard, but bravely won;  
And looking to his God on high,  
Was longing for the grand 'Well done.'"  
—Inserted by Joseph Fraser and Family.

WANTED.

The Northern Union of Churches of Christ (New Zealand) require the services of an evangelist, to commence work in November. Full particulars from Bro. Dunn. Australian applications to be sent through Bro. Dunn, to W. E. Vickery, Wellsford, New Zealand.



Every member to  
Go or Send  
Go or Let Go  
Go or Give  
on July 2, 1911.

THANKS.

Bro. and Sister A. E. Illingworth (N.S.W.) desire to thank the members of the Churches, and other friends, for their expressions of sympathy in their recent bereavement."

The Society of Christian Endeavor.

THE LORD'S PRAYER: VI.

Topic for July 3.

Daily Readings.

Needful for the body. Jas. 2: 14-17.  
Dispensed from above. Psa. 104: 13-15, 27, 28.  
Earned by labor. Gen. 3: 17-19.  
Secured by promise. Isa. 33: 15-17.  
Shared with the poor. Isa. 58: 6-10.  
Insufficient for the life. Matt. 4: 1-4.

Topic—The Lord's Prayer: Our Daily Bread.  
Matt. 6: 11; John 6: 5-13, 27-35.  
How does God answer this petition?  
What is taught by it?  
What is included in it?

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## Obituary.

**RITCHIE.**—On June 2, 1911, Sister Elizabeth Ritchie passed peacefully away at the great age of 104 years. Our late sister came from Scotland in 1848. Originally connected with the Baptists, she was led into a clearer knowledge of the way of salvation by the late Bro. Hamill, and united with her husband, the late Bro. Geo. Ritchie, and four others, to form a church of the New Testament order at Petersham in the year 1869. Although she never took a prominent part in the affairs of the church, she always maintained an interest in the Lord's work, and was most regular in her attendance at the meetings. Throughout the long period of her connection with the church, it was seldom, indeed, that her place at the Lord's table was vacant until within the last few years, when the increasing infirmities of age prevented her from being present. To the bereaved ones we extend our sympathy and rejoice to know that they sorrow not as those without hope.

Petersham, N.S.W.

H.R.

**CAUDWELL.**—Bro. Theodore Caudwell fell asleep in Christ on June 7 at the age of 85 years. Our brother was one of the early members of the church at Murtoa, where he has lived for the last 32 years. He was a very earnest Christian, living a quiet and consistent life, and was held in very high esteem by all who knew him. He was a firm believer in the principles held by those who take the Bible only for their guide. He often said to the writer, Christ and his Word is all we want here; it is the ladder that will carry us home. He leaves a loving wife, also a sister in the church, and a grown-up family, to whom we offer our sympathy in their hour of sorrow.

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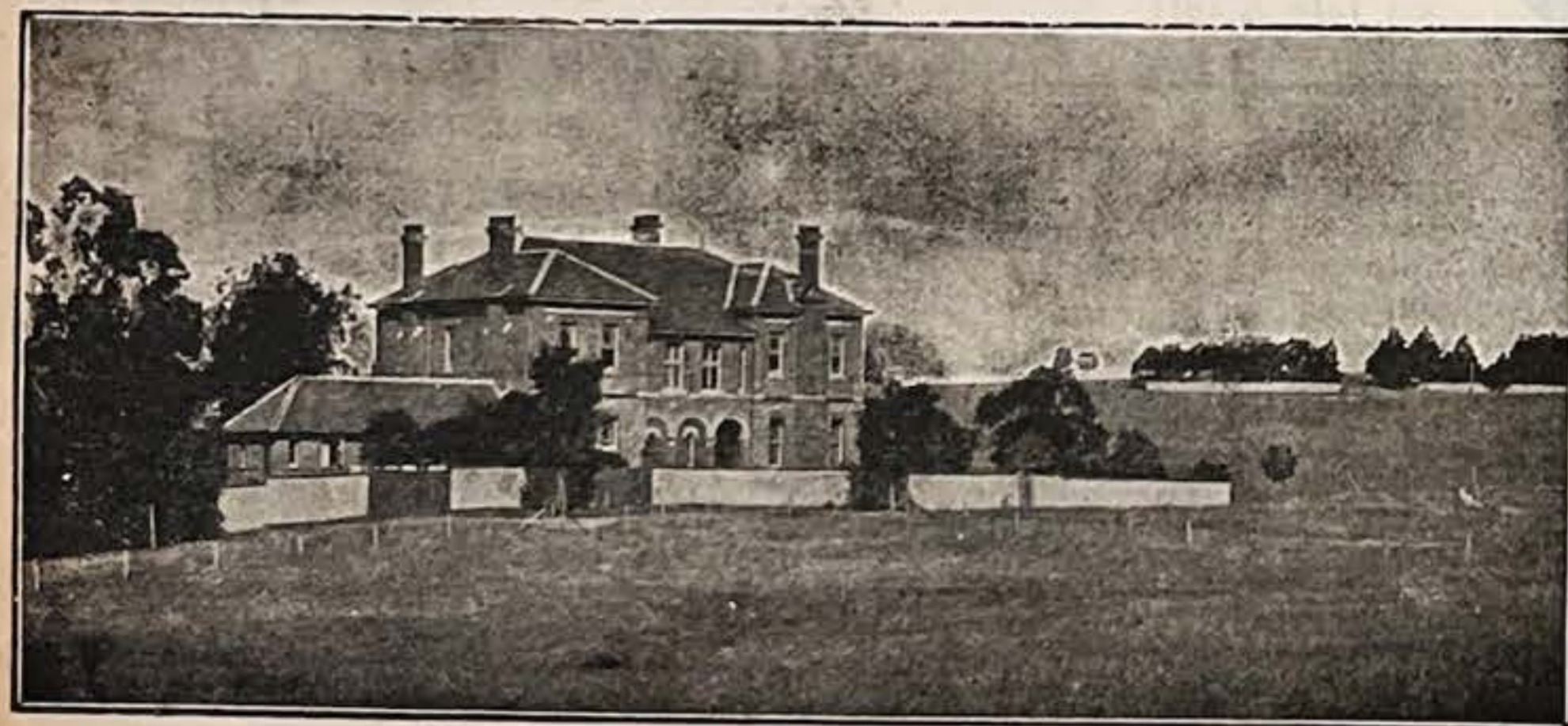
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