

THE
Australian Christian

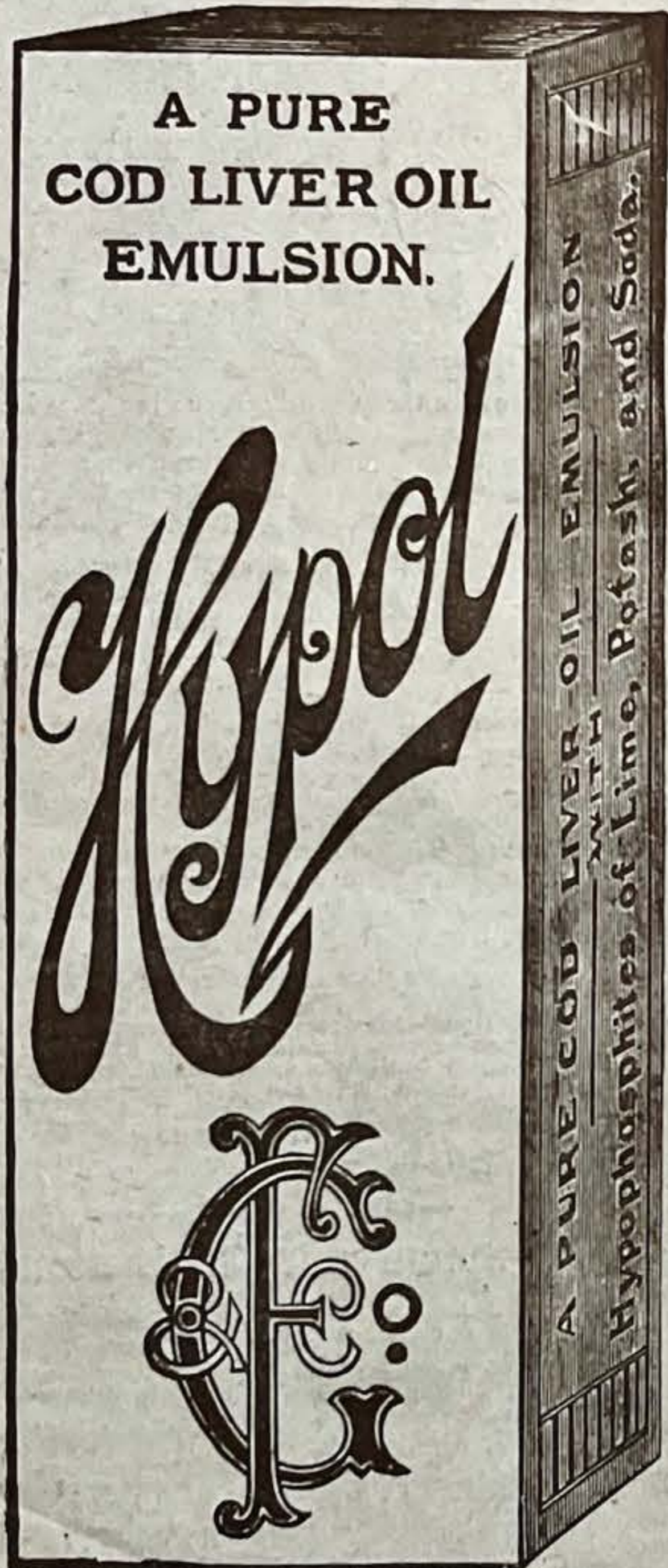
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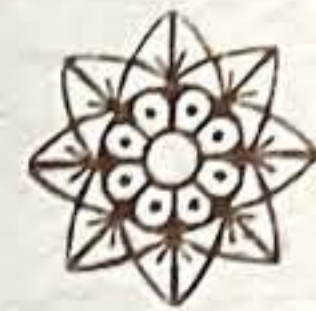
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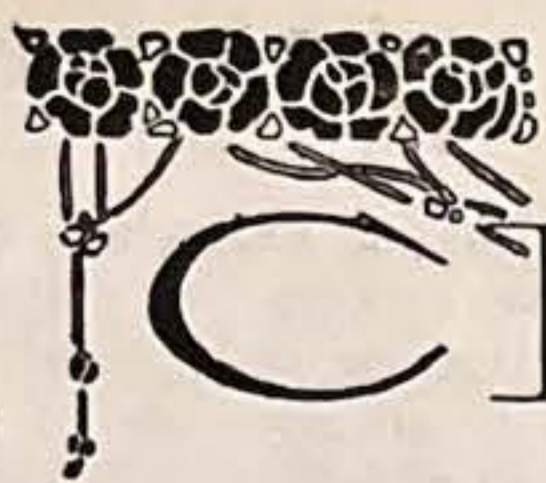
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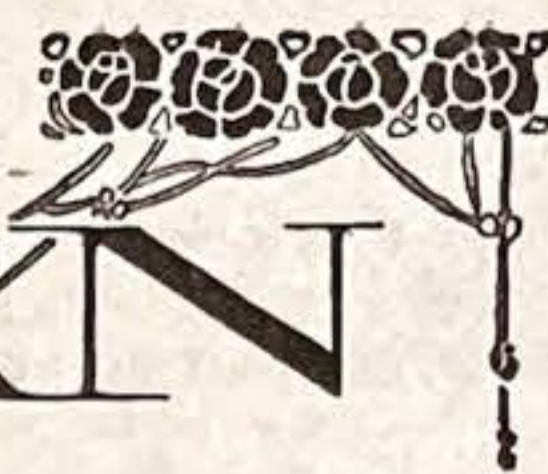
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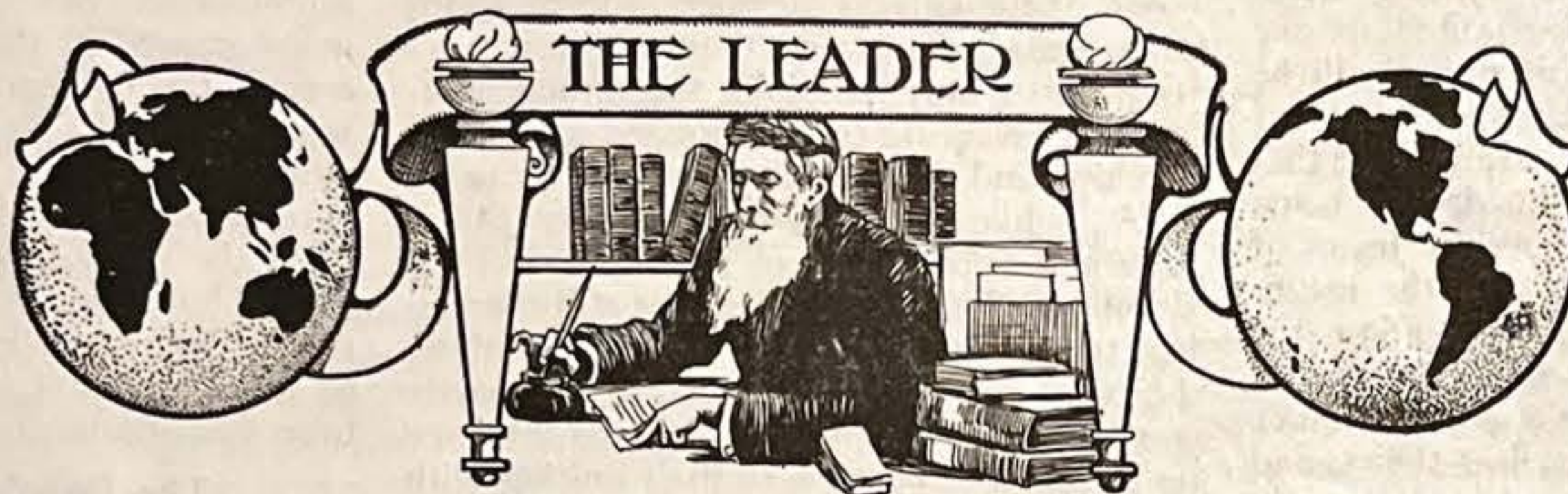
CHRISTIAN



Vol. XIV., No. 23.

Thursday, June 8, 1911.

Modern Judaism is not itself loyal to the law. It has made gaps in the "boundaries" by its non-observance of certain Sinaitic laws.



Tinkering with Judaism will not stop the drift. The more effectual remedy is to offer them the flower of which Judaism is the bud.

JUDAISM IN DANGER.

Orthodox Jews throughout the world are now celebrating the Feast of Pentecost. Fifty days before the commencement of this, the Feast of the Passover had been observed. The latter commemorating the deliverance of the children of Israel from the bondage of Egypt; the former bringing to their recollection the revelation of the law from Mount Sinai. In the feast of Pentecost both Jew and Gentile have an interest. The Jew, because it takes him back to the giving of that wonderful system of laws which made the Jewish race a peculiar people amid the nations of the world. The Gentile, because it was the starting point of a new and higher revelation, before which the older system lost its glory by reason of the glory which excelleth. The modern orthodox Jew, of course, does not admit that the Mosaic economy is inferior to the Christian dispensation. He still clings to the religion of his forefathers, though he has found it necessary to abandon some of the old-time features of its ceremonial law. Probably Jewish people would have been less conservative—less true to the old traditions had they moved more freely among their Gentile neighbors. The solidarity of the race from a religious standpoint has been preserved by persecution, persecution causing them to live together in communities, and thereby helping the retention of their ancient beliefs.

The result of freedom.

It is the glory of the British nation that it gives freedom and liberty of conscience, not only to the sons of its soil, but also to the stranger within the gate. By reason of this liberality the Jew moves freely amongst his Gentile neighbors. He only dwells in the "Ghetto" because of stress of circumstances. In prosperous times he moves into more desirable quarters, and with his new environment becomes, for good or evil, more modernised. The Jew, as he comes from inhospitable Russia, is invariably more orthodox than the one who

has become acclimatised to British conditions. It is this fact that has caused Jewish religious teachers living in countries under British or American rule, to regard with feelings akin to dismay, the process of disintegration which seems to be going on among their fellow religionists. Thus Dr. Abrahams, in a sermon delivered on the occasion of celebrating the feast of Pentecost in Melbourne, warned his hearers of the possible dangers arising from what he termed "assimilation." "In the days of persecution," he said, "the Jews were confined to the Ghetto, but with the spread of humanitarianism and toleration, there was a great danger facing the Jewish race, which could be expressed in one word—assimilation. The Jewish race was everywhere tempted to forsake the distinctive tenets and religious observances of the ancient faith, and this tendency if generally yielded to, would mean the eventual obliteration of Judaism and the Jewish race."

Departures from the faith.

The warning given by Dr. Abrahams can be easily understood. Departures from the ancient faith are not infrequent. An illustration of this is given by Dr. Abrahams himself. As an illustration of the reality of this danger, he cited the recent case of the Jewish Rabbi, Dr. Schnidler, of Boston, who was for over forty years one of the champions of the faith in America, but who recently renounced it on the score of its assimilation to more popular religions. This, and other instances that might be mentioned, show that Dr. Abrahams' warning was not uncalled for. From the Christian standpoint, however, we cannot regard any assimilations to the Christian faith in the light of a calamity. To advance from Judaism to Christianity can only be regarded by us as the legitimate order of things. No enlightened Jew, unblinded by prejudice, can regard the step which leads from Moses to Christ as a retrograde movement. Taking the estimate of Jesus given by some leaders of Jewish thought in a

previous issue of this journal, it does not seem possible for any Jew to place Moses on the same high level as Jesus. The Jew has yet to be born who can truthfully say of Moses what these men have said about Jesus. With our Jewish friends, we reverence the memory of Moses as the great lawgiver of Israel, but his place is that of an inferior when the comparison is made between him and Jesus. The Apostle John, himself a Jew, summed up the matter finally when he said, "The law was given by Moses, but grace and truth came by Jesus Christ."

Removal of boundaries.

Dr. Abrahams scarcely did justice to his own faith when he declared that "just as God had set boundaries round the sacred mount, so there were boundaries set to the ancient revelation made upon it." In this statement he failed to distinguish between laws that are eternal and those which are temporary in their character, both of which find expression in the revelation from Sinai. Moses himself foresaw the time coming when a greater lawgiver should speak to the people. "A prophet," he declared, "shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." To stay at Sinai is to miss the fuller revelation given by Jesus Christ. The truth which the Jewish people have missed is found in Paul's words when he said, "the law was our schoolmaster to bring us unto Christ." Apart from this, modern Judaism is not itself loyal to the law. It has made gaps in the "boundaries" by its non-observance of certain Sinaitic laws. The law of sacrifice in burnt offerings and the like, form an integral part of the laws delivered from Sinai, but where in modern Judaism do we find any attempt made to observe them? Christians can see in these sacrifices types and shadows of the Great Sacrifice. They can see a reason for their non-observance, but the modern Jew can offer no good reason why they have ceased. Protesting

his loyalty to the ancient faith, he proves himself insincere, when he deliberately neglects the observance of an integral part of it.

Christian and Jew united.

For our Jewish fellow citizens we have a large admiration. We would not willingly wound their feelings, for we cannot forget all that the world owes to them for its moral and spiritual uplift. Moreover, our religion teaches us that the day is coming when Christian and Jew will be united in one common faith, and that this union will be fraught with infinite good to the whole of mankind. They worship the same God that we do, and we pray for the day to come when they with us will worship Jesus of Nazareth as their Messiah. In the meantime we desire that they should allow the light of our New Testament Scriptures to shine upon their older revelation. An older revelation that is ours as well as theirs, and which, if rightly used, would lead them in loyal adoration to the feet of Jesus. It is significant that modern Judaism is divided into three classes, viz., Orthodox, Reform and Liberal. Those belonging to the latter class are regarded as innovators, inasmuch as they do not follow closely "the traditions of the elders." The object of their movement is to check the drift towards scepticism, which is making inroads among the younger members of the fraternity. In our opinion, tinkering with Judaism will not stop the drift. The more effectual remedy is to offer them the flower of which Judaism is the bud.

Editorial Notes.

Another Strike at Broken Hill.

The picture show proprietors of Broken Hill are on strike on Lord's days, because the N.S.W. Government has decided that the taking up of a collection at the door would be debarred, but that one may be taken up during the progress of the entertainment. They met and solemnly passed a resolution that "Owing to the unfair conditions imposed by the Government regarding sacred Sunday concerts, we find it impossible to provide a programme in accordance with the regulation of the Government." The advocates of Sunday shows sometimes contend that the proprietors are influenced by the same motives as ministers who "only preach for money." Imagine ministers seriously meeting and resolving to strike preaching unless they were allowed to charge for admission under the name of a "collection" at the doors!

Unbaptised Baptists and Union.

W. J. Eddy, acting-president of the Victorian Baptist Union, is reported as stating in the South Yarra Baptist Church on Lord's day last week that "Baptists ven-

tured to declare that union with other churches was only possible and practicable on a basis of baptism of self-declared believers." From our standpoint this is Scriptural, and therefore right, for it is certain that the churches of the New Testament were composed exclusively of "baptised self declared believers." But the problem before us is how our good brother and the Victorian Baptists "venture to declare" for union with churches largely composed of unbaptised members. In S.A., for example, almost every Baptist Church rejects this "only possible and practicable" basis by receiving the unbaptised into membership, and this is also largely true of W.A., while churches in the other States have also departed from the Scriptural position. If the Baptist Churches still remaining true to the apostolic practice find no difficulty in uniting with churches partly consisting of unbaptised "Baptists," we see no insuperable obstacle to their uniting with Congregational Churches, part of whose members have been Scripturally baptised. Why not?

