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Victorian Conference President's Address.

F. M. LUDBROOK.

Fifty and six years ago, Anno Domini 1850, the Conference in Great Britain appointed as its chairman James Wallis of Nottingham, of whom, when he went to his reward, David King (no mean judge, and one ever careful in his praise or men) said: "He was not merely a devoted Christian, but one who, in the providence of God, has been enabled, directly or indirectly, to promote a return to the faith, order, and discipline of the church of Christ to a larger extent than any other, living or dead, whose name has been enrolled with those in this country, who have pleaded for a return in all things to the good laws and right statutes of the apostolic church."

Nineteen years later, at the Liverpool gathering, Walter Ludbrook occupied the same distinguished position. He too, in due time, a'ter a life of great activity in the Lord's service, an activity especially pronounced in the cause of temperance at a period when it was none too popular, was gathered to his fathers.

And now you, brethren in Victoria, have placed in a similar most honorable position one who is grandson of the one and son of the other of those just named. Twenty-five years in the service of Jesus Christ cannot remove from me the sense of my own unworthiness as viewed in the light of the lives of those gone before.

In parenthesis may I mention that John Wycliffe Black, another grandson of James Wallis, is filling the English chair during this present year. We are in fulfilment of the Scripture promise, "Instead of the fathers there shall be the children." Forgive me the personal allusion, though I need hardly apologise, as probably all here present save a minute minority have reason to personally rejoice in that Bible passage. Together we can enter into the spirit and prayer of those splendid verses:

Our fathers were high-minded men
Who firmly kept the faith,
To freedom and to conscience true
In danger and in death;
Great names had they, but greater souls,
True heroes of their age,
Who like a rock in stormy seas,
Defied opposing rage.
For all they suffered, little cared
Those earnest men and wise;
Their zeal for Christ, their love of truth
Made them the shame despise;
Nor should their deeds be e'er forgot,
For noble men were they,

Who struggled hard for sacred rights,
And bravely won the day.

As faithful as our fathers were
May we their children be,
And in our hearts their spirit live
That gained our liberty.
God help us all to do and dare
Whatever can be done,
Till for the sacred cause of Christ
The victory shall be won.

Brethren, "there were giants in those days," but our day may see them too if *truth* and *liberty* and *principle* and *conviction* mean to us what they meant to them. Conviction! Do we believe? Conviction! What do we believe? Conviction! Listen:

"A growing evil under the sun is the disposition to assign conviction a back seat as a motive in uniting with the church. The frequency of the saying, 'One church is as good as another,' is proof of what I say. It never occurs to those addicted to the remark to inquire as to which church is nearest right, or, what amounts to the same thing, which church preaches and practises most in harmony with the church of the New Testament. Now-a-days church membership is often a thing of convenience. The doctrine may be contrary to my belief, but if the church-building is near, I am inclined to let doctrinal differences go; I want a church that is conveniently located. Still oftener it is a thing of prestige and popular favor. I like to go with the crowd. The big church where everybody goes has charms for me beyond anything the little church around the corner can offer. The gregarious instinct in humanity is still a power. The individual sheep likes to be a part of the big flock, and can be taken out of it only by force. And men and women are not greatly different. Oftenest of all church membership is a thing of social affinities. My set attends such a church, therefore I attend. My set belongs there, therefore I belong there. I find congenial associates among its members. They have been friendly with me, and have taken pains to pay me some attention, and therefore I have decided to unite with that church. And so it has come to pass that *conviction*, which should be the biggest of all considerations in choosing the church with which to unite, is coming, nay, has already come, to be the smallest of all considerations. And a radical change is loudly demanded. We need a membership in our churches who know just what they believe, and just why

they believe it, and who could not possibly go anywhere else without a sense of *guilt* and *condemnation*."

This brings me well within range of the past year, and a retrospective glance is in order.

Brethren, if you would be unreasonably pessimistic or unduly optimistic, you will cultivate the absurdity that lies not so much in comparing a given year's work with that of the one just preceding, as in coming to some tremendous conclusion when so doing. Let us remember God's business is on so vast a scale, and includes so much of quality as well as quantity. Take the year, and you may get a fit of the blues. Take the decade, and you sing the doxology, though perchance with a tempered spirit. In the year 1895 the membership in the churches co-operating was 5,186. Now we muster 7,700, a 50% increase in 11 years—this in spite of the leakage we all deplore. In Great Britain and Ireland, and I take these figures because so compactly given and also because fairly corresponding with our own in size they are valuable for purposes of comparison, I find that in 1894 there were 10,200 members in the co-operation. These swelled by 1905 to 13,958, a 36% increase in 11 years. During the last 6 years our increase has been at the rate of 6% per annum as compared with the 4% increase of the British churches. All things considered, the two sets of figures remarkably correspond, and though the year now closing only shows us to have a nett increase of 1½% we are not discouraged.

Brethren, WE ARE IN ON A GOOD PROPOSITION. Let us be well wedded to it and do our duty like well-wedded people. A bashful young man asked the preacher what the marriage license cost. The reply was, "Well, you get it on the instalment plan." "How's that?" "One pound down, and your entire salary each month for the rest of your life." So we must be prepared to give, give, give. We must give our money, give our children, give ourselves, give our best. "In Jesus we receive the best we have."

And is our best too much? O friend, let us remember how once the Lord poured out his soul for us, and in the prime of his mysterious manhood gave up his precious life upon the cross. The Lord of lords, by whom the world was made, through bitter grief and tears, gave us the best he had.

*From the Christian Guide.

Speaking just now of the leakage, and noting where it seems the most pronounced, namely, in centres where revivals of one sort and another have been held, when in days gone by large numbers have been swiftly added, we shall not say, "I told you how it would be," but rather recognise with the fisherman who has a big catch that it is bound to be a haul of "all sorts." Spite of jelly fish, and queer fish, and dead fish, and stinking fish, and objects that never were and never will be fish at all—spite of all this encumbrance and "leakage," our fisher friend is a remarkably cheerful man who with an eye on all he retains, still prefers the big haul to the toiling all night and catching—an occasional stray specimen which, when caught, may be of the unsatisfactory sort after all. But there is a lesson of a very homely order in the leakage column for all of us, and the lesson is simply this—to receive all the newly obedient ones in a most fraternal way, so that as far as in us lies "the smoking flax shall not be quenched," and beyond that to go on our own way rejoicing. For beloved, if, in spite of all, the figures (which are not the only facts) show steady enlargement we have a right to be optimistic. Why shall we be otherwise? Are we not made to feel from time to time that in the language of Galileo "the world does move"? Take the year if you must, but take more than the figures, and take a wide view.

The iniquitous Education Act in England, so securely established by one of the political parties at the instigation of the aristocrats, the squires, the brewers, the State Church parsons and the snobocracy in general, is even now being radically altered, for which, if only out of common sympathy for our persecuted brethren in the Home-land, we shout "Hallelujah! praise the Lord."

The abominable licensing laws in our own freer lands are receiving amendment according to the will of the people—New Zealand, New South Wales, South Australia, and now within the last 10 days little-Tasmania, have all progressed finely. East of us, west of us, north of us, south of us, our fellows are moving. Small wonder that our Premier should be so respectful in presence of a large temperance deputation, and that the *Age*, ever quick to discern the signs of the times, should write trenchant leading articles, one of which begins thus:—"It is now quite plain that the long-promised amendment of the Victorian Licensing Law, universally admitted to be a necessity, *cannot be much longer delayed.*" This great morning paper also declares itself in favor of a short time-limit to licenses, without money compensation.

"Optimistic," do you say? Yes, and if you will have figures, note that Victoria has given over £500 for Foreign Missions this year, and that an Australian station is at last an accomplished fact. God bless the work at Baramati! Commenced on such solid sanctified common-sense lines that the most critical amongst us could desire, again we say, "God bless the work at Baramati. God bless the Australian station in India. God bless it to the Hindus—bless it also to the Australians."

"Optimistic"? Remember that during this year brethren have been hard at work

arranging for the great Federal Conference to immediately follow this. We are laying foundations for builders of a century to come. We are making history. The year is truly a momentous one.

"Optimistic"? Take tone from the Sisters' Conference, now of age, now quite grown up,—a lady—a modern business-like little lady. Our congratulations to our sisters! May be there is some cupboard-love about this, but we have been so splendidly catered for by these splendid sisters through so many years past it can hardly be otherwise. Men do hold strong views on these subjects. We have "convictions" *à la*. Brain and stomach are after all very closely allied. And then to crown it all, only yesterday afternoon our sisters gave us that delightful and unique experience as their guests at a garden party. The key to the future of the church is, humanly speaking, in other and gentler, safer hands than ours, for, good brothers,

"Women know the way to rear up children, to be just, They know a simple, merry, tender knack Of tying sashes, fitting baby shoes, And singing pretty words that make no sense, And kissing full sense into empty words; Which things are essents to cut life upon, Although such trifles."

"Optimistic" we certainly are as to the position we occupy. My brethren, we have God, we have the Bible, we have the future. We look with amazement upon high dignitaries whose learning is positively appalling, engaged in squirting ink at each other, resorting to strange phraseology and to many foreign languages, and appealing forsooth to dusty tomes issued by fallible men who lived in the dark ages. We hold the Bible, "the candle lighted by the Lord," in our hand, and hold ourselves and each other in loyalty to it and to it alone. Yet the *Argus*, in looking for a remedy for the scandalous divisions that obtain, thinks "that all the sections of the Protestant Church could probably accept the Apostles' Creed, or that of the Nicene Council"—that is, mark it well, as a basis of union! Again the Bible is ignored, and those who plead that it be consulted count with leader writers as with great ecclesiastics as though they were not. But, brethren, the day will come, "the world *does* move." We have an admiration for Bro. Harward's acquaintance, gaily hopping around on his one and only leg, and praising the Lord because it was the other leg, the one that had the rheumatism, that the train had cut off! This is on a par with the case of John the twin, who in the midst of a severe beating laughed so gleefully that his father stopped the beating to ask why he did so. "O," said he, "it's because you think you're beating Tom, and it's John all the time." Again, we admire the man who was run over by the huge steam roller and completely flattened out. He then got up, shook himself together, and with a bow to the witnesses, went cheerily on his way;—this really happened—I saw it myself—in a moving picture! He was a true lay-brother.

Brethren, I have almost finished my simple talk, unpretentious, and devoid of all flowers of oratory. There was once a musician, and he died. Then his fond widow inscribed on

his tombstone, "Gone where only his music is excelled." Now, she had a neighbor, also a widow, whose husband had been in the pyrotechnic line. She, not to be outdone, expressed this hope concerning her departed partner in life: "Gone where only his fireworks are excelled." Brethren, I am out of the firework business. I leave that to some of my fellow-preachers.

We hold to the faith once for all delivered to the saints. Let us cultivate personal faith in God—"keep on believing"—

"Trust thou in Christ, and thou shalt think
What others only dream about,
And say what others only think,
And do what others only say,
And glory in what others only do."

Keep on believing—

"Be like the bird that on a bough too frail
To bear him, gaily swings!
He carols though the slender branches fall:
He knows that he has wings."

And work on, brethren. You have no doubt taken home to your very souls the prayer which even now may be you oft repeat—

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

But have you heard the modern version?

"Now I get me up to work
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my soul's all right."

I like the simple, quaint old prayer, but it seems to me the modern version, breathing the very spirit of these hustling days, is finely complementary and supplementary to it, and should be held in equally high esteem. The Lord bless you all, dear brethren.

"Press on the foe; God rules the years;
Wrong shall not triumph long—
Expectant faith already hears
Truth's glad, victorious song."

Letter from G. L. Wharton.

Bible College,
Jubbulpore, India,
May 20, 1906.

DEAR BRETHREN AND SISTERS
OF AUSTRALIA,

I have been promising myself the pleasure for a long time of sending you a letter. Now that college has vacation for two months or more, I will avail myself of this opportunity.

In the beginning I want to thank you for the good news you have been furnishing me in the pages of the AUSTRALIAN CHRISTIAN every week. I am thankful for the progress noted in all the Provinces. Not only do I observe the growth in numbers, but better still than numbers is the spirit of consecration and growth in knowledge and grace. It is cheering to see the large numbers turning to the Lord. Why should it not be? I am convinced that the only reason why we do

Mark this Date!

	1906 JULY 1906				
SUN.	1	8	15	22	29
MON.	2	9	16	23	30
TUES.	3	10	17	24	31
WED.	4	11	18	25	
THURS.	5	12	19	26	
FRI.	6	13	20	27	
SAT.	7	14	21	28	

It's Foreign Mission Day.

not see millions bowing to Jesus where now only are thousands is that all Christians are not Christians. May we look well to ourselves that there is nothing lacking in us of the spirit, character, and power of the Lord whose we are.

You will rejoice with me in the work of the Lord in Jubbalpore. Our college year has closed, and it has been a good year. We have had twenty students enrolled and present most of the time. Two have finished the three years' course and go back to their stations somewhat prepared for the great work of preaching the gospel. Next year we hope to have a much larger graduating class. The students have studied well and given us literally no trouble. There is no such thing as hazing thought of, and the discipline is not at all troublesome. Across the street from where I am sitting I can see the walls of our new college-building rising from the ground. We have been planning and praying for this to come to pass for many years. It will enable us to do much better work when this is ready for occupation, which the contractor promises next March. It will be a plain, but convenient and good-looking structure. This leads me to say that I am much in favor of the Australian Bible College. It will surely come, and the time does look like it is ripe for it.

I also want to congratulate you on opening your new station at Baramati near Poona. I am sure it will prove a blessing with you and our consecrated Bro. Strutton and his helpers, as the servants of the Lord. The only thing I regret is that he is so far from Jubbalpore, which is really the centre of India, if not the whole earth. And that leads me to say that we are now in great distress about Bro. and Sister Stubbin and their children. The children have small-pox. They are off

the railway 25 miles and there is no physician nearer than Damoh. Our Miss Dr. McGavran has gone to their aid. We have also sent them a nurse from Jubbalpore. We also sent them 80 pounds of ice the other day, but how much of it reached them after 36 hours travelling such weather as this I cannot say. The heat is very great. It is 110 and 115° daily for hours in the shade, and 170° in the sun. I am very anxious to hear from them. All I can do is to pray for them daily, which I am doing. May God bless this affliction to their good.

I am glad to know that our missionaries are generally in good health. This is the season for the exit to the hills for a few weeks, and this is a great boon to all who can go. I am here alone now, all the others having gone to Landour till July. The heat is very trying here, but not so much so as at Hurda, where I used to live. As I come from the printing press every day about eleven o'clock, so fierce is the heat that it seems to me a vivid imagination might hear the stokers with their shovels. It is the devils at the press who suggest the thought also.

There is one subject connected with the progress of the missionary work at home and abroad that I want to hint to you, good brethren, before I close this letter. I notice that with all our Scriptural plea for doing just what the Bible teaches, there is need of our doing just what the Lord says to do with his money. We are very chary, and rightly so, of human plans in the kingdom, but I notice that we take up with almost any plan that we think will bring the money. I have thought well of the emphasis that my brethren in Australia have put on supporting the Lord's work with consecrated money from the Lord's people. I notice however that only once in a while even a reference is made to the only financial plan for the kingdom found in the Bible. But in the place of it there are the same appeals and the same empty treasuries that follow such appeals all over the world for every good work. If you will try the Lord's plan for service, you will find it works just as well as it does for salvation. "Bring the whole tithe into the store-house," is just as appropriate and full of blessing now as it ever was. Try it and see.

May mercy, grace, and peace be on all who love the Lord in sincerity and in truth.

Most lovingly yours in Christ,

G. L. WHARTON.

Church Prosperity.

A.W.C.

We had an article lately on the "gentle art" of church-killing. Might we not have the other side?

ABOUT ATTENDANCE.

1. Make a special effort to attend on days that are "beastly cold" and "terribly hot." Some can't go. You can.
2. Give one hour a week at least to the church's services besides the Lord's day.

3. Give an invitation to someone every week to attend the services.
4. Go to take part as far as you can.
5. There is no need to sit near the door and get away before the "Amen" is over.
6. Be on time. Beware of the "late" habit.

ABOUT HELPING.

1. Pray for the church, its officers, and preacher.
2. Note absent ones, not to pass remarks about them, but to try and help and encourage.
3. Be reverent in God's house. Cordial, not boisterous.
4. Be a peace-maker; smother strife and discontent.
5. Be interested in all phases of work, even if you do not work in all. Don't be a mere critic.
6. Give to the Lord's work every week, present or absent.

ABOUT CONDUCT.

1. Avoid questionable amusements. They destroy your influence for good.
2. Do good as you have opportunity. Be kind.
3. Carry your religion into the home circle.
4. Do your work as "unto the Lord, and not to men."
5. Put a guard on your tongue.
6. Speak kindly to the erring ones, and let people feel that you desire their salvation.

"THINK ON THESE THINGS."

FOREIGN MISSION DAY.

July 1 is the day. Will you, dear brother or sister, obtain one of the special envelopes from your church secretary, and place therein an offering to the Lord for the work of Foreign Missions? If by any mischance you should be unable to secure an envelope, will you please wrap your gift in a piece of paper and write thereon, "For Foreign Missions," and put it in the plate or box on Lord's day morning, July 1? If absent on July 1, give it to one of the church officers during the week, or bring it to church on the following Lord's day. Remember that this is the Annual Offering, and as it only comes once a year it is an opportunity not to be missed. When we give to the Lord's work, we lay up treasures in heaven. Do not forget that the Lord is sitting "over against the treasury," watching the gifts of his people. Give as though your gift were given straight into the pierced hand.

JULY 1.

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The Leader

Stand ye in the ways, and see, and ask for the old
paths.—Jeremiah 6 : 16

Hush Money.

Generally speaking, it may be safely affirmed that it is not a wise thing for the church to take a hand in the game of politics. Past experience has proved with sufficient clearness that when she has done so it has not been for her own good or that of the community. Her sphere is in the realm of religion and whatever appropriately comes under that head. It must be conceded, however, that whenever moral issues are involved in political measures, the church has an undoubted right to let her voice be heard. The more so, if legislative enactments are of such a nature as to encourage vice, or if the law, good enough in itself, is so badly and feebly administered as to allow vice to run riot and set morality at defiance. For, after all, the religion of a people is its highest monitor, and if that monitor be dead or incapable of speech, the moral outlook of the community is very far from being hopeful. A slumbering church—a church without a conscience—has always been an infallible evidence of national degeneration. Unfortunately, it has to be admitted that the church has not always been the first to lead the crusade against wickedness in high places. Too frequently her hands have been tied by the fact that the perpetrators of wrongs outside of her borders have found shelter and security within her own precincts. She was not the first, for example, to lead the American campaign against the various infamous trusts which have brought so much discredit upon our modern civilisation. True, here and there voices were heard in a more or less vigorous protest against unholy combinations for the purpose of accumulating wealth for the benefit of the few as against the interests of the many, but the protest was only a feeble echo of the mighty voice which should have denounced the evil. To the discredit of the church, the effectual work of cleansing the Augean stables of dishonest and tyrannical wealth was left to the secular press. In reality, in many cases, the church could not consistently do this work because she herself

was the asylum of the thieves who were manipulating the public purse. As Dr. Peters of Baltimore recently said: "In the majority of the prominent pulpits of America to-day the preachers simply dare not be uncompromising in their denunciation of sin and wickedness. Such preaching would drive out the men whose ill-gotten wealth makes them essential to the church because they can make large contributions."

There is no doubt that the church should always be the first to make an effort to right the wrongs which afflict humanity, but before she can honestly and effectually do so, she must not give countenance to wrong-doing or wrong-doers in her own community. The church, for instance, that shelters a Rockefeller can scarcely denounce the iniquitous combinations of which the Standard Oil Trust is the most flagrant and conspicuous example. Here, truly, we have the modern rendering of "making friends of the Mammon of unrighteousness"—a perversion of its true meaning, which its author would denounce with the same righteous indignation that he denounced the perversions of the ancient scribes and Pharisees. The severest indictment of the modern church that we have read comes from the pen of the writer already quoted. He says, in speaking of his fellow-preachers: "We are hired to preach what the people like, and as Faust steeped his pen in the blood of Mephistopheles, and signed himself to the devil, so many a preacher to-day, to hold his position, must sell his manhood to the favor of a few rich and godless men in his congregation. The sycophantic cowardliness of the pulpit will disappear when the people in the pews will stand by the men who will not keep their mouths shut when the people sin. The mightiest force in the world is the aroused conscience of a great people, and the chief quickener and educator of the conscience in the past has been the pulpit. The press has taken the place of the pulpit, and has become to-day the most important and effective supporter of virtue's cause. You cannot count fifty men in the pulpits of America whose voices are heard and whose influence is felt outside the narrow limits of their own churches." And the reason for this is because the church has taken the world's "hush money." Is there any wonder when a modern pirate like Rockefeller is allowed to endow a University, to build churches, and to contribute to missions, that the church takes a back seat as a waker of the conscience of the nation?

It unfortunately happens for America at the present time that she affords the most glaring examples of the way in which unscrupulous men have exploited the public purse, and in doing so, have very largely succeeded in muzzling the pulpit. It would be a mistake, however, to suppose that the "muzzling" process is confined to that part of the world. To a certain extent it prevails everywhere. Wherever the church bows down to Mammon she becomes its captive. In accepting its gifts, she, to the extent she does so, loses her freedom. It is therefore of the first importance, if the church is to be the monitor of the nation and exercise her full power in that direction, that she shall keep her hands clean—that it shall not be said of her that the modern New Testament

she uses is altered to suit her convenience, and an old and a familiar text is so revised as to read "Money shall cover a multitude of sins." It is the fault of the modern church that there is too much of yielding to the expediency of the moment and not enough of stalwart sticking to principle—not enough of determining action by what is right, and too much of the policy of debating will it pay. We require to be more imbued with the noble principles set forth by the poet, when he says:

"When the anchors faith has cast are dragging in
the gale,
I am quietly holding fast to the things that cannot
fail.
I know that might is right, that it is not good to
lie;
That love is better than spite, and a neighbor
than a spy;
In the darkest night of the year, when the stars
have all gone out,
That courage is better than fear, and faith is
better than doubt;
And fierce though the fiends may fight, and long
though the angels hide,
I know that truth and right have the universe on
their side,
And that somewhere beyond the stars is a love
that is better than fate;
When the night unlocks her doors I shall see Him,
and I can wait."

It is satisfactory to note, however, that there are signs of awakening in the church, that in some directions it is beginning to realise its responsibility in regard to matters that affect the moral welfare of the community. Here in Australia, in the city of Melbourne, there has been an outburst of indignation on the part of the churches in regard to the unblushing way in which the authorities allow the evil of gambling to flourish in our very midst. The honor of leading in the movement belongs to our Methodist friends. In this movement they have our full sympathy, and we hope that the members of the churches of Christ will support Messrs. Woodfull, Edgar and Judkins in their determined fight against the gigantic evil of gambling, which under the manipulation of unscrupulous and greedy men overshadows the moral well-being of the State. It is impossible, in the space at our disposal, to set forth the magnitude of this evil, or to depict in all their hideousness the immoral forces which keep it alive and extend its ramifications throughout the land. A few words from Mr. Woodfull must suffice to indicate the nature and extent of the evil. He says: "If the forces which these men represent capture the city, what hope is there for us? Every effort is being made by them to do so. They stop at nothing. When evidence is sought against them the greatest difficulty is experienced. Bribery and threatening are employed to hinder. Police spies are used, and an elaborate system of subterfuge resorted to. When evidence is likely to succeed against them and bribery or threats fail, then violence is resorted to. Constable Johnson was laid out on the Sydney road with his face battered to a pulp; another ex-detective was assaulted with an iron bar near the Latrobe Bond; at Prahran a man assisting the police to gain evidence against gambling had his property damaged three times in a few weeks, and Detective-Sergeant O'Donnell had his place smashed by a bomb. Our indignation is natural, but our surprise

that the administrator of the Police Department has done nothing to check the evil is much greater. We must then speak and pray and work until such a state of affairs is impossible." To this we say Amen, and trust that churches of all creeds will unite together in fighting this monstrous evil. It may be said of this evil as was said of the liquor traffic, that if the church stood up right and down square against the gambling evil as represented by the numerous tote shops and clubs, we could bury it as the old Welsh woman proposed to bury the devil—with his face down, so that if he ever got alive and scratched, the more he scratched the sooner he would reach his ultimate destiny. This is a crisis in the moral history of the State, and it remains to be seen if the churches are equal to the occasion. The question of the hour is not protection or freetrade, labor or capital, but whether the well-being of the community is to be left in the hands of a few unscrupulous men, and whether the God of Righteousness is to be superseded by the goddess of luck.



From the Field

The field is the world.—Matt. 13 : 38

Queensland

ROMA.—Since last writing you, we have had the pleasure of seeing two sisters and a brother confessing Christ, namely, Sister Hancock, Sister Shea, and Bro. Mercer. Sister Hancock has left us to join her family in Brisbane. She will doubtless prove herself an ardent worker in the Master's cause in that place. Sister Shea and Bro. Mercer remain with us, and we feel assured that as they grow in knowledge and experience they will be a great help to the church.

JUNE 12.

H. H. SAUNDERS.

MARBURG.—Our Sunday School anniversary was held on June 4. There was a fairly good gathering. Verner and Rosewood churches were well represented. Luncheon, prepared by the sisters, was served at 12 o'clock. The caterers were Sisters F. Primus, C. Augustine and A. Newman. At 1.30 the audience gathered inside the chapel, and a lengthy programme with the Sunday School was gone through. Bro. Jones, from Brisbane, presided. Prizes were distributed to the scholars. At the close of the meeting the teachers took the scholars to a land alongside the chapel, where games were indulged in. Tea was served at 4 p.m., and afterwards many returned home. Others remained and continued the games. At 7.30 the chapel was well filled, and another lengthy programme was presented, Bro. Jones again presiding. Devotional exercises were engaged in, followed by recitations, dialogues, speeches and choir selections.

Several duets and a quartette were rendered by members of the Verner church, and several anthems by the Marburg Baptist choir. At the close refreshments were handed round. Thus an enjoyable day was terminated. Bro. Jones remained with us during the week, and busied himself in visiting all the members in their homes, and others. On the following Lord's day morning our brother exhorted the church, and preached the gospel in the evening. He was conveyed to Rosewood on the following Tuesday. May the prayers of the churches go with our esteemed brother, that his labors may be successful.

JUNE 6.

A. KICKBUCH.

TOOWOOMBA.—On the 3rd inst. two young ladies were baptised at the morning service, having journeyed from Ravensbourne, where they have made the good confession during the last two months. The last two were a daughter of Bro. and Sister McKirdy, and Miss French, and were immersed by W. Greay. With a view to adding to the number of the Lord's day School scholars, an entertainment was initiated by Miss Walker (the superintendent) and the teachers. Unfortunately, for health reasons, Miss Walker was ordered home to Lismore, and her help was greatly missed. However, Bro. and Sister L. A. Hoskins and the teachers continued the practices, and last Thursday evening the entertainment was held, and was in every way a success. The worth of Miss Walker's efforts while here was referred to by several of the speakers, and keen disappointment expressed that she was not present to see the successful fulfilment of her wishes. The hall was well filled, many strangers being present, and it is hoped that good will result. The hall was tastefully decorated with greenery, flowers and flags. The chair was taken by S. Draney, who in his opening remarks stated that, without robbing other schools of their scholars, there were plenty who did not attend any school, and such were welcome. The programme of twenty items was then entered upon and carried through with commendable precision and ability. The choruses by the school children from Pittman's booklet were bright and well-rendered, and the same may be said of the action song, "Flower Girls," and dialogue, "A Basket of Flowers," by the girls, and the dialogue, "When I'm a Man," by the boys. Two little tots, Winnie Collins and Vera Clewett, recited splendidly and won hearty applause for "Glad to be a Girl" and "What can little hands do" respectively, and the same remark applies to the recitations of Lizzie Parsons, "The Old Doll," and John Greay, "Destruction of Sennacherib's Army." Winnie Weston gave a little sketch from Gabriel's cantata, "Picnic Party," in which she recites to her doll "The Babes in the Wood" and sings "Dolly, 'tis indeed a shame," and this item was a great success, the solo being rendered very sweetly and with much expression. Mary and Winnie Weston sang the duet, "Pilgrims," the blending being excellent. L. A. Hoskins, superintendent, sang "Nearer to Thee," and G. Weston "Land Across the Sea," which were well received, and Miss Nellie Parsons gave a pianoforte solo, "Christmas Bells," creditably. H. Parsons and H. Draney delivered brief addresses, which were pithy and to the point. Ample refreshments were handed round by the ladies, who had provided enough and to spare, and each child in the hall was also presented with a bag of sweets. Sisters G. Clewett, L. A. Hoskins and Miss Mary Weston played the accompaniments in a capable manner. After a hearty vote of thanks to all who had assisted, proposed by Bro. Weston, had been carried with acclamation, the pleasant entertainment concluded with the Doxology and Benediction. We have lost

for a time one of our most willing workers in B. W. Collins, who has been transferred to the Moreton district, and both Sister Walker and he carry our best wishes for a safe and speedy return.

JUNE 10.

G. W.

New Zealand

AUCKLAND.—Since Conference we have been getting seriously to work in order to carry out the resolutions passed by our brethren when in Conference. For the first time in our history we are determined to have three men in this district evangelising. We recognise that to do so will tax our resources somewhat, but we also recognise that to make it possible for us to do this—to make us sons and daughters of the Lord God Almighty—was not done without tasing the resources of heaven. We recognise that the world wants educating in the principles of our plea, and we are satisfied that once they are placed fairly and squarely before the people great numbers will adopt them. The gatherings in Australia lately under the preaching of Bro. Brown and others are but the forerunners, but the few drops which precede the showers. The other day our hearts and eyes were gladdened by a visit from Bro. Hamilton, who a few months ago held a mission here with good results; he did not stay to hold meetings, being under orders to go to Mataura, there to hold a mission, and they expect to be about two months in the Southern District. In fact his movements are uncertain, largely depending on the results of his meetings. He will stay a longer or shorter time as circumstances may decide. He has with him as single evangelist Bro. Garmong, and we are hoping and praying for great gatherings as the result of their visit to this country. Bro. Watt is doing a fine work, and the church is working in harmony and preparing for great things in the near future.

JUNE 4.

H. N. B.

MATAURA.—We are now in the middle of a mission being conducted by O. E. Hamilton of St. Louis, Mo., and J. P. Garmong (single), of Des Moines, Iowa, U.S.A. They arrived here 29th May. The meetings were held in the chapel until Sunday night, when we moved into the largest hall in the town, and found an audience that exceeded our expectations. There were between 500 and 600 present, certainly the largest evangelistic meeting ever held in the district. Bro. Garmong sings the gospel with great sweetness and power, and has succeeded in getting a goodly chorus of singing helpers for the nightly song service. Bro. Hamilton tells the old-time story of love with great earnestness and a wealth of effective illustration. Up to date 18 have confessed Jesus to be the Son of God (one of these means the restoration to fellowship of a young man who had drifted from Christ). 22 have been baptised. We praise God for these, and confidently look to him for still more to be added to the saved. The mission continues for at least one week longer.

JUNE 7.

THOS. J. BULL.

CHRISTCHURCH.—We lately had a visit from W. J. Hastie, from Dunedin. He spent four days with us, and preached every night. His addresses were most helpful and inspiring, and we admire the spirit which prompted our brother to come and cheer us up in the absence of our evangelist. On Lord's day, May 27, we had evangelist Hamilton and singing evangelist Garmong with us. The former addressed a packed meeting in the evening on "Why I Believe the Bible." Bros. Hamilton and Garmong have just

arrived in the Colony from U.S.A., and propose to spend three or four months conducting missions before going on to Australia. Last Lord's day we received into fellowship Sister Mrs. Millar and Sister Miss Millar from Invercargill. They intend to reside here permanently.

June 7.

G.P.P.

West Australia

FREMANTLE.—A. Lucraft is preaching the gospel, and F. Vanstan is in charge of the choir. The C.E. has undertaken to distribute handbills announcing the Sunday meetings. Each member of the committee takes 20 bills each week to give to personal friends until they come to our meetings; then the bills are given to others. This work has had a good effect upon our meetings. The Sunday School has just celebrated its anniversary. On the Sunday afternoon the scholars rendered some special singing under F. Vanstan's tuition. Alan Price, from Subiaco, gave a splendid object-lesson from the magnet. In the evening Bro. Lucraft preached to a packed house. On Monday the children's tea-meeting was held, and at 7.30 the evening meeting commenced to another full house. One feature of the evening was the singing by the infant class under Bro. Clegg. Bro. Fallo, the president, distributed