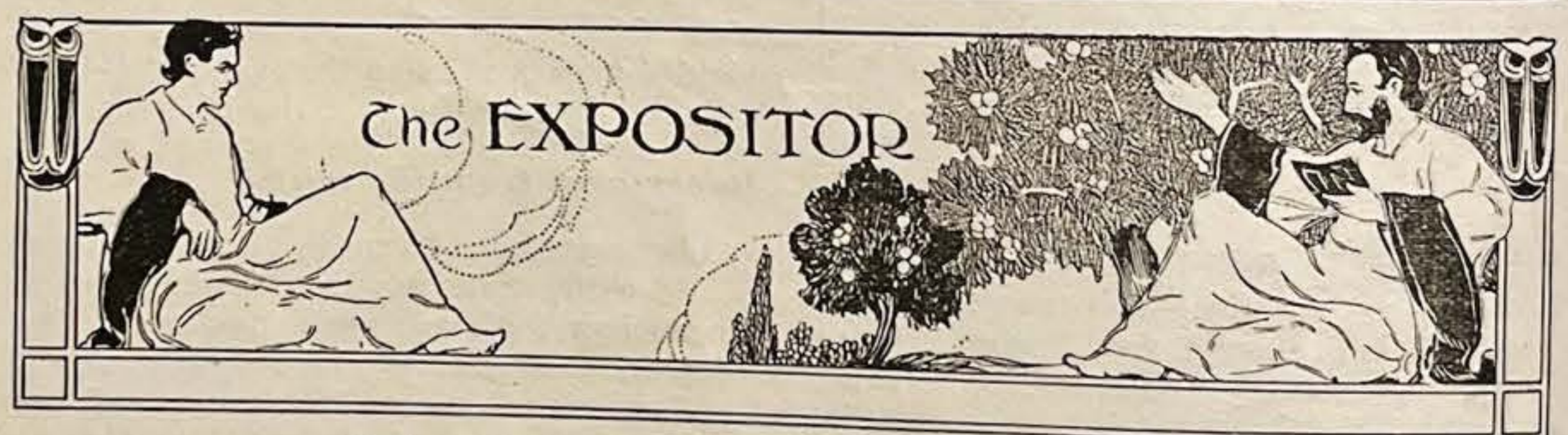
Baptism and Union.

The baptismal question must have consideration in every proposal for the union of believers. Divine wisdom has seen fit to make it a plank in the inspired platform of "the unity of the Spirit" (Eph. 4: 3-6). We can no more ignore the "one baptism" than we can the "one Lord" by whose authority it is observed. It is a question that "will not down" and any attempted union on any platform other than that provided must necessarily fail. The Salvation Army has attempted to solve the problem by dispensing with the ordinance altogether, but in this matter has no sympathy from the churches.

Many Baptist Churches, untrue to their name, are seeking to bring about union by admitting the unbaptised, and they quote Bunyan as an advocate of receiving believers without reference to baptism. But they omit to note, or to point out, that Bunyan's views, adopted by his Bedford church, resulted in that body becoming a Congregational organisation. It is extremely doubtful whether the gain in membership by opening the door of admission to the unimmersed, can compensate for the disunion caused in their own ranks, and it is certain the tendency must ultimately be to weaken respect for the divine ordinance and this of course tends towards Congregationalism. However, we have to look upon the matter, not from the question of policy, but from that of right. What saith the Scriptures? Fortunately the teaching of the Word and the practice of the apostolic Christians are plain and decisive.

The Pope's Dispensation.

Roman Catholics throughout the British Empire can eat meat on the 23rd inst. with clear consciences, as His Holiness the Pope has granted a special dispensation for the purpose. But for this they would have committed sin and had to suffer all the penalties, whereas now the eating of meat will be right and proper. What wonderful power that infirm old gentleman is supposed to possess in being able to change wrong into right by a simple decree! Sin is the transgression of law, but he has power beyond that of forgiving the sin, for he can annul or abrogate the law itself and so prevent the commission of the sin. And over 200 millions of people in this enlightened twentieth century are supposed to implicitly believe that absurdity!



The Challenge of the Harvest.

(Read Mark 4: 26-29.)

The story is often told of boys planting seed and being surprised at the quickness of the response of the plant life. But God's miracles of harvest are always surprising. And his harvest constantly exceeds expectations in the kingdom of God. Consequently it constantly challenges Christians. To-day, God's harvest is creating a crisis in our work. The pioneers planted—with what sweat of soul and spirit who can tell?—watering the ground with their tears as they ploughed the fields hardened by denominational callousness to human need in the struggle over jots and tittles. To-day

By F. T. Saunders.

we reap. We are sheaf-bearers to the faithful sowers of the gospel. To-day the angel is crying with a loud voice, "Thrust in thy sickle, and reap, for the time is come for thee to reap, for the harvest of the earth is ripe."

The task.

A most important essential in the composition of the Christian is vision. We are troubled with too much spiritual shortsightedness. Man needs a vision of the love of God, the Lordship of Christ, the atoning sacrifice, for salvation from his

past. He needs a vision of the world's need, of God's harvest field to save his future. He is not saved for himself.

"The world needs you, or you would not be:
Your place is waiting for you—find it."

Get a vision of

1. Our debt to Australia. "Australia is on God's map of the world," says T. Hagger. We don't quarrel with that! But do we realise the meaning of it? We have a debt to that country. Not to build forts and create implements of human destruction, but to supply a far greater and more stable defence than such can provide. A preacher in Melbourne last week said, "Australia is a land of magnificent distances, a land of horizons," and asked, "were they to be content that Australia should be the slaughter house, the market garden, the playground of the world?" No! A thousand Noes! Australia should be, must be, shall be, the power house of the world. If it be true that to become this Australia needs a vision of Christ, who is to give that vision? Who can? If Australia needs a vision of Christ, she needs a full-orbed vision—not a narrow, sectarian, party presentation of him. We alone, because of our Scriptural position—can supply that full vision. That is our debt to Australia.

2. Australia's challenge to the church. I cannot present a detailed vision here. Two years ago I purchased a map of New South Wales, and marked with red circles the places where were churches pleading for New Testament Christianity. Then I stood off—and could see no red! I want you to see red to-night! The precious red blood of Jesus Christ, shed for the precious souls of this and the other States. I want you to get a vision of Australia's need. I want you to realise that those souls are anxiously asking for the truth. Can you see, and feel for, those in darkness? Can you see the open doors? Can you hear their call? Australia's divided Christians feeling for unity, challenge a faithful presentation of the plea for union on the Word. Yet men cannot be obtained to preach it. Oh, the heart-breaking sadness of it. Again must Jesus cry, "The harvest truly is plenteous, but the laborers are few." Christian patriots, arise! Your country calls! The opportunity awaits! God asks for men! "Whom shall I send?"

"Awake, for the trumpet is sounding!
Awake to its call and obey!
The voice of our Leader cries 'Onward!'
Oh, let us no longer delay!"

The power.

We ask, "Who is sufficient for these things?" and make our human insufficiency an excuse for indolence. We present ourselves, and say, "What are these among so many?" If the "who," and the "these," were alone we might well ask! Had a trumpet from heaven announced that twelve simple and poor men preaching a story of a cross would change the whole

aspect of the earth, this earth had been rocked from its orbit by the laughter of its inhabitants. Why? Because with us seed-time and harvest are separate. But with Christ seed-time and harvest can be—have been—and will be—united.

"'Twas seed-time when he blessed the bread,
'Twas harvest when he brake."

We have his promise to be always with us—on condition that we "go . . . and preach" and do certain things. We have Christ's power to back his personal message. While we present perfect truth—un-corrupted, undefiled—we shall have no lack of power.

Uniting the power to the task.

We may have a great work, and great power, but they need to be connected. Australia's need and Christ's power are challenging the church to "hitch the power we possess to the task in hand." The cry of human need, the challenge of Australia's harvest, calls for and requires, the full powers of the church to answer and meet. We need to realise the importance of the task, and the importance of the church. Then unite the power of Christ and the church to the task.

1. Prayerfully, with devotion. Paul and Silas praying at Philippi brought on an earthquake. I could pray to-day for an earthquake to shake up Christians and the church. Prayer is not so much asking God to do something, as preparing our whole being to do that something; or putting the whole body, soul and spirit in order to do God's will. That is my understanding of prayer. Do you pray for Australia's salvation?

2. Personally, individually. Some folk appear to think that salvation consists in rescuing one's own soul from the wrath to come. Is that your idea? It is wrong—mischievously wrong! We are "called to be saints," to holiness, to perfection, and that excludes selfishness. Alexander McMillan says, "When Christ said, 'He that will find his life must lose it,' it seems to me to be taken for granted that the finding of life must be desirable—only men are seeking after a narrow, exclusive life, not seeing that our life is bound by infinite cords to all other men as brothers. I cannot be myself until I go out of myself and find my true self in others." Whittier says:

"Hope not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!"

3. Perseveringly, doggedly, pushfully. Spasmodic Christians—jerkers—enthusiastic at Conference and mission times, and pessimists at all other times—accomplish very little. It is easy to be a "knocker" when the work is hard—and saving souls is not all singing "Jesus shall reign" at Conference. Souls are hard to win—but a soul is worth a long hunt, and we should persevere.

"One step won't take you very far,
You've got to keep on walking;
One word won't tell folks who you are,
You've got to keep on talking;
One inch won't make you very tall,
You've got to keep on growing;
One little conquest won't do all,
You've got to keep on going."

Again comes the call of the angel—speaking through Australia's need, to the church with the power.

"Thrust in thy sickle and reap,
For the time is come for thee to reap,
For the harvest of the earth is ripe."

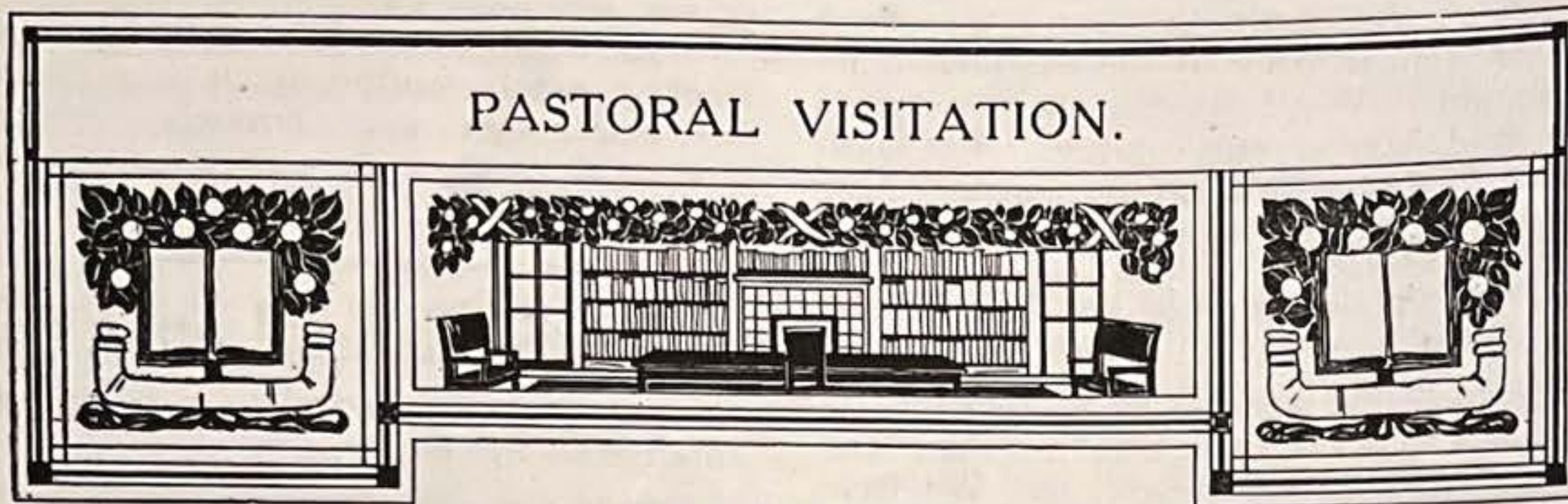
The Choice of Destiny.

If here, from this dim spot which men call earth, and amid the confusion and dust and distances of this present life, we look to him, and with unveiled faces behold him, and here in degree and part are being changed from glory to glory; there he will turn his face upon us, and, beholding it, in righteousness, "we shall be satisfied when we awake with his likeness." Brethren, it is for us to choose whether we shall share in Christ's dominion or be crushed by his iron sceptre. It is for us to choose whether, moulding our lives after his will and pattern, we shall hereafter be made like him in completeness. It is for us to choose whether, seeing him here, we shall, when the brightness of his coming draws near, be flooded with gladness, or whether we shall call upon the rocks and the hills to cover us from the face of him that sitteth on the throne. Time is the mother of eternity. To-day moulds to-morrow; and, when all the to-days and to-morrows have become yesterdays, they will have determined our destiny, because they will have settled our characters. Let us keep Christ's commandments, and we shall be invested with dignity and illuminated with glory and entrusted with work far beyond anything that we can conceive here, though in their furthest reach and most dazzling brightness these are but the continuation and the perfecting of the feeble beginnings of earthly conflict and service.—*Dr. Maclaren.*

Dimly think of the milestones. Think of the steps.—*Edmund Garrett.*

The drawing of man toward the mysteries of the unseen world is evidence of the divine in him, and its expression in worship is simply the natural vibration of a spiritual life in response to the touch of that life from which it came and of whose substance it is.—*F. A. Hinckley.*

The Word of God—the truth, the reason, the wisdom, by which men and angels live—abideth for ever. That Word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is as old as eternity; it is as young as the morning.—*C. G. Ames.*



By A. C. Rankine.

The subject before us for our consideration is second to none in connection with the Christian ministry. In the order of things to-day in the church the preacher or evangelist is called upon to exercise the functions of a pastor, when in a settled ministry. A great deal of his labors lies outside of the pulpit, or apart from platform work. The calling of a minister of the gospel in these days is one which entails much work when conscientiously fulfilled. The preacher really is called upon to do many things apart from proclaiming the gospel. From the consideration that most of the elders or pastors of the Churches of Christ are men who have to work hard for their livelihood, and consequently have little time for pastoral work, the bulk of this work falls upon the preacher. He has the care of the sick and suffering ones; there are also troubled souls to deal with; careless and neglectful members of the church to be visited; doubting ones to be seen and advised, and seeking souls to be helped into the light and liberty of the gospel.

Need I therefore remind you of the great importance of the work of pastoral visitation?

Getting and holding.

It is one thing to get a person into the church; it is another thing for him to be kept there. Some one has said that "there is only one book in the New Testament which tells us how to become a Christian, but 21 Epistles to show us how to remain a Christian, because it is 21 times harder to stay in the church than to get in." There is a heap of truth in that remark. This is an age when every effort is made to get converts into the church, and we thank God that it is so. But it is just here we need to be careful. Perhaps we open the door too wide of admission into the church. From my study of the New Testament I find that at the entrance lies self-denial. In the general run of revivals as conducted to-day that is largely overlooked. Numbers are sought after eagerly. Get them anyhow, call upon them to make a confession of Christ, and proceed to baptise them. How very many converts have been rushed into the church, and methinks many are in before they really know what they have done. I have known many instances where evangelists have taken confessions from young people, and others, and the converts were hurried through the baptismal waters before a serious heart to heart talk took

place with those converts and the preachers as to what was involved in the steps taken. It is unfair to the converts to be overpersuaded to take a step without they are aware of what is meant in the undertaking. And preachers should endeavor to be reasonably certain that the candidate for baptism has sincerely repented towards God.

Personal contact.

Because of wholesale conversions nowadays, the work of a settled minister is made more arduous. More earnest pastoral work is required in order to strengthen and confirm these converts in the faith.

And I submit that better work can be done by dealing with these young Christians individually, face to face, than by the public ministry of the Word. I am strongly of the opinion, too, that "hand picked fruit is the best." All things considered, those are the most intelligent and faithful members of the church who have been brought to Christ by a heart to heart talk between them and the visiting pastor. You can better find out their difficulties in religious matters, and lead them, step by step, into the truth. In the quiet and calm of the soul, they are led to determine to live for Christ. We should seek to do more of this kind of work, and thus stronger churches will be secured.

We must not forget either that for the most part people love to be noticed. The majority of people are reached through the affections. An intellectual preacher may influence many from the pulpit or platform by his eloquent sermons, and people may like and admire him; but the preacher who visits the homes of his hearers, who sits by the bedside of the sick and comforts them, who kneels with broken hearts and prays with them; who gives cheer to the depressed in life, and Christian advice to those in need,—this is the man who will be loved. It is he who will be loved by them. It is he who, under the guidance of God, will lead them to walk with the Lord. How true are the words of Chalmers, "A house-going minister makes a church-going people." Too many preachers to-day sit in their studies thinking out polished sentences and rounded periods, instead of going out and spending a few hours in pastoral visitation of their flock.

The way to become acquainted with human nature in reality is not to study lifeless books, but get into close contact with

living people. You thus get to know their peculiarities, and find out their duties, trials, temptations and needs. And in thus knowing their circumstances you are better able to deal out the truth needful. The humblest preacher can do a great work for God as a pastor, and can thus assist in building up a strong and permanent church. We need to take Jesus as our pattern in this work of pastoral visitation, as in other things. He did a great deal of this kind of work. He said, "I am the Good Shepherd, and know my sheep, and am known of mine." "He calleth his own sheep by name." The ideal pastor is he who as an under shepherd knows all the members by name.

Pastoral visitation being such an important part of our work, we should not let other duties call us away from it. Make no mistake, you can exert great power over men and women by paying close attention to them in their home and business life. A member of a church said on one occasion, "The sermon always sounds to me better on Sunday when I have had a shake of the minister's hand during the week." The ordinary hearer of a sermon will not take so much heed to the instructions of God's Word as preached by a man who treats him with indifference.

If you do not want the church members to neglect their attendance at the means of grace, don't you neglect them in their homes.

Method of visitation.

As to the frequency of visits a pastor should make, will depend upon circumstances. When any member is sick, that is a call to the faithful pastor to make a visit. Sudden affliction will call for his immediate presence. Sometimes a member, or family becomes disaffected. They have been made sore by some hurtful remarks or such like. The wise pastor will hurry off and inquire into the matter. Perhaps a few words wisely spoken will heal the sore right away. If he were in the wrong then tell him faithfully. You may cause him to make redress. A faithful pastor must risk offending people who need to be told the truth. We often come face to face with duties that are to be fulfilled of an unpleasant nature. But we must not shirk that duty which is disagreeable. The wise pastor will never have it said of him that he visits certain members of the church with which he labors so frequently that he rarely or ever finds time to visit the remainder of his flock.

I have known some pastors to give out on Sundays the streets that they would visit during the week. This plan I have never adopted. I prefer to go in upon them unawares, and make myself at home with them without any reserve. For the most part they will welcome you. Common sense must be used as to the time to stay. If the way opens, spend a moment in prayer. If any one should be present in the home who needs a few words about the

soul's salvation, let the conversation be held in private, if possible. Timid ones will shrink from publicity.

Among those we are called upon to visit are the chronic sufferers. They are weary of life's burdens. On no account neglect them. Don't go into their rooms with a face as long as a fiddle. Take a little sunshine with you. They see enough of the shadows; they dwell there largely. Deal out to them a sweet morsel of the bread of life, that shall enable them the better to bear their trial.

It pays.

From the very commencement of my work as a minister of the gospel I have paid a great deal of attention to the visitation of people in their homes, both those already in the church, and those not within the fold of Christ. I know that pastoral visitation pays. The Lord has used my humble efforts to lead many a soul to accept of Christ by personal conversation. A large number of those now in the church at Norwood, and in other churches, were really persuaded in their homes to become Christians.

Whenever I see strangers in the church meetings I make it my business to find out their names and addresses, then without waiting for an invitation just say, "I am coming around to see you soon." One has to exercise discretion as to the time of making calls. There may be circumstances where a preacher can go and visit in the mornings. But the majority of people do not care to have even the preacher call in the forenoon. Most women have their houses to clean, and food to prepare, and are not in a condition to receive callers. We should take these things into consideration. When a woman or housewife has to prepare a hot dinner in the evening for her husband as he comes from work, it would be unwise policy for a pastor to sit and take her time in conversation. We must be wise in these matters. All things considered, it is a good thing for a preacher to begin his ministry in a small church. He should do this from choice. It will give the young man a good chance to study human nature. This is

where so many preachers fail. They know a great deal, maybe of science, philosophy, etc., but they lack much who know not human nature. When a young preacher has fewer members to look after it gives him a better chance of studying character. He has more opportunity of coming into close and living contact with individuals. That will serve him in good stead in years to come.

Having a smaller church to look after, the young preacher can have more time to study not only books, but methods, and thus lay broad and deep the foundations of his work.

I have heard of preachers who made the statement that they had no time for visit-

Be it ours to earnestly attend to this sacred duty which requires much prayer, patience, and perseverance, but when fulfilled cannot fail to have the richest blessing of the Great Shepherd of the sheep.

Queensland Letter.

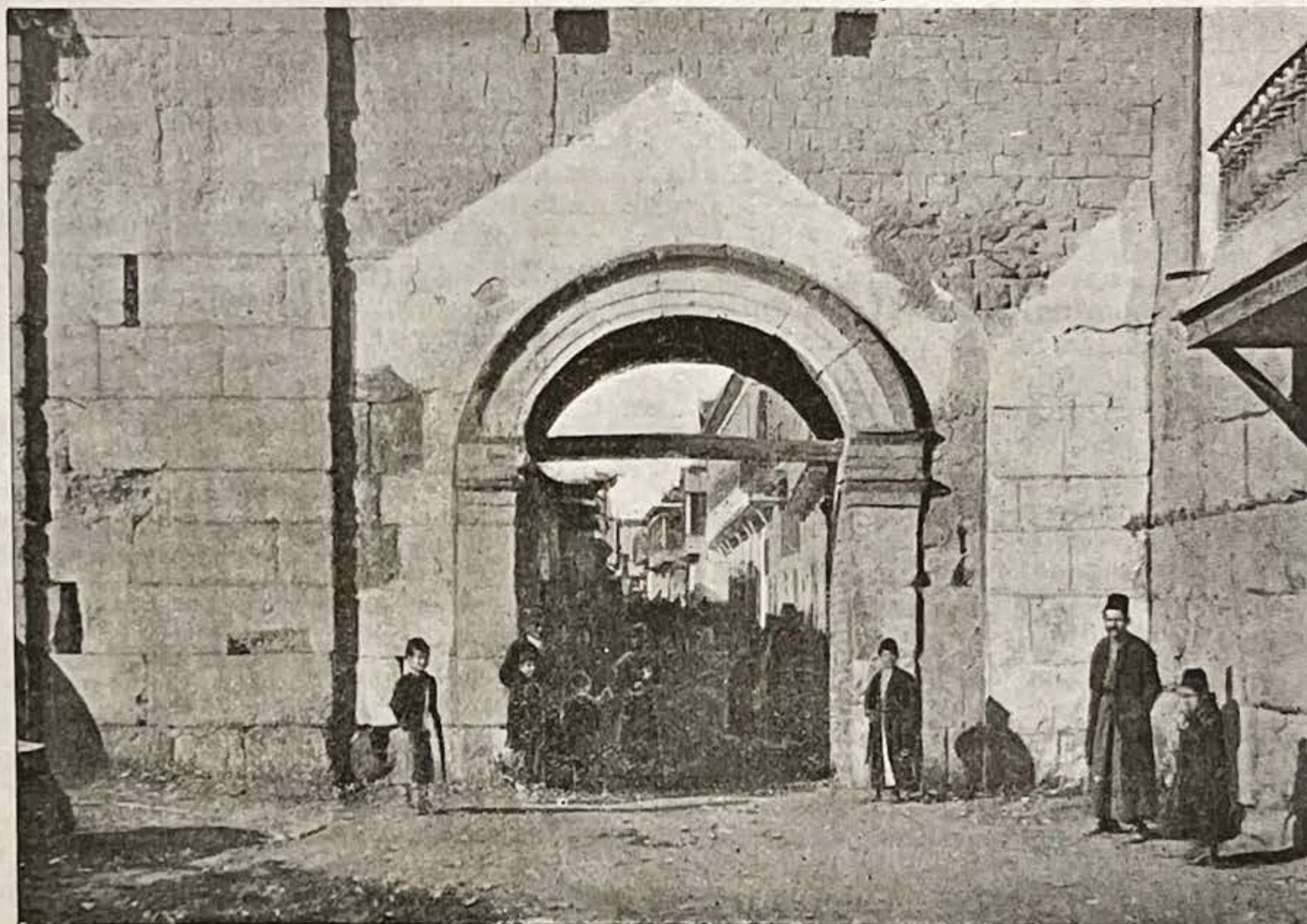
By A. W. Jinks.

"Great things are expected of the State Evangelist," is a sentence which is often glibly spoken and written. The work of a State Evangelist cannot be honestly gauged by a spiritually dead church. Such a church should not expect great things, unless it be that it become properly and permanently

revived. Every Christian should pray, work, give, and live Christ before the world. A State Evangelist is not a storage cell. He does not carry an extra supply or supplies of power about with him, but can be helped and encouraged by all who allow God to quicken them. Churches that are expecting, and do not go beyond expecting, will accomplish little or nothing for God. Any church which is not right with the world cannot expect to be used in winning souls for Christ. Let us search our hearts and humbly confess our sins to God.

The spiritual development of many Christians is arrested by one thing and another. Some Christians attend meetings or give of their substance ac-

ording to their like or dislike of the preacher. He is not educated enough; or as aristocratic as he should be; he does not embellish, demolish or go for aeroplane flights, and he is too straight or too something. The preacher has to put up with a great deal. He might have two failings, but a church with one hundred members who, having two failings each, would make two hundred failings for the preacher to put up with. One generally finds that the persons who are most ready to complain and criticise are in the least position to do so. "Any fool can criticise, but it takes a wise man to construct." While we are complaining, worrying, and moping, the unconverted are dying in hundreds. What are we going to do? Sit down and complain, or arise, work and glorify God!



The East Gate and "Street called Straight," Damascus.

In this view is shown the East Gate, at which ends the "Street which is called Straight" (Acts 9: 11). As in the time of the apostles, the Jewish quarter lies in this vicinity—that is to say, in the south-east part of the town. This street runs almost straight from west to east through the greater part of the city. It was formerly much wider than it is at present, and its length is rather more than a mile.

ing people, and no use for it either. They did not believe in going around from house to house gossiping with old women and drinking tea with them. The faithful pastor is he who cares nothing for those things, but has the sacred object in view of encouraging Christians to abide in the truth, and of saving those without Christ. And that preacher who thinks he has no time to do pastoral work has mistaken his calling. He had better far go on the lecture platform, or prepare as a professor of some college. Many churches have suffered because of the lack of pastoral visitation, and I am persuaded that hundreds of souls have been lost to the cause of Christ who have wandered from the fold, because no shepherd went after them to bring them back.

"Let us have a large mission!" is a request which comes from every quarter; but stop, brothers and sisters! Are you ready for the mission you want? Are you prepared to attend every evening for a month or six weeks? Are you praying and working for such a mission? When the mission begins will you keep on praying and working, or will you expect great of the evangelist, look on, and grumble if a great many souls are not won for Christ?

What are you doing with those in your own home? Are you living Christ before your children, or before your relatives? Have you any influence with the unconverted in the town in which you live? Do you think that if you took an active part in a large mission that you would have weight with your hearers? In short, are you right with God and man? If not, then do not expect a large mission until you do get right.

death, but David had predicted that he should live and reign for ever. We know how to explain such paradoxes, but how were they to know? Yet they believed, and they waited, till at last old Simeon took the child Jesus in his arms, and said, "Now lettest thy servant depart in peace, for mine eyes have seen thy salvation," and John the Baptist directs his eyes to Jesus, and says: "Behold the Lamb of God, which taketh away the sin of the world," and that moment, the faith of four thousand years was turned to vision.

Faith in the Promises.

(Sermon delivered at Victorian Conference, 1911.)

By J. C. F. Pittman.

Continued.

Abraham is next mentioned. To him the promise was renewed, and additional revelations given. God promised him that he should have a son, through whom the Saviour should come. But this seemed naturally impossible. If nature be his guide, revelation must be rejected. But, thought Abraham, nature is God's servant, not his master. I wish men in our day would reason like Abraham! He "staggered not at the promise." God had spoken, and Abraham believed. And not in vain. Isaac is given by miracle. But you remember that after several years, God ordered Abraham to offer in sacrifice this son of promise. Can such a command come from him whose gifts are without repentance? How, then, could the Saviour come through Isaac? The laws of nature and of logic can give no answer, but there yet remained the simple law of faith, enough for Abraham. Peering through the centuries, he rejoiced to see Christ's day. Other lights, brilliant though they were, arrested not his attention, for they paled into nothingness in the vision of the "Light of the world." Abraham goes forth to offer this heavenly gift. Think of this masterpiece of faith! Twenty-five years he had waited for the fulfilment of the promise. As many years had lapsed since Isaac's birth. His son was growing more precious and beloved, but he is to be sacrificed as a burnt offering, and he, the father, is to be the officiating priest. Yet, wavering not, we see this father of the faithful standing erect on Mount Moriah, still looking to the promise, though his hand was uplifted to perform the crowning act of obedience to the command of God.

Wonderful faith.

"Time would fail me" to trace the history of faith's heroes in subsequent ages down to Christ. We will simply state that the faith of Isaac was like that of his father. Jacob, in his dying moments, said, "I have waited for thy salvation, O Lord," and died in faith. Moses "endured, as seeing him who is invisible." His faith involved stupendous sacrifices. He "esteemed the reproach of Christ greater riches than the treasures of Egypt." Egyptian prospects were very brilliant. On the other

hand, he saw a nation of wretched slaves to grinding tyranny. He chose reproach on account of Christ. He was, if we might so put it, a Christian before Christianity. He believed in Christ as the Deliverer who was to come, and esteemed it a greater honor to ally himself to hordes of ignorant bondsmen than to stand upon the top-most step of the throne of Egypt, and though he lived one hundred and twenty years, and saw mighty wonders wrought by omnipotent power, he saw not the Saviour; yet, when drawing his last breath, from Pisgah's summit, he saw Canaan's fair land stretching before him, and his faith rested on the promise of the Saviour.

Three thousand years had passed since the first promise was given. The world was growing old. Yet David writes of his greater Son, the Lord Jesus Christ, and later, Isaiah writes of him, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." But Isaiah saw him not, probably dying a martyr for his sake. Jeremiah writes of him as "The Lord our Righteousness," yet saw him not, but instead, Jerusalem plundered, the temple burnt, and the people slain by the sword, or led captive to Babylon. Successive generations of godly men hoped for the advent, but passed away before the Messiah was born, until Malachi's predictions closed the Old Testament canon, but when the last prophecy had been penned, and four thousand years had passed away, the Messiah had not yet come. How trying to faith the long delay! Yet note: "These all died in faith." "They judged him faithful who had promised."

Seeming paradoxes.

Remember this also: There were diversified representations of Christ. Isaiah foretold that the Messiah "hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him." But the psalmist had said that he should be "fairer than the children of men"; Isaiah had predicted that the Messiah should be "despised and rejected of men"; but if rejected, how could he be their Saviour, and the "desire of all nations"? Isaiah prophesied that the Messiah should be put to

An age of doubt.

Now, let me ask: Can we wonder that the Apostle eulogises these ancient worthies? The mists of the ages wrap in folds of forgetfulness all other men, but no distance dims these from our view. Others, like the comet which blazed out for a while about this time last year and then smouldered down into complete invisibility, suddenly appear, and then sink down into the darkness from which they emanate, but these shine out like the sun of the heavens. Let me remind you that we live in a day when prophecy has been turned into history. God has "provided some better thing for us." Christ has come. "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them." Incomparably better things being provided for us, consequently better things are expected from us. Yet, is our faith at all analogous to theirs? I do not ask if we do such deeds as theirs. When God needs martyrs, he will give the martyr spirit. If he wants miracles, he will give the miracle-working power. But what I ask it, Have we faith that believes the promises of God?

Now, if, whilst in the twilight of early revelation, God's people had such faith in the divine promise, and our faith, in the splendor of the unsetting sun, witness and dies, how awful is our responsibility.

We must humbly grant this. We are living in an age of doubt. That, of course, is not the only feature of the age. It is an age of progress, scientifically, politically, materially. But viewed from our standpoint, it is an age of doubt. A poet has depicted the devil of the eighteenth century as an irreverent, sneering, sarcastic scoffer. He who applies that to our age scarcely grasps the seriousness of the situation. No longer are we troubled with the scepticism of Voltaire or Tom Paine. The age of denial is succeeded by the age of doubt. It demands as reasons scientific demonstrations; as one has said, it seeks explanations with the aid of a "microscope, crucible, and a few other tools." Advance one reason, and another is asked for, and then another, and then a reason for the reasons.

And living, as we do, in this atmosphere of doubt, it is easy to catch the infection many Christians do, for doubt's chilling at-

mosphere steals even over the church of God, causing lips that once spake confidently to whisper tremulously with unbelief.

Yet there are signs of reaction. A. C. Armstrong, a most cautious student philosopher, writes:—"The era of doubt is drawing to a close." Renan made a strange statement not long before his death. "I fear that the work of the twentieth century will consist in taking out of the waste-basket a multitude of excellent ideas which the nineteenth century has heedlessly thrown into it." The fear of the sceptic is the hope of the Christian.

To be continued.

Correspondence.

URGENT! IMPORTANT!!

To the Editor.

Under the above heading in your issue of the 18th May, Bro. T. Hagger makes an appeal for the Erskineville (N.S.W.) land fund.

As his partner in the launching of this fund, and as one with an intimate acquaintance with the Erskineville church, may I be permitted to second that appeal? In saying they have done well, Bro. Hagger has not overstated the case. The average of £1/1/- per member is a splendid one. The church is poor financially. It is rich in Christian love, and the giving has been marked by sacrifice of no ordinary quality. I could tell good stories of self-denial, but such would be a breach of confidence.

Failure means not only the loss of the needed £68/10/-, but also of a number of promises payable on condition that the full £350 be raised by July 16. The loss will be heavy, the work delayed, and the faithful discouraged.

They have gone into this matter full of faith and hope. Brethren! help them that their faith may be justified and their hope verified.—H. G. Payne, Christchurch, N.Z., May 26, 1911.

DISTINCTIVE LITERATURE.

To the Editor.

Sir,—In the course of my travelling I meet some disciples who contend that the difference between themselves and the Baptists are "hair-splitting." Some Baptist ministers are fond of making the same statement, but further conversation reveals that they have not made an examination of the New Testament as it stands. I would advise all disciples to secure the tract, "The Disciples of Christ and the Baptists," by Bro. D. A. Ewers. It is certainly the ablest and clearest tract which I have read on this question. Sir, I submit that the differences between the two bodies that immerse are so vital as to cause disciples to circulate distinctive and informative literature. We need more thorough teaching on Sunday mornings and less sentiment.—A. W. Jinks.

THE QUESTION OF UNION.

To the Editor.

I would like to give you the following remarks made at the opening of the new Baptist Church at Northam. Bro. W. L. Ewers, in his remarks, regretted the fact that the conference between the Church of Christ and the Baptists had failed to bring about a union, but hoped the time was not far away when the union of God's people would take place. The Methodist minister said he was a Methodist first and last, and he did not believe in sheep-stealing or looking over other people's fences. Then the Presbyterian preacher said that the meaning of immersion or baptism was clear in the New Testament to them all, but they, the ministers, read it through different eyes. The ensign of the Salvation Army said that he

personally would not favor the union of the churches, or of Christ's followers. He compared the churches to a band of music, each denomination as a different instrument, but the whole making up the full band, and in this way better serving the purpose of God. And then, just as if to clench the whole thing, the secretary of the Baptist Church in his report compared the churches to two workmen employed by God at the same rate of pay, each doing separate work for the one master, but with the same object in view. All this took place at a Baptist gathering. One would scarcely think to hear these remarks that union was ever talked of now-a-days.—J. Platt, Northam, W.A., May 29, 1911.

A UNIQUE OPPORTUNITY.

At Tyalgum, in the Tweed River district of New South Wales, a rare opportunity presents itself to the Disciples of Christ. Nearly five years ago the Government of New South Wales opened this bush country for selection. It was eagerly taken up, and to-day there are fifty families and numerous employed hands on Tyalgum. The Byron Bay Co-operative Company is planning for a branch butter factory here and building operations are expected to commence in a few weeks. Twice an attempt has been made to get an hotel in Tyalgum, and twice the people have defeated it. There is no chapel in the town. The Presbyterians secured a site when the land was thrown open. The denominations send preachers out from Murwillumbah, in the moonlight week of each month. The R. and T. Rivers District Conference Committee have engaged the writer to spend half time here. We are first in with a resident preacher. Shall we make full use of our birthright here, then, and have first chapel too? More people attend our meetings than attend any other church service held here. We want to make our victory complete. Will you join us? The brethren here come from five homes only and are all either struggling selectors, or their children, yet last Wednesday night they contributed £3/2/- to start the fund. Send your cheque or money order right now to W. A. Strongman, or Miss R. Stewart. We leave the amount with yourself.—W. A. Strongman, Evangelist, Tyalgum, Tweed River, N.S.W.

The Society of Christian Endeavor.

THE BLESSEDNESS OF GIVING.

Topic for June 26.

Daily Readings.

- The duty of giving. Exod. 25: 1-9.
- A privilege. 2 Sam. 24: 18-25.
- Proportionate giving. Deut. 16: 16, 17.
- Melchizedek's gifts. Gen. 14: 18-20.
- Christian giving. 1 Cor. 16: 1, 2.
- The reward of giving. Mal. 3: 10-12.

Topic—The Blessedness of Giving. Acts 20: 35; 2 Cor. 9: 1-15.

Gifts which have been blessings.
Are all gifts blessings?
When is giving surely blessed?

CHRISTIAN ENDEAVOR TOPICS.

JULY—DECEMBER, 1911.

July.

- 3—The Lord's Prayer: Our Daily Bread. Matt. 6: 11; John 6: 5-13, 27-35.
- 10—The Sacrifice of Praise. Psalms 100; Heb. 13: 15, 16.
- 17—Lessons from Nehemiah: Trust and Triumph. Neh. 6: 10-16.
- 24—Ambassadors for Christ. 2 Cor. 5: 14-6: 10.
- 31—The Rain and the Snow. Job 38: 28; Psalms 147: 7, 8; Isa. 55: 6-11.

August.

- 7—The Lord's Prayer: Forgiveness. Matt. 6: 12, 14, 15; 18: 21-35.
- 14—The Priesthood of Believers. 1 Peter 2: 1-10; Rev. 1: 5, 6.
- 21—Lessons from Nehemiah: A Model Bible Reading. Neh. 8: 1-8.
- 28—Peace in Believing. Rom. 5: 1-5; 15: 13.

September.

- 4—The Lord's Prayer: Divine Guidance. Matt. 6: 13; Jas. 1: 12-20.
- 11—Social Service. Rom. 12: 3-13.
- 18—Lessons from Nehemiah: The Joy of the Lord. Neh. 8: 9-18.
- 25—The Ethics of Gambling. Prov. 4: 14-27. (See Isa. 65: 11, 12. R.V.)

October.

- 2—The Lord's Prayer: Divine Deliverance. Psalms 91; Matt. 6: 13; 2 Tim. 4: 16-18.
- 9—God in Nature: The Flowers of the Field. Song 11: 1; Matt. 6: 24-34.
- 16—Lessons from Nehemiah: A Great Confession. Neh. 9: 1-38.
- 23—The Cry of the Oppressed. Exod. 2: 23-25; 3: 7-10.
- 30—Mission Work Amongst the Australian Aborigines. Luke 1: 68-70.

November.

- 6—The Lord's Prayer: The Doxology. Matt. 6: 13; Rev. 5: 9-14.
- 13—For the Sake of Others. Rom. 14: 20-23; 15: 1-3.
- 20—Lessons from Nehemiah: A Glorious Covenant. Neh. 9: 38; 10: 28-39.
- 27—God in Nature: The Lights of the Firmament. Psalms 8: 3-5; 19: 1-6; Job. 38: 31-33.

December.

- 4—The Lord's Prayer: The Great Amen. Matt. 6: 13; Rev. 7: 9-12; 22: 13-17.
- 11—Bearing One Another's Burdens. Gal. 5: 2; Luke 10: 25-37.
- 18—Lessons from Nehemiah: Keeping the Sabbath. Neh. 13: 15-22.
- 25—Around the Cradle of Jesus. Matt. 2: 8-11; Luke 2: 15-20.

January.

- 1—The Stone by the Wayside. Gen. 28: 16-22; 1 Sam. 7: 12; John 11: 7-10.

S.A. Churches of Christ C.E. Union.—On Monday, May 29, at Grote-st., a most successful Foreign Mission rally was held, attended by about 300. H. J. Horsell Union President, occupied the chair, and in the course of his remarks urged the desirability of the Endeavorers supporting especially themselves, a living link, in the foreign field. Two stirring addresses were given by Mr. J. Wiltshire, from Stirling East, and Mr. W. J. Taylor, from Semaphore. Mr. Ross, of Milang, gave greetings from Milang and Balaklava. The meeting was an auspicious one, in that there were ten ministers present. At present the Union consists of 17 Y.P., 13 Junior, and 3 Intermediate Societies, with a combined strength of 1360. Balaklava has the largest Y.P. Society, with 78 members, and Broken Hill the largest Junior, with 77 members.—G. H. Mauer, Sec.



All hands and hearts to the task of exalting Christ among the nations by a record July 2.



Address communications to
T. B. FISCHER,
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Victoria.
Phone, Cheltenham, 132

**Our Federal F. M. President
appeals for
A WORTHY JULY 2nd.**

God's Great Purpose.

By F. M. Ludbrook.

All the gospel for all the people, in all the world, by all the Christians, in *this* generation. And because of the largeness of this enterprise we in Australia have come to see the fitness of acting federally. And because of the rightness of it, let no one amongst us refuse to bear a hand. And because the divine Lord has commanded it, let his servants carry it out.

It is written that "Jesus Christ the righteous is the propitiation for our sins, and not for ours only but also for the sins of the whole world." Again we read, "I, if I be lifted up, will draw all men unto me," and yet once more, "The Spirit and the Bride say, Come, and let him that is athirst, Come, and whosoever will let him take the water of life freely."

Is it not then, brethren, a *quite certain thing* that *all men* have equal right to a knowledge of Jesus and the offer of salvation in him? Air to breathe! That is the inalienable right of every one born into this world, and if it be denied to any, an enquiry is made as to who has done wrong. So, if all men have not received their right to the knowledge of God's love in Jesus (and this they have not) the question must follow—"With whom does the fault lie?" Is it with God? To ask is to answer, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." "The Lord is not willing that any should perish, but that all should come to repentance."

Where, then, we again ask, does the wrong lie? Is it with the world at large? A moment's consideration gives the answer: "How shall they believe in him of whom they have *not heard*? and how shall they hear without a *preacher*?" Are "the preachers" then to blame? In all fairness it must be said that volunteers for the Foreign field were never so freely offering to the Committees of our six States as now. But "how shall they preach except they be *sent*?" The fit reply can only be made under a solemn sense of responsibility as stewards of the great householder. It can show itself at once in a unanimous and hearty response to the appeal for a great Foreign Missionary offering on the first Lord's day in July. Then instead of sending forth by ones, very occasionally, we shall be sending tens and fifties. "Then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

**Read F. G. FILMER'S
Pentecost Letter and
GIVE LIBERALLY ON JULY 2nd**

Our Missionary writes:—

Mrs. Filmer has been in the hospital. She had a very severe attack of malignant fever, which left her so weak and upset that we feared a relapse, so decided that the doctor had best be consulted. W. Tabymancon is also at the hospital; he has an abscess between his eye and nose, which has blocked up the passage. Matthew Boulesko is in the hospital with ulcerated legs, and Zachaeus Tabysariban died there a fortnight ago of tumor on the brain. It is really heart-rending to see these people lie down and die as they do.

Our endeavors to bring about peace between Lonliblie and Reworingon have again been unsuccessful. Upon my arrival here Lonliblie was at war with Panewa in one direction and Reworingon (or Ponanoo) in the other. Soon after I arrived we established a school at Reworingon. The people disinclined for war joined us straight away, but the others held aloof. We immediately started out for Lonliblie, but the people there resented our interference and sought to kill us. Later, by bringing about peace between them and Panewa, we were able to place Moses Tomasses and his wife Elizabeth there. They have done splendidly among a section of the people, but others are troublesome. For a long time we have been plotting and planning until at last Rope and Bilah sent word that if Reworingon would pay them a pig per head for every man killed in the fight, they would conclude a peace. We jumped at it and got all the pigs along here for last Monday. Lonliblie did not turn up. On Wednesday I went up to investigate and found that Bilah had backed out, so set out to find him. At sight of me he ran, turned, and threatened to shoot, then ran again. It took us about an hour to corner him, when he declared that had we been other than missionaries he would have shot us, and that he was bent upon murdering a man from Reworingon before peace was settled. We then bullied, threatened and all sorts, until at last he consented to make peace. We then left with the understanding that he was to come along later in the day and take his pig. For about an hour our hearts were dancing with joy as we thought of settlement; then a man came to say that Bilah had changed his mind and wanted me to bring him a Reworingon man to murder instead of the pig.

What can we do? I am at my wits' end. So long as those two villages are at enmity, so long will the fighting portions of each close their ears to the gospel message.

**SOME ARRANGEMENTS
to remember
FOR JULY 2nd.**

Some Arrangements, etc.

Preachers.—The F.M. Committee seeks your assistance. The Bible is a missionary book. We profess to speak where the Bible speaks. Let our exhortations and prayer meeting addresses be on missions. Talk missions on every occasion. It will enthruse you, and you will enthruse others. Introduce a missionary reading or recitation or solo into your Sunday night service. Do you publish a church paper? Make it a missionary number. Do you wish your own congregation to prosper? then give them a world vision and lead them on to deeds of self-sacrifice in a worthy offering for July 2.

Brethren and Sisters.—We are on the dawn of the greatest day in the Foreign Mission calendar, the first Lord's day in July. You will receive from your secretary or preacher, literature bearing on the offering which will be taken on that day. To prepare for the great event there will be a special issue of the CHRISTIAN next week of about 7000 copies, with extra pages added and full of blocks, articles, facts and letters. Nearly 20,000 contribution envelopes and "Grains of gold" will also be distributed in the churches in West Australia, South Australia, Queensland, Tasmania and Victoria, by the Federal Foreign Missionary Executive Committee, whilst New South Wales members are being arranged for by the State Committee. Let us urge all the members to read the literature carefully and prayerfully and to give cheerfully and liberally.

Secretaries.—Much depends upon the secretaries, and the Committee desires to thank you for your continual and continuous assistance. May we depend upon you? Will you please see to the careful and systematic distribution of all the matter that is sent to you. Take the preacher into your confidence, and talk over the most effective way to distribute all that is to be distributed. Do not forget the announcements on every Sunday from now till the great day.

Agents for the CHRISTIAN.—We owe much to you. Next issue is the annual F.M. Special Issue. It will be a fine number. It will be the time to secure new subscribers, and in order to do this, write out a pointed announcement, drawing attention to the issue, and have it announced at the services. Each agent will receive a number of extra copies for free distribution. They cost money. Do not let them be placed in a cupboard, but give away every one of them, and so be workers with God in the saving of the heathen.

In the Realm of the Bible School.

REVIEW.

Lesson for June 25.

A. R. MAIN, B.A.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8). That is the lesson which, as our quarter's lessons reveal, Israel neglected to learn. We content ourselves with a statement of a leading thought in each lesson of the quarter.

Obedience is best (2 Kings 5).—The lesson to be drawn from the beautiful story of Naaman's healing are many. There is a most interesting series of character studies in it, from the little maid to the great prophet, the soldier, the king. The Lord Jesus has led us to believe that the healing of a Gentile was a kind of prophecy of the world-wide saving of men from the leprosy of sin. That "healing power of God is operative for all men, irrespective of nationality, who hear, believe and obey." But surely the most striking thought of our first lesson was that it is well to take God at his word, to obey his will irrespective of our own notions about what is fitting. Jordan cannot cure. Only God can heal; but if he choose to make the Jordan the instrument, who shall repine or refuse to obey? The way of salvation is the way of obedience. It applies to the gospel conditions. "He that believeth and is baptised shall be saved." "But I can't see the connection between the terms and the promise." Neither could Naaman. It is connection enough that God speaks the word, states the terms, and attaches his gracious promises to them.

God is for us (2 Kings 6: 8-23).—We long for the confidence of Elisha, free from care though earthly foes seemed about to prevail. He saw heavenly defenders. It is a good thing to trust in God. "The true and only conqueror of reasonable fear is still more reasonable trust." The invisible things are the strongest. The presence of God, Christ, the Holy Spirit, should be the most real thing to us. The saintly Henry Martyn wrote in his diary, "My principal enjoyment is the enjoyment of God's presence." We see spiritual forces only by the eye of faith. The man of the world may scoff, with his physical eyesight he cannot discern spiritual presences. As the disciples on the way to Emmaus, so we may have our eyes holden and recognise not the Lord's presence. As did the young man at Dothan, we need vision. Then will come peace and security. If God be for and with us, we shall not fear men. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34: 7).

A good start (2 Kings 11: 1-20).—Joash teaches the lesson of youthful consecration. A boy of seven began to reign; but there were behind him God and noble godly friends. If the golden text of the lesson is old, find its realised fulfilment in the lives of the scholars, try to get them to begin early: "Blessed are they that keep his

testimonies, that seek him with the whole heart" (Psa. 119: 2). True, even those who begin early to serve God may fail, and fail as Joash later did (2 Chron. 24: 17, 18); but the percentage of failures is not great. Joash, though he fell later, did much good in the early part of his reign.

Care for God's house (2 Kings 11: 21-12: 16).—"The crown of Joash's life was what he did for the house of God. Such work will be the crown of any life that undertakes it." Joash saw that religion lay at the basis of strong national life; material prosperity would not suffice. We need to remember the lesson. He who honors God most will serve his country best. He who fears God will honor men and deal fairly with them. King Joash saw that the temple of God should be kept in good order. He believed it wrong that the building in which he worshipped God should be allowed to fall into ruin. We do not now regard the building as a sacred place. God's temple now is his church, his people. But many feel, and rightly, that it is not fitting that the house in which we meet to worship God should be less cared for than are our own homes. Joash's subjects teach Christian folk a lesson in service and consecrated giving. "The people rejoiced, for that they offered willingly (1 Chron. 29: 9). The Lord loves a cheerful giver.

"He gives nothing but worthless gold,
Who gives from a sense of duty,"

wrote Lowell. Perhaps the word is too strong; but at least the Lord delights not in a grudging spirit.

God cares for the heathen (Jonah 3: 1-4: 11).—God loved Nineveh as well as Jerusalem. He cared for the nation despised by bigoted Jonah. Jonah forgot that God's tender mercies were over all his works. He thought that the special favor shown to the Jews was for their own sakes and not for the benefit of the world. We often seem to forget that if Christ loved the church, it was not of the special virtues which shine in the Christians, and certainly not that the church might bask in the sunshine of that love, and be content that others should be without it. The story of Nineveh reveals in a delightful way the divine love. In God's sparing of the penitent city, we can see the heart of him who is full of compassion and plenteous in mercy. The close of the book of Jonah shows God's regard for the little children, and even his care for his animal creation. These verses (4: 10, 11) should be brought before our scholars. Children are often thoughtlessly cruel to birds and animals. God's care, as told in the lesson, and in Matt. 10: 29 and Luke 12: 24, could profitably be brought to their notice.

A lesson in humility (2 Chron. 26).—Uzziah remembered God before he waxed great, but forgot God when he became strong. Everything he had came from God, who prospered him. It is a story often repeated in our own day. The very blessings of God are misused by men and are treated as excuses for turning from the great Giver. We should remember that we have nothing

which we have not received. We should know that in ourselves there is no proper reason for boasting. We should consider Jesus, "the lowliest among the mighty, and the mightiest among the lowly." Uzziah was so enamored of himself that he forgot God. "He who is intoxicated with his own success is essentially a weak man." We see in Uzziah's case the destruction which follows pride. He presumed to usurp priestly functions, and God struck him with leprosy. As we consider the story, an appropriate prayer is, "Keep back that servant also from presumptuous sins."

The vision and call of God (Isa. 6).—The triple vision of God, sin, and service, sums up the lesson. They who see God and are cleansed from sin should seek to go to tell others. Isaiah volunteered; he did not wait to be commanded. Trench has the lesson in a couplet:

"Oh, dull of heart! Enclosed doth lie
In each 'Come, Lord,' a 'Here am I.'"

That sad mission of the prophet, in which he faithfully proclaimed God's message, when he knew beforehand that the people would reject the word, is most significant. We should seek to imitate this great man of God.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

The sin of ingratitude (Isa. 5: 1-12).—As we read the story of the vineyard of the Lord, we are impressed with his wonderful care. Never was vineyard tended so carefully. "What could have been more to my vineyard, that I have not done in it?" (v. 4). God's care for Israel, his favor extended to Judah, should have necessitated the fruits of righteousness. Israel stood convicted of blackest ingratitude. What has God done for us? We enjoy the wealth of his love. We have temporal blessings; spiritual blessings through Jesus Christ; the benefits of Christian homes, godly associates, church privileges, Bible School advantages; what fruit does the Lord expect? The best we can do is but a reasonable service.

Peace (Micah 4: 1-8).—With our new scheme of military training, it may be difficult to get older Sunday School boys to appreciate the fact, the implications of the fact that we serve under the Prince of Peace. We need not wage academical discussions on the question, "Is war ever justifiable?" But every Christian ought to seek to advance the cause of peace in every possible way. It is monstrous that professedly Christian nations should in their mutual distrust spend millions annually in preparation for war. There are signs of better things. Let us all pray that wars may cease; let us all work for the wider sway of the Prince of Peace. The solidarity of the race, the real brotherhood of man, should be emphasised. Christ died for us all: can it possibly be Christian for us to seek to kill those for whom he gave his life?

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New Zealand.

AUCKLAND (Dominion-rd.).—The seventh anniversary in connection with the Bible School of the above church was held on May 12 and 14. On Friday night about 120 scholars and teachers sat down to tea; the after meeting was devoted to scholars' items and some exceedingly good ones, including action songs and dialogues prepared under the direction of Sisters Vincent, Muir and Taylor, were rendered and received with appreciation. Bro. F. Evans, supt., presided over a crowded house. A massed choir led the singing, under the leadership of Bro. Glaister, and the expression put into the singing was very creditable to the leader and the singers. The special services were continued on Sunday, and again we had the building filled to its fullest limits. At the afternoon service special hymns were sung, and a solo by one of the little ones (Joyce Harrison, aged 5). Sister F. Downey, of Ponsonby-rd. church, gave a most interesting address, the subject being, "Boys and Girls." At the evening service there were short talks on "Character Building," by some of our scholars, being illustrated with blocks forming a large cross. Bro. H. Grinstead was the evening speaker, and gave an interesting address on "The Greatness of Little Things." The meeting was brought to a close by the singing of, "It shall be light at eventide."—L. Bailey.

NELSON.—Splendid attendance at meeting for prayer and Bible study last Wednesday. Grand gatherings last Lord's day; goodly number of strangers at gospel proclamation, and record at Bible School this year, 122 present. Bible Class on the up-grade. Visitor, Bro. S. J. Mathieson, who we are pleased to say is now looking well. A large meeting of Endeavorers on Monday evening; this class promises to do a fine work. Bro. Verco is quite at home in his labors here, and is faithfully sowing the good seed. Prospects for the future are very bright.—E.M.J.

PAHIATUA.—Bro. F. J. Goodwin has started on his work with us. He had a right good welcome at a public social on Tuesday, May 16. We are looking forward to prosperous times in the church in Pahiatua.—A. Thompson.

AUCKLAND (Ponsonby-rd.).—The church celebrated her 59th anniversary last Wednesday evening. The programme was as follows:—Musical items, Sisters Craigie (2), from Melbourne; Mortonn, Cammel, Hume, and Pryne, and Bro. H. Edwards; a quartette and two anthems by the choir; recitation, Sister J. Musher; and addresses by Bros. Scott (chairman), Moyle, Page and Turner. There was a very fair attendance, and the meeting was very enjoyable.—F.D., May 29.

ASHBURTON.—The Harward-Binney mission, which began here on Easter Sunday, has continued for six weeks. For the first two or three nights we had the presence and help of many of the delegates, and then we settled down to things as they were before the Conference, except that the doings of the Conference had drawn public attention to us as a people. The meetings have continued every night, except Saturdays, and on Sunday nights there have been two gospel services, one at 6.30 in the church, and the other at 8 p.m. in the Theatre Royal. Unfortunately Bro. Binney had to return to Oamaru for the first two Sundays, and heavy rains have twice told against us. However, on the whole, the meetings have been fairly well attended. Bro.

Harward has delivered splendid addresses right throughout the mission, and the simple, primitive gospel has been presented in its pristine purity. Bro. Binney has been a faithful co-laborer, and has rendered good service with his gospel solos. Our missionaries together made a house to house visitation with cards of invitation, and thus came into personal contact with many of the townspeople. Early in the mission, Miss Cocker, from Christchurch, was drawn into the gospel net, and ever since has ably assisted with her presence and help. Her solos have delighted all who heard them, and have touched many hearts. Unfortunately our organist, Sister Clara Gudsell, was taken seriously ill a month ago, but Sister Mary Olsen, though nursing at a private hospital, attended as often as possible and presided at the organ. The brethren have attended the meetings regularly and have responded well to the call for extra funds, and all who have done their duty have received a blessing. One young man and seven young women have become obedient to the faith and are rejoicing in their Saviour. Two, husband and wife, have also united with us who were formerly members in the South. A social was held last night to say farewell and to wish our missionaries God-speed. There was a large gathering, and Bren. J. Olsen, Bradshaw, and Readhead, on behalf of the officers, testified to the good work done by the mission. Bro. Greenwood also eulogised the workers for their faithful advocacy of the truth. The mission closes to-morrow, when four meetings will be held, and we confidently look for a blessed time.—F.W.G.

Queensland.

WOOROOLIN.—On May 21 I had the pleasure of meeting with the church at Wooroolin. At the close of the meeting a committee was appointed to choose a site for a chapel. To build the chapel, two thousand shillings are needed, and who will be the first to send a few shillings? Do not delay, brethren and sisters.—A. W. Jinks, Organising Secretary, Markwell-st., Toowong, Brisbane.

TOOWOOMBA.—Bro. Parslow has been granted a well deserved rest and is now on holiday in Melbourne. The writer has taken his place in the city. We have had visitors from Sydney, Bro. Savage and also Sister Savage, who is here for health's sake. We are glad to hear that she is rapidly becoming well. We are pleased to report two additions by letter from Brisbane. One from Mt. Tyson made the good confession and was baptised the same week; also one from Chinchilla made decision in Toowoomba. Bro. Quire has agreed to take one meeting per month to enable Bro. Millar to visit Tannymorel once a month. Last Sunday we had good meetings, and at the conclusion of an address upon "Where Do You Stand?" a man made the good confession in the presence of many witnesses. Others are near decision. Pray for us.—J. A. Millar.

CHINCHILLA.—The writer during his last visit along the Western line, baptised a man who decided whilst conversing with him at the Chinchilla Show. He was immersed in the creek below Bro. Hett's house. A good number witnessed this solemn ordinance, and were much impressed. We believe much good will be done in this place.—J.A.M.

BRIGALOW.—Two gospel meetings have been conducted in this place. At the first meeting the attendance was fair. At the second the interest shown was good, and the improved attendance encourages us to work this place. The writer feels indebted to Bro. Archer for his kindness.—J.A.M.

MA MA CREEK.—Splendid meetings Lord's day, May 21. We had the pleasure of receiving into our midst Mrs. Kush. On May 28 her husband was given the right hand of fellowship. In spite of unfavorable circumstances, we had good meetings. In the evening service, at the invitation of the evangelist, two young men came forward and made the good confession. There are others on the border of decision. We have a fine number of men coming along to our meetings. West Halden held their S.S. picnic on May 24, a good number of members and friends attending. S.S. prizes were distributed to the scholars. The members meet every fortnight for the breaking of bread. At Flagstone we have a nice S.S., under the superintendency of Bro. T. Chappell, who is doing a splendid work. We hope before long to start meetings there.—T. Jones.

GYMPIE.—On Lord's day afternoon, May 14, A. W. Jinks, State Evangelist, paid us a visit, and conducted a gospel service. All the members of the church were present at the service, and several friends also attended. At the close of a splendid gospel address, one young girl made the good confession.—J. Dunmall.

BUNDAMBA.—On Sunday, May 21, we had a visit from Bro. T. W. Burrows, of Brisbane, who exhorted the church and preached at night. We are always pleased to receive the visits of our Brisbane brethren. Bro. and Sister Auld have been called upon to part with a loved one; she passed away on Tuesday, May 23. Bro. J. I. Mudford conducted the burial service, and gave a short, impressive address to all assembled, Bro. C. M. F. Fischer assisting.

Tasmania.

LAUNCESTON.—The numerous and enquiring friends of Bro. Moffit will be sorry to hear that he is seriously ill, suffering from a complication of heart trouble, bronchitis and dropsy. His doctor is very doubtful of his recovery. His present address is, No. 2 James-st., Launceston.—Peter Orr.

[Since the above was written, news has been received of Bro. Moffit's death.—Ed.]

Victoria.

MONTROSE.—The second anniversary services in connection with the opening of our building were held on Sunday, when we had with us Bro. E. Davis, of North Richmond. Bro. Davis gave excellent addresses at all meetings. Bro. Davis was our evangelist when the building was opened, and we are always glad to have him with us. Our public meeting and social, which was to be held on Monday, has been postponed indefinitely, owing to the very serious illness of our esteemed Bro. Chandler, senr. All our meetings are keeping up well, and a fine spirit exists among the members. Bro. Noble is with us still and has proved himself to be a worker, and we believe that he will do much good here.—R.L.

ASCOT VALE.—Since last report we are pleased to mention that our Lord's day meetings have been well attended. Bro. Rothery conducts our gospel services, receives good attention, and we trust ere long that results will follow the message delivered. Bren. Stevens, Swan and Alcorn, students, have delivered splendid addresses at our morning meetings, which have been much appreciated. Last Lord's day our Bible School anniversary services were commenced, when at our morning meeting we had the pleasure of listening to an excellent address by A. R. Main, on the importance of Bible School work, pointing

out the great results that accrue to the church therefrom by the winning of the young for Christ and urged members to take a deeper interest in the work and to encourage those engaged therein. At our afternoon and evening gatherings the chapel was taxed to its utmost capacity, crowded by an enthusiastic audience who listened to and were deeply impressed with the soul-stirring addresses delivered by F. M. Ludbrook on "Bows and Arrows," and R. Ennis on "Homes." Selections were sung by the teachers and scholars. These were well rendered under the leadership of Bro. T. Alvs.—J.Y.P.

BENDIGO.—The anniversary of the school was further celebrated on Wednesday by the customary tea, at which about 450 sat down to the good things provided, after which the Masonic Hall was filled with parents and friends, who enjoyed the splendid programme given, and owing to it being Empire Day, the chairman, Supt. Cook, called upon all to give three cheers for the day we celebrate, which made the large hall ring with sound. A very interesting report was read by the secretary, A. E. Streader, which showed that the morning school consisted of 39 scholars, with an average attendance of 27. The primary class, which is now a feature of the school, started the year with 30 scholars, and has now reached 50, with a cradle roll of 31. Afternoon school roll, 276. Teachers, 22; average, 194 and 19 respectively. The balance sheet showed a satisfactory credit of £33/14/6½, after providing for an expenditure for the year of £86/12/11. The competition for the honor banner resulted in Sister Spooner's class obtaining the banner with 100 per cent. of marks, Sister Turner's class second, and Sister Collins' third. Additions to the church from the school number three for the year.—J.S.

CHELTENHAM.—The Juniors visited the Y.P.S.C.E. during the week and spent a happy evening. Visitor on Sunday, Miss Ruby Daff, of Heidelberg. Sister Alma Morton was received in by letter from Auburn, N.S.W. Bro. W. Woff, after a trip to Queensland, addressed the school on his experiences. We were glad to see him back again.—T.B.F.

SOUTH YARRA.—May 28 was a day of records with us. Record meeting for worship and record contribution, £4/15/5. M. W. Green gave a rousing exhortation. Last Lord's day we had with us several country visitors—Sisters Legg (2), Emerald, and Bro. Bunting, from Perth, W.A. F. M. Ludbrook gave us a very inspiring address. The gospel meetings were not so well attended, owing to the inclemency of the weather.—T.M., June 5.

NORTH FITZROY.—Two confessions this evening, Bro. J. W. Baker preaching—one from the Bible School, the other a gentleman who has been attending our services, both morning and evening, for some time. Our brother has not been hasty in taking this step, and we verily believe he will be a staunch soldier of the Lord.—J.C.

BRUNSWICK.—Since last report four confessions and one immersion. To-day Bro. C. Scott exhorted and Bro. Way preached. Our aged Bro. W. Jones, 73 years, is dead and buried.—W.T., June 4.

EAST SUBURBAN CHURCHES OF CHRIST.—The temperance rally held in the chapel, High-st., Prahran, on Wednesday, May 31, was well attended. C. A. Quick was chairman. An attractive programme of musical and elocutionary items was given. A forceful and instructive address was given by Mr. W. M. M. Alexander (chairman of Executive, Victorian Alliance), dealing with the evil effects of drink, and the strenuous efforts the Alliance is making to combat its deadly work. A resolution was tabled to be forwarded to the Acting Premier, Mr. Watt, "That the hours of closing hotels be one hour later in the morning, and one hour earlier in the evenings; also that they be closed at one o'clock p.m. on Saturdays, and not opened again till eight o'clock on Monday mornings." Five pledges were taken at the close of the meeting.—R. B. Tucker, June 2.

CARLTON (Lygon-st.).—Sister Bedgood, from Box Hill, met with us in the morning, when we had a very fine meeting and a nice exhortation from J. C. F. Pittman. Two received by faith and obedience. At night Horace Kingsbury spoke as usual with power and earnestness to a splendid audience, his subject being, "The Two Knockings." Last Wednesday evening there were 81 present at the Endeavor meeting. The young men took charge and conducted the service very acceptably. Bro. Kingsbury's address to the Century Bible Class on "Livingstone and Africa," was of such a nature that many have asked him to redeliver it.—J.McC.

CASTLEMAINE.—We are steadfastly plodding at the gospel plough, and sowing the good seed. Mr. Nicholls, from South Richmond, was up on a visit, and addressed the church in the morning, Bro. Gale preaching at night. The Bible School work is being specialised, with kindergarten system and dividing off of classes. We can discern an improvement for the short time it has been in existence.—A.H.A.

KANIVA.—At our last gospel meeting at Sth. Lillimur, we were cheered by two of the S.S. scholars making the good confession. We are praying and hoping for more to follow.—A.R.B., June 2.

NORTHCOTE.—Our anniversary services were held on Sunday last, under most unfavorable weather conditions. Our morning meeting, however, was a splendid one, when J. W. Baker gave us a word of exhortation and cheer. The afternoon and evening services were held in the Town Hall, with fair attendances. Bro. E. Davis spoke to the parents and children, and Bro. Marrows, as usual, preached the gospel. The celebrations were continued on Monday, a tea being given to the S.S. scholars at 6 p.m., followed by an entertainment and the distribution of prizes by our Bro. J. D. Lang.

BOX HILL.—Our mission is now one of history. We have every reason to be proud of the result of the efforts of our Bro. Bagley. The church is now well established, and quite capable of standing alone. Our heartiest thanks go out to the H.M.C. for sending us the tent and Bro. Bagley; we appreciate their goodness. Also not forgetting our Bro. J. B. Gray, who led our service of song at a great sacrifice to himself. We more than appreciate his self-denial effort. On Monday night we held a social gathering of members to review our work, and to plan for the future. Bro. Bagley and Bro. Campbell Edwards gave us words of encouragement, a very pleasant evening being spent together. A thanksgiving offering was taken up on Lord's day, when a sum of £8/17/- was received.—F.A.B.

New South Wales.

MEREWETHER.—Last Lord's day we had the joy of receiving into fellowship Bro. and Sister Dixon, from the church at Roxburgh Place, Edinburgh, Scotland. Our joy was added to to-day, when Bro. More extended the right hand of fellowship to Bren. Gavin and Matthew Wardrop, also from Scotland. Bro. More exhorted the church this morning. In the evening the gospel was proclaimed by Bro. J. Fraser, senr.—S.L., May 28.

LILYVILLE.—To-day has been a red letter day with the church here. At the morning meeting we had a very helpful address from Bro. W. Fox. In the afternoon and evening we had the Tramway Mission party, led by our Bro. Taylor, from the church at Paddington, with us, and their bright singing and stirring addresses were very helpful to the Christians as well as those who were not on the Lord's side. At the afternoon meeting a number of Testaments were presented to the scholars who answered their questions, and prizes were given to the scholars who wrote the best essay on "A little child shall lead them" at the evening meeting. Nice bound copies of "The Travellers' Guide" were given to the oldest

person present at both meetings. We were rejoiced to see two young men make the good confession at the evening meeting. These young men will be baptised on Wednesday, one of them leaving for the country later in the week.—W.C.D.

PETERSHAM.—Good meetings last Lord's day, both morning and evening. Bro. Illingworth exhorted the church, and his word was much appreciated. Bro. Burns spoke in the evening to a fine gathering, amongst which were quite a lot of strangers. The subject was "The Cry of a Soul in Hell," taken from the story of the rich man and Lazarus. At the church business meeting last week Bren. Rootes and Stephenson were elected to the diaconate in the vacancies created by Bren. De Plater and Brown.

HURSTVILLE.—Lord's day, May 28, good meetings all day. In the morning the church was exhorted by Bro. Franklyn, who spoke upon the subject of "Christian Growth." A family from Belmore church were received into fellowship by letter. The gospel was preached by Bro. Chas. Watt to an attentive and appreciative audience, taking for his subject, "The Gospel Chain."—Eleanor J. Winks, May 29.

NORTH SYDNEY.—Good interest is maintained in all branches of the work here. Both C.E. Societies are doing well with present numbers, but there is still room for more members. At the breaking of bread on Sunday last, Bro. Tingate presided. G. T. Walden gave a very practical and much appreciated address. At the gospel service Bro. Saunders spoke on the theme, "Are Creeds Needed?" and showed that he had a splendid hold of his subject. The address was very instructive, and must appeal to those who were present not yet in the kingdom. We are glad the question box is being continually used, for by this means much valuable teaching may be given.—W.J.M.

TYALGUM.—Good meeting on Sunday morning. Eleven disciples met in the home of Bro. Stewart to break bread, and at night the gospel meeting in the Mechanics' Institute was well attended, and a good interest manifested in the topic, "The Church of Christ; Is one Church as Good as Another?" A Lismore brother has promised to roof the building, should we get it up before the spring. We appreciate his splendid offer. Will you help the eleven here to "get the building up"? Send a gift to-day to W. Strongman, Tyalgum, N.S.W. "He that giveth quickly giveth twice."

BROKEN HILL.—We have had a visit from D. A. Ewers, Secretary of S.A. Conference. On Lord's day our brother spoke helpful words to the church in the morning, the Bible School in the afternoon, and gave an earnest gospel address to a good congregation in the evening, but we were disappointed at not seeing any come forward and confess Christ. On Monday, after having taken a good survey of this great field of work, Bro. Ewers had a conference with the officers re church extension. On Tuesday he went underground to view the greatest silver lead lode in the world. In the evening a social had been arranged to welcome our brother, but as he had to leave by train we availed ourselves of the opportunity, and asked him to officially open the new class rooms. This was done in a telling speech, and though the audience was small, over £12 was promised towards the building fund. The Lord is still blessing the Word, preached by Bro. Tuck, and each week we have the joy of seeing some make the good confession. Four since last report—two men and two young women.—R. J. House.

RICHMOND & TWEED RIVERS DISTRICT CONFERENCE.—Monthly meeting of Executive was held in Lismore on Tuesday, May 16. The need was felt for horses for the District evangelists to get round their large circuits, and a fund was inaugurated with that end in view. £6/5/- was contributed at the meeting, and the secretary empowered to send out subscription lists for this purpose. All contributions towards this worthy object will be acknowledged by the secretary, E. A. Parker, Keen-st., Lismore.

MOSMAN.—Splendid meetings all day Sunday. Bro. J. Fox, of Lilyville, gave a helpful exhortation at the service for breaking of bread, and Bro. Thos. Mitchell, of Swanston-st., Melbourne, was also present. The Bible Class is growing in attendance and interest under the able leadership of Bro. E. Gole, who is also conducting the Wednesday evening services for prayer and Bible study. Bro. W. Lang has been faithfully proclaiming the glad tidings at the last five gospel meetings, and at the close of his sermon on Sunday evening last our hearts were gladdened by hearing the good confession made by a young man.—S.G., May 31.

PADDINGTON.—At our morning meeting to-day we were glad to welcome Sister Griffiths, from Spring Grove, N.Z., sister of Bro. S. G. Griffith, State Evangelist, S.A., and Sister Franklyn, from Ballarat, as visitors. One young man was received into fellowship. The gospel meeting was largely attended. Miss Franklyn, of Ballarat, sang a beautiful solo, and one young woman made the good confession.—A.E.L., June 4.

ERSKINEVILLE.—Yesterday, June 4, being Young Men's Sunday, Bro. Clydesdale gave an address morning and evening to young men. At the evening service several young men took part and the men sang a chorus. The work in this district is still prospering, and much fruit is looked forward to in the future.—G. Morton.

NORTH SYDNEY.—On Thursday, June 1, instead of the C.E. Society's meeting, a Foreign Missionary meeting was held with a dual object: First, as a preliminary for the Foreign Mission offering to be taken in July, and also to bid farewell to Sister I. Stenning, who is shortly leaving here for Adelaide, there to enter upon her preparation at Angus College, before starting out for the Foreign Mission field. The chair was occupied by F. T. Saunders, who explained the purpose of the meeting, and encouraging and spirited addresses were given by G. H. Browne, Pres. of F.M. Committee, and G. Burns. At the request of the Junior Endeavorers Bro. Saunders handed to Sister Stenning a silver mounted hair brush and comb in case, as a slight token of love and esteem and appreciation of her services as Junior Superintendent. Sister Stenning in her reply spoke very hopefully of the future, and thanked the Juniors for the gift and the speakers for their remarks. Sunday, June 4, marked the beginning of Bro. Saunders' engagement directly with the North Sydney church, under H.M. subsidy, and we look forward to the future with bright hopes and expectations. At the morning meeting, before a goodly number he delivered a stirring address on Foreign Mission work and at the gospel meeting gave a splendid address on "The Great Refusal." The interest in the Adult Bible Class still continues. Interesting and profitable topics are discussed. The need is still felt of more teachers in the Bible School, and in this direction the door is wide open to a sphere of useful service.—W.J.M.

N.S.W. BIBLE SCHOOLS COMMITTEE.—The first quarterly social Conference for Bible School teachers for the current year was held in the City Temple on Tuesday, May 30. Bro. G. Stimson, president, took charge of the meeting, and upwards of 50 teachers and workers were present. Bro. F. J. Collins led in prayer. The principal item of the evening was a discussion of Bible School methods, which followed the reading of a paper on "Our Bible School Work in America," written by Bro. R. M. Hopkins, Supt. of Bible Schools in the United States. Several brethren took part, and imparted much useful information. Each speaker gave evidence of the growing enthusiasm in this work, and of the awakening that is taking place. At the invitation of the president, Bro. Collins gave a description of Victorian methods, which was much appreciated. The aim of "efficiency," rather than "method," particularly interested the teachers. Refreshments were handed round, and provided an opportunity for several informal, but very helpful, discussions. During the evening, Miss H. Baines, of Enmore, pleasingly sang "Consider the Lilies." The thanks of the Committee are due

to the officers of Sydney church for the use of the coffee service, and to those who provided the other refreshments.—F.T.S.

SEVEN HILLS.—We have to report little progress here in the way of visible results, but we have had good teaching on Lord's day mornings, and bright out-door gospel meetings in the afternoons. Bro. Clay, of Auburn, ably exhorted the church to-day, and he and Sister Clay sang a much appreciated duet at the afternoon meeting. We regret that we have had to lose five of our members, owing to their removal from the district.—G.L.P., June 4.

HAMILTON.—"That they All may be One," was the subject which Bro. W. D. More treated on last Sunday night, at the conclusion of which a young lady, a member of the writer's Bible Class, took her stand for Christ. She, together with four others, will be immersed at Merewether next Tuesday. Bro. Want, of Queensland, has sent us 5/- for building fund. We thank him; will others in that State please follow his example.—S. G. Goddard.

ENMORE.—Last Lord's day was a high day, being the 45th anniversary of the church, and the 15th anniversary of Bro. Walden's ministry. The morning meeting was largely attended. Bro. Walden exhorted the church on "Individual Responsibility." The ordinary collection proved a record of £19. At night the building was crowded. As it was also Young Men's Sunday, Bro. Walden took as his subject "Christ's Demand on Young Men." The Helping Hand Class gave Bro. Walden a beautiful text card, with his favorite text, "God is Love." The sisters had tastefully decorated the building in honor of the dual anniversary.—C.A.R.

MOSMAN.—At the morning service Bro. S. Gole exhorted the church. A kindergarten has been formed, and a library started in connection with the Bible School. At the close of Bro. W. Lang's sermon at the gospel meeting on "The Unity of the Church," one young lady responded to the invitation and confessed Christ.—S.G.

LILYVILLE.—Lord's day, May 28, was a red letter day for Lilyville. The presence of the Tramway Mission Party, men who, though workers on our trams, yet find time and opportunity to speak out the gospel story to others, in the afternoon of Lord's day, the Bible School, and friends heard the party both sing and speak out the old, old story. In the evening the mission party again conducted the service with much enthusiasm, and at the invitation to follow in the footsteps of the Lord Jesus, two fine young men came forward and confessed to the name of Jesus Christ. The following Wednesday evening they were buried in the symbolic grave and rose to walk in new life. On the Lord's day following, June 4, they were both received into fellowship, and with a sister who had been transferred from Auburn, broke bread in memory of Jesus as Saviour and Lord.—J. Fox.

South Australia.

BALAKLAVA.—We had a glorious day on Sunday, June 4, for the closing of our mission. At the communion service 208 were present, and the thankoffering was just over £50. Bro. Morrow, of Pt. Pirie, President of the Northern Conference, came to rejoice with us, and presided at the Lord's table. There were 8 received into fellowship. Bro. Griffith gave a fine address upon the "First Church of Christ." In the afternoon Bro. Morrow gave a very helpful address to parents and children on "What We Owe to Children." At the conclusion, Evangelist Griffith extended the gospel invitation, and a young woman responded. After the service Bro. Griffith spoke to them upon their work in the church. The suggestions made were practical, and the sacredness of their position was made very impressive. At night, though the weather was cold, there were 386 people present to listen to Bro. Griffith's final message. The subject was "If any man be my disciple." The sermon was stirring and convinc-

ing. There were 6 men and 1 woman to respond. In addition to the 76 who have been added, the church has taken on new life, and the people of the town have been made to think as never before. The mission is the greatest evangelistic effort ever held in the history of Balaklava. We are loth to part with Bro. Griffith and the gospel tent. On Monday night a farewell is to be tendered to Bro. Griffith, and a reception to the new members. On the same evening Bro. Griffith will give his popular lecture on "Fourteen Years in the Land of Push."—A. G. Day.

NORWOOD.—To-day our morning service was not quite so well attended. Bro. Rankine gave the address, speaking on Foreign Mission needs. This afternoon in connection with the S.S., Children's Hospital Sunday was observed. H. R. Taylor, from Maylands, spoke to the scholars and friends. The offering was £4. To-night Bro. Rankine preached the gospel, his theme being "The True Way." Last Lord's day our evangelist tendered his resignation to the church, and it was read at the morning service. A special meeting of the church is called for June 15 to consider same.—G.H.J., June 4.

MILANG.—Bro. Bass has arrived in our midst and we held a welcome meeting last Wednesday evening. Bro. D. Goldsworthy was the chairman and Bren. Griffin, A. Pearce, and J. Whitfield spoke words of welcome to Bro. Bass, and also words of appreciation of Bro. F. Thomas's work in our midst. Several items of singing were rendered. Bro. F. Thomas spoke and said that he hoped the members would stand by Bro. Bass as they had done by him. Our friend, Mr. McNaughton, of the Congregational Church, also said a few words of welcome, after which Bro. Bass spoke. Refreshments were handed round at the close of the meeting. This morning Bro. Bass exhorted the church. Bro. Gordon, on behalf of the church, gave him the right hand of fellowship before the breaking of bread. Bro. Bass preached the gospel this evening.—S.C.G.

YORK.—Our cradle roll is growing, 55 names having been enrolled. Six of these have now reached the age of three years, and were received into the primary department of our Bible School to-day. Fifteen from the primary department were transferred to the junior department. On Wednesday, May 31, a reception was held in the chapel for the mothers of the cradle roll children. A splendid meeting was held. Addresses were given by Mrs. Gooden and Bro. Horsell. Meetings were to-day somewhat affected by the weather. Bro. Fiedler addressed the church, and the writer preached at night.—H.J.H., June 4.

NORTH CROYDON.—The members are attending the meetings well. The week night services conducted by the writer are growing. Bren. Warhurst and Swain have assisted the evangelist by speaking on the Lord's day. We were pleased to receive Mrs. Hindley into membership, by letter from Hindmarsh, this morning.—H.J.H., June 4.

UNLEY.—Bro. and Sister R. K. Spotswood, from Wampoony, were received into our fellowship this morning. Amount contributed to date for Home Mission tent chairs, £6, and for Chinese Famine Fund, £5, also £1 from Cottonville. Large audience to-night.—P.S.M., June 4.

HENLEY BEACH.—To-day the meetings continue to be good. Bro. Thurgood spoke both morning and evening; the Bible School is progressing, especially the adult Bible Class, also the J.C.E. Society in numbers and interest. We were pleased to have Bro. Ewers, from Mile End, to speak to us this morning. To-night Bro. Thurgood gave a special address to young men.—M. S. Noble, May 28.

KADINA.—Meetings to-day not so largely attended, owing to the rain. Bro. Warren was speaking to-night on "Like Lost Sheep." We are looking forward to Bro. Griffith and the mission. Bro. Warren is holding good meetings down at Wallaroo every Tuesday evening, but the great drawback down there is the want of a preacher. Last deacons' meeting the deacons thought fit to give five of our sisters a present for five years of

faithful service to the church. These sisters have been taking their turn in cleaning out the chapel and this morning each of them received a church hymn book. May the Lord bless these sisters to do greater service for him.—J. H.T.

Here & There.

Thos. Hagger's address is now Dawson-st., Lismore, N.S.W.

We have a few copies left of the Souvenir of "The Chapel Built in a Day." Post free, 4d.

Agents for the CHRISTIAN, secretaries of the churches, and preachers, please read your special paragraphs on the Foreign Mission page.

Next issue of this paper will be the special Foreign Missionary number. All agents will receive extra copies for free distribution.

The Hamilton (N.S.W.) church wish to borrow £750 at 5 per cent. from a brother. Full security offered. Write immediately to S. G. Goddard.

Last Lord's day 17 disciples from various churches in the Commonwealth had the pleasure of meeting at the Lord's table at Katoomba, New South Wales. This place affords a splendid opening for permanent work.

The handbook of "First Principles," by A. R. Main, B.A., intended for the use of Sunday School teachers, will be ready at about the end of this month. The price will be 6d. per copy, post free. For one dozen and over, 5/- per doz., post free.

H. G. Payne, writing from Christchurch, N.Z., says: "I am enjoying my residence here. Have splendid health and find the prohibition work interesting; rather difficult also, but with the prospect of plenty of enjoyment when the people are stirred."

Peter Orr, of Launceston, Tasmania, writes, informing us of the death of Bro. Moffit. He says, "Bro. W. Moffit, who had suffered from heart trouble and dropsy, passed peacefully away on the morning of the 2nd of June, in the 71st year of his age."

In the death of Bro. Moffit, the Australian brotherhood loses one of its oldest preachers. In company with J. A. Hamill, he came to Melbourne in 1867. He was well known as a preacher in Victoria, South Australia, and Tasmania.

Four brethren recently from South Australia have set up the Lord's table on the Lord's day at Narrabi West, N.S.W. They are also circulating our literature in the neighborhood. This is an example that all isolated disciples would do well to copy.

Mr. F. Paton, at the Presbyterian Assembly meetings, said: "Every medical man in Korea is a decided Christian. Every student in the medical college is a Christian, and his chief reason for going into medicine is that he is anxious to win Korea for Christ."

Victorian Churches of Christ C.E. Union.—The Council meeting will be held next Monday night at 8 p.m. in the lecture hall, Swanston-st. All delegates please attend. Quarterly reports will be received from societies. Chairman, the president, Bro. J. E. Allan.

The N.S.W. Organising Secretary, A. E. Illingworth, will be glad to let any church in New South Wales have the use of a nice E.P. communion service presented to the Committee by Bro. J. F. Ashwood for the benefit of small assemblies of disciples.

Bro. and Sister Hagger left Sydney on Friday, June 2, en route to Lismore, via Brisbane. The Conference President, Bro. J. Stimson, accompanied them as far as Tenterfield. There was a representative group of Home Mission enthusiasts on the station to wave farewell, including the Sisters' Conference Executive.

We had the pleasure of a brief visit from John Hindle, who, with his family, is on his way to England.

The annual number of the CHRISTIAN in connection with Foreign Missions will contain 28 pages, including cover and advertisements. It will have about 30 photo. blocks of missionary scenes, statistics and missionaries, and altogether promises to be one of the best issues that the Austral has ever produced.

W. A. Strongman, who is laboring in connection with the churches at Bangalow and Tyalgum in N.S.W., writes: "I find it much easier to get on with members who take the CHRISTIAN than with any others. Those who read our paper are certainly much more interested, and it is a pleasure to discuss matters of church work with them."

The Balaklava, S.A., mission, conducted by S. G. Griffith, was brought to a close last Sunday. The mission has resulted in 76 additions to the church. A thankoffering of over £50 was taken up. See full report in "Notes from the Field."

D. M. Wilson, in a private letter, writes: "The work at Lake-st. is going along nicely. We have had some splendid meetings lately, and our Bible School is increasing so rapidly that we shall be compelled to make alterations to the building to accommodate the classes. Do not be surprised if you hear that we have pulled down those ugly towers and have entirely altered the front of the building."

Considerable agitation is being caused in Sydney by the determined action of the Government to check the picture show evil. This is being led by Hons. F. Flowers, M.L.C., and G. S. Beeby, M.L.A. Mr. Beeby, as Minister for Public Instruction, is also responsible for a regulation to prevent children under 14 years of age appearing on the stage. It is interesting to learn that Mr. Beeby was formerly a teacher in the Enmore Bible School.

Another Assembly utterance comes from Mr. George Tait. He said: "There are working in Korea the Methodist Church of America, the Canadian Presbyterian Church, the Society for the Propagation of Christianity, and the Presbyterian Church of Victoria, but the Koreans do not belong to any denomination. They belong to the Christian Church—the church which has the white flag with the red cross. The wise men are still in the East."

J. I. Mudford, of Brisbane, has been appointed chaplain *pro tem* to St. Helena Penal Settlement, in which capacity he visits the gaol, on behalf of the Brisbane City Mission, once a month. The services held so far, attendance at which is quite optional, are said to have been the best for many years. Close and reverent attention is given to the gospel messages delivered. The chaplain is supposed to take special interest in "the prisoners of his own denomination," but he is pleased to say he has not found any such as yet. The prayers of those interested are requested on behalf of this good work.

R. Barr writes:—I enclose a cutting from *The People's Weekly*, a paper printed in Moonta, of this State (S.A.), entitled, "Christian Science," in which the late Mrs. Eddy is credited with organising "The Church of Christ" in Boston, U.S.A., in 1879. Is it true that the movement of which she was the prophetess, or founder, was ever so designated? Surely a system that so dishonored Christ in tenet and practice stopped short of such effrontery, and if the statement is false, or indeed true, a disclaimer of any connection with it by Churches of Christ in Australia is advisable. May I suggest that you deal with this matter in "Editorial Notes" at an early date in the CHRISTIAN?

We cannot say whether "Christian Scientists" used the name "Church of Christ" to designate themselves on the occasion referred to, but it is quite certain that they never had any connection with us as a religious body. If on any occasion they have used the term "Church of Christ" and

(Continued on next page.)

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A reasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rechabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—*The Rechabite*.

applied it to themselves, they have been guilty of misrepresentation, inasmuch as they dishonor Christ by their teaching. "Mrs. Eddy's Church" is their proper designation, because they are her disciples, and give her a position superior to that of Jesus Christ.

A. E. Illingworth writes to say he supports the appeal made by Bro. T. Hagger for the Erskineville building fund. Those who appreciate heroic efforts by self-sacrificing and worthy disciples cannot do better than assist this church to raise its £350 by July 16th, to secure the much desired block of land. £292 is now in hand, or promised, so they are nearing the goal of their ambition, but the time is short!

Says the *Christian-Evangelist*:—A. Anderson, from Wedderburn, Victoria, Australia, who has been for some years in America, and has spent the last year studying in Oklahoma Christian University, called on us recently, on his way East, expecting to sail as soon as he can for his native land. Bro. Anderson is well recommended by those who know him, and we take pleasure in introducing him to the brethren wherever he may go as one worthy of their Christian fellowship and assistance.

At the eighteenth anniversary of the Hebrew Christian Testimony Society, held in London, information was given by various speakers in regard to work being done among the Jewish people. Referring to movements in Russia, Mr. J. L. Landsman drew attention to a movement which has recently sprung up among the Jews in Russia, especially the educated section, known under the name of "Seekers After God." One of the results has been an admission by the Jewish press that "among the educated and cultured people of our time you will find more Jews believing in Christianity than Gentiles." This, of course, refers to Russia.

In spite of the failure of Islamic missions in England, there seems to be a determination to erect a mosque in London. The proposal has the support, not only of leading Moslems in the metropolis, but also of some prominent public men. It is declared that there are from 1500 to 2000 Mohammedans in London, a large proportion of them students, of Indian and Egyptian birth. The project is being launched on lines that are sufficiently ambitious for so small a community, £100,000 being mentioned as the probable outlay; and, while the plea is that the mosque will combine in one body Mohammedans from many lands while sojourning in Great Britain, there is reason to fear that the promoters are also actuated by propagandist intentions.

Where is the largest prayer meeting to be found? asks the *Missionary Record of the U.F. Church of Scotland*. In Christian America, or Europe? The answer is—Not so, but in "heaven" Korea. Dr. Arthur Brown says: "I attended the prayer meeting in the Yua Mot Kol Church, in Seoul. It was a dark and rainy night. A Korean was to lead, and the people did not know that a traveller from the West would be present, but I found about 1000 Christians assembled. No visitor, however distinguished, would bring out 1000 American church members on prayer meeting night in any city in the United States, but 1200 people packed the Syen Chyun Church the evening we spent there. It was worth going far to hear these Christians pray. They bow with their faces to the floor, as those who know what it is to have daily audience with God. This spirit of prayer pervades their daily lives."

According to recent news from China, an agreement has been practically reached between the Chinese Foreign Office and Great Britain. The main points of the agreement are: (1) That the importation of Indian opium shall cease as soon as the cultivation of opium ceases in China. (2) That in the meanwhile the duty on imported opium may be increased threefold. (3) That the accumulated stocks of Indian opium, amounting to about 20,000 chests, may be sold without a time limit, but that the Indian imports shall be correspondingly decreased. China in the last three years has reduced her cultivation of opium

by about seventy per cent. It is therefore almost certain that within the next two years, or even less, the poppy will no longer be grown in China, and that consequently, in accordance with the projected treaty, the lucrative traffic from India will automatically be brought to an end. Strenuous resistance, it appears, is being offered by the Indian Government to the efforts of the Home authorities to put an end to this national crime.

MARRIAGE LAWS OF ITALY.

(From the *British Weekly*.)

The *Scotsman* printed on Monday a communication entitled "The Roman Catholic Church in Italy: the Marriage Question," written from Venice, and signed by the well known initials A.R. The writer explains the law of marriage as it prevails in Italy. He says that in 1865 a new civil code, dealing, amongst other things, with the marriage question, was passed, and is now operative. By this, marriage is defined as a civil contract, which must be performed by the Syndic (Provost) of the place in which the couple reside, or one of his assessors, and not in a private house, but in a room open to the public in the Municipal Chambers. The presence of a priest on such occasions is illegal, unless he comes as a witness or a spectator. The couple may choose afterwards to go to a church and get the Church's benediction on their union. But "a priest cannot marry a couple in Italy; the Pope himself could not do so, and if he did, the couple would be considered living in concubinage, and if any children were born of the union they would be registered as illegitimate, and on the death of their parents they could not inherit real property, which, if it existed, would be in part given to the next-of-kin, and in part confiscated." It is further said that a Bill was recently brought before Parliament to imprison the priests and their witnesses who dare to pretend to be able to perform the marriage ceremony. Further, no priest is allowed to annoy an Italian subject for doing what the law enjoins or permits. "If, therefore, a priest goes to a couple married civilly, and says to them that they are living in concubinage, because not married by the Church, he renders himself liable to fine and imprisonment. He is not allowed to impugn the law of the land, nor is he allowed to disturb the peace of a family." The conclusion of the article is very curious. "Talking to Mr. Joseph Chamberlain at Cannes a few weeks ago, on the way Italy had settled the marriage question, and on the desirability of our adopting a settlement on similar lines, he indicated his approval of it, but also his despair as to England taking such vigorous action, for, shaking his head sorrowfully, he said: 'But we are far from that.' That is true; but it will come one day."

N.S.W. FOREIGN MISSION NOTES.

The meeting of the Committee on May 27 was splendidly attended, 27 in all being present, and a fine enthusiasm was shown. There were three representatives of country churches present—Bren. J. Fox, representing Casino; W. H. Hall, Tuggerah Lakes; and A. Morris, Wagga.

The Chinese church, Sydney, reported the average attendance was 22 teachers and 29 scholars. 15 new teachers were appointed.

The matter of a building for the Chinese church was further discussed. The land previously under consideration being unobtainable, another site was mentioned, and Bro. J. Stimson was asked to report on it. In this matter the co-operation of the Federal Committee is to be endorsed.

The possibility of Bro. Dr. W. E. Macklin, of Nankin, China, visiting Australia, was mentioned, and the Federal Committee recommended to invite him for the forthcoming Federal Conference.

Bro. S. O. Gole having intimated his unwillingness to accept the position of President of the Committee, Bro. G. H. Browne was unanimously elected. Bro. W. H. Hall was elected auditor.

Arrangements for the annual offering on July 2 were well discussed. It was decided to arrange

for an exchange of preachers on Wednesday, June 31, for missionary rallies.

It was also decided to arrange for a series of drawing-room meetings in all the suburbs during June.

A resolution of approval and sympathetic encouragement was carried concerning the decision of Sister Miss Isabel Stenning to enter the missionary field. Sister Stenning enters Angas College, Adelaide, for training early in June.

Receipts.—Sale of Arrowroot, £1/10/6; Enmore, W. Ploughman £1/1/-, Collectors L. Terry £1/9/2, T. Jones 10/-, Miss W. Farr 18/11, Mrs. Wallace £1/17/6, Miss I. Austin 11/7, R. T. Wilson 3/6, Y.P.S.C.E. 10/4—£7/2/-; Inverell, £1; Moree, 15/-; Mosman £1/6/4, Collector Miss Old-ledge £3, Bible School £1—£5/6/4; Auburn, 6/-; Belmore £1/10/-, Collector Mrs. Kent £1/1/10—£2/11/10; Lilyville, 10/-; Marrickville, Collector Miss S. Kingsbury, £1/14/11; Paddington Bible School, 16/-; Petersham, Collector Miss I. Pearce, 14/7; Collected at Conf. Rally, £11/16/3; Bungawalbyn, S. Newby, 10/-; Marrar, E. J. Mowsar, £1; Chinese Church, Collector Lock Lee, £5/6/6; Sydney, Collector Miss K. Elliott, 10/- Total, £42/9/11.—F. T. Saunders.

N.S.W. SISTERS' CONFERENCE COM.

Monthly meeting held in City Temple, May 26. President, Mrs. Fox. After a short devotional meeting, the minutes were read and adopted.

Report received from Treasurer, Mrs. Morrison.

Conference Receipts.—Donation from Churches, £14/15/3; Collection, Sisters' Conference Dinner, £2/6/-; Afternoon Collection, £2/5/6; Sisters' Conference Tea, £2/13/6; Tea, 6/6; Donation, Mrs. Thompson, 5/-; Discount, Caterer, 4/2. Total, £32/14/11.

Conference Expenditure.—£20/12/6.

Subscriptions, 17/-; received, Drawing-room, £3; for Home Missions, 10/3; paid to Mrs. Hagger, 3/-; paid to Mrs. Andrews, £1/3/-; paid to Mr. Hagger, £3/16/9. £3 was voted for Home Missions for Austral Company.

Home Missions.—Mrs. Saunders reported a meeting held in City Temple.

Temperance.—Mrs. Campbell reported attending meeting in Enmore Tabernacle. National No-License meeting, etc.

Prayer Meeting.—Mrs. Lea reported visiting Lismore sisters, and arranging with them to hold a prayer meeting there.

Obituary.—Mrs. Batt read a reply from Mr. Saxby, *re* letter of condolence written.

Hospital.—Mrs. Potter reported 4 visits to the Sydney Hospital, 3 visits to R.P.H.; a visit to Newington of 29 sisters. Bro. Clydesdale gave 42 lbs. sugar, 14 lbs. tea, 5½ lbs. biscuits, 11½ lbs. lollies, tea, cocoa, 8 doz. scones, 3 doz. fruit; 306 books. Money received.—Balance, 13/4; Rookwood sisters, 5/6; Friend, 1/6; collected, Newington, 5/9. Expenditure, 15/11. Balance, 10/2. Mrs. Fox visited Little Bay Hospital, and gave 30 text cards and 30 books.

Mr. Franklyn was present to lay before the sisters the claims of the Protestant Orphanage Fair, urging their co-operation. It was decided to leave the matter to discuss at next meeting. Meeting closed with prayer.—E. Shearston.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Conference Fees—Lancefield, 10/-; Horsham, 10/-; Churches—Lancefield, 18/9; Fairfield Park, £2/10/-; Brunswick, mite boxes, 12/4; Taradale, £2; Windsor, per Miss Metcalfe, 12/4; per Miss Salter, £1/5/3; per Miss Searge, 12/5; per Miss McMillan, 6/8; Buninyong, per Miss Sutherland, 7/6; Bro. W. Baird, Hansonville, £1. M. McLellan, Sec., 263 Lit. Collins-st., W. C. Craigie, Treas., 263 Lit. Collins-st.,

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COMING EVENTS.

JULY 2.—Every church in Australia will take up an offering in connection with Foreign Mission work. Let all disciples of Christ lay by in store for an offering commensurate with the great world-wide work.

JUNE 11 & 13.—North Melbourne S.S. anniversary. Sunday afternoon, Bro. Way. Evening, Bro. Green. Collections. Tuesday, tea and public meeting, and distribution of prizes. Good programme; good singing. Bro. McGregor, leader. Tickets to tea and meeting, 1/-. Meeting only, silver coin.

JUNE 18.—Newmarket S.S. anniversary. Morning, Mr. A. R. Main. Afternoon, at 3, in Newmarket Town Hall, Mr. C. M. Gordon. Collection in aid of local Ladies' Benevolent Society. Evening at 7, Mr. S. Stevens. June 30, at Town Hall, scholars' demonstration and distribution of prizes, by Mr. F. M. Ludbrook. Admission by silver coin. June 22, at chapel, 6.30 p.m., tea meeting for scholars only. Bioscope entertainment, at 8 p.m. Visitors welcome; Admission 6d. Bright singing by scholars at all these meetings.

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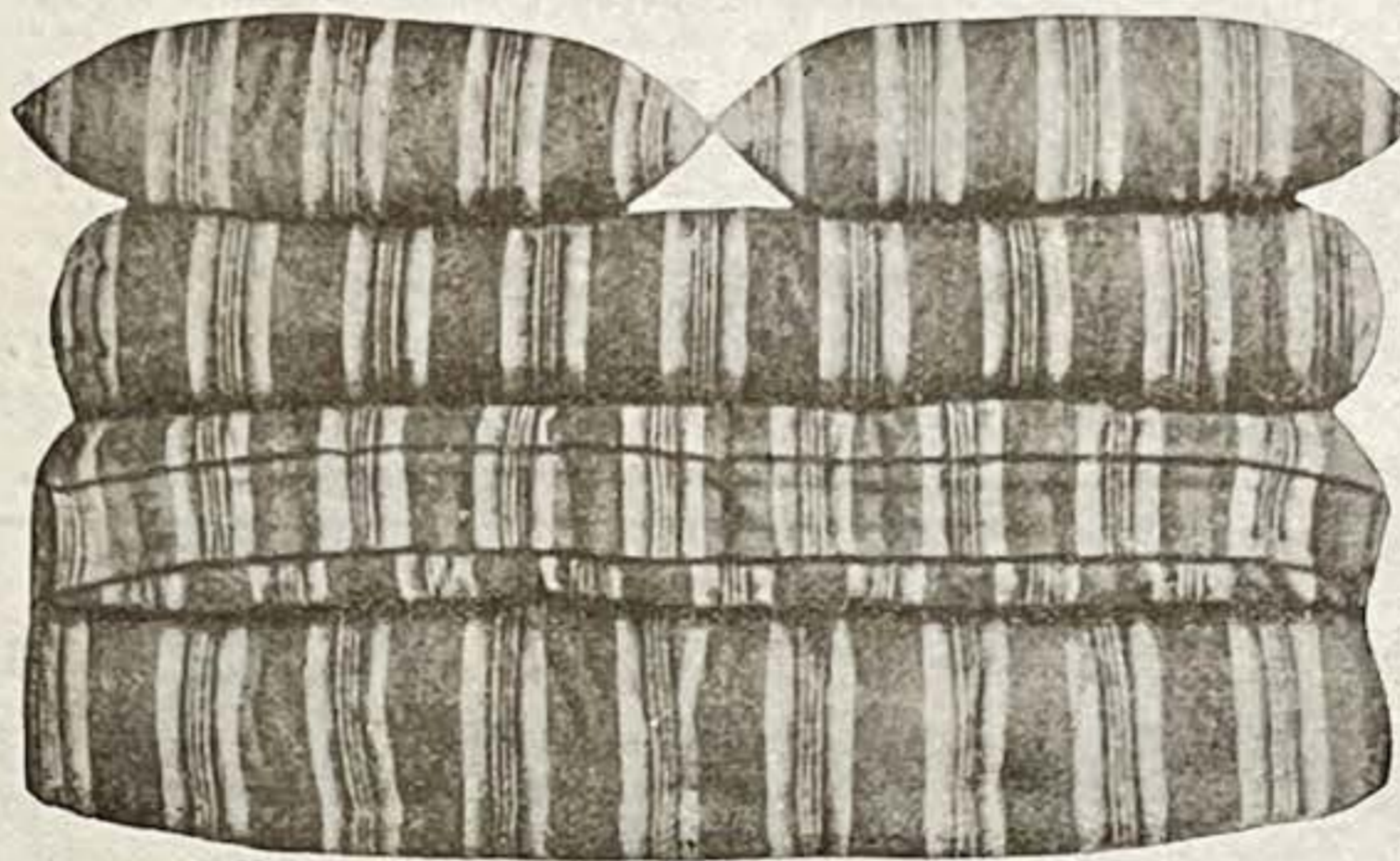
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AURISCH.—At the ripe age of 85 years Bro. W. Aurisch passed away at his home at Narre Warren North on May 26, 1911. Our late brother came from Germany in 1850, with his parents and brothers. He soon learned the language. After various business relationships, including life on the diggings, he at last selected a farm in Harkaway, and married the daughter of a neighboring selector. Though brought up a Lutheran, he at last imbibed the principles of the grand old plea of the disciples through the preaching of Bro. Hammill, and was baptised in 1871. He went to live later at Narre Warren. In all he married three times. Those who really knew him could testify to his kindness and genuineness, while he often confronted folk after a conversation with the question, How did they fare in regard to their souls? He was always alive to his responsibilities as a Christian, and helped where he could, while the cause at Berwick is deeply indebted to his memory, who stepped in and by liberal monetary help tided them over the hard times, and the chapel is now free of debt largely through his sympathy. His son Paul is a devoted follower in his father's footsteps, and will miss the constant attention and love bestowed by his aged father. He was prepared to go and wanted to go, to be for ever with the Lord. We extend our sympathies to all bereaved.


H. E. HALL.

DAVY.—Our Sister Davy has been called upon to part with her eldest child under very painful circumstances. Little Olive was a bright little girl of four years, and with her sisters was playing near the fire, when her clothes became ignited. She was so severely burned that she succumbed to her injuries the following morning. We deeply sympathise with our sister and her husband in their sad bereavement, and earnestly pray that he who has taken that little cherub form to be with him, may comfort and sustain them in this their sad hour of trial.

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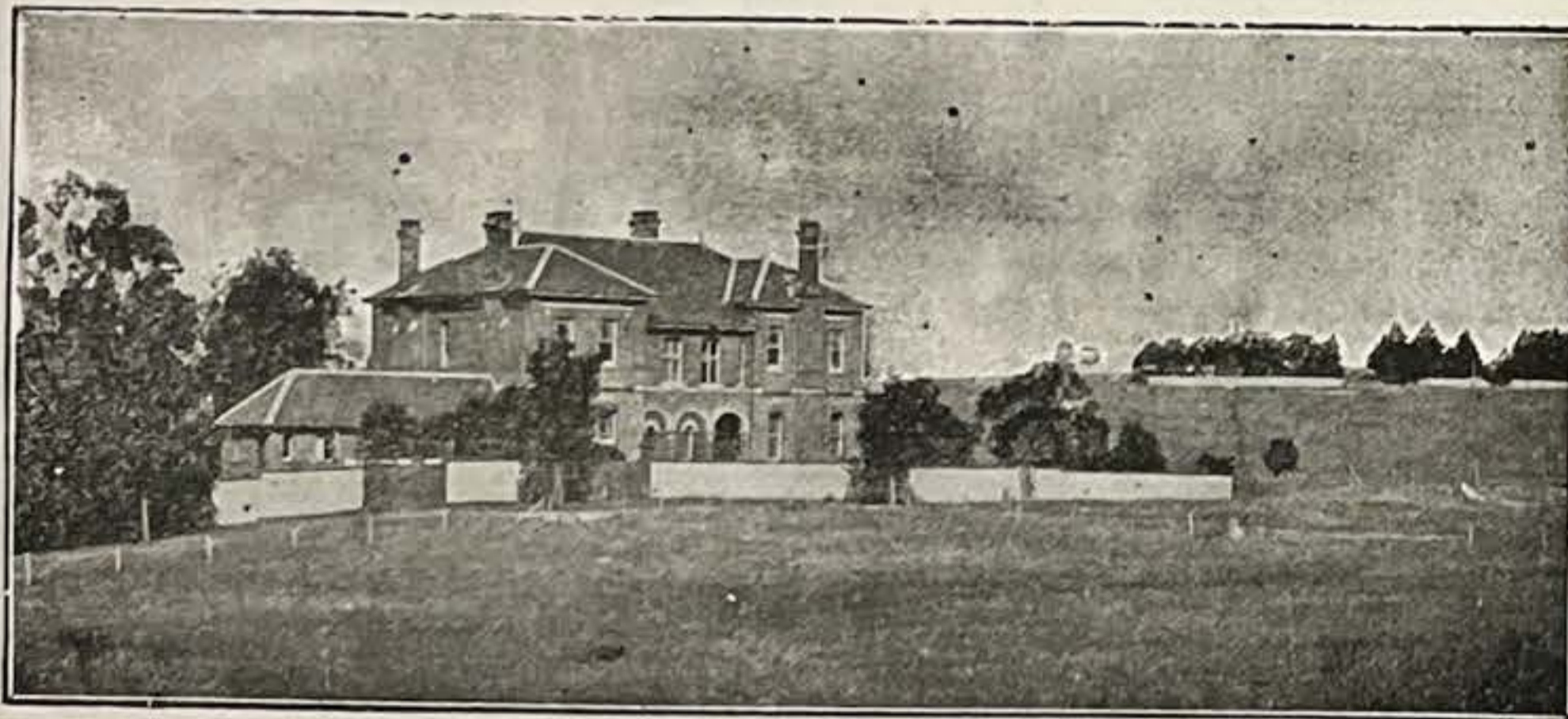
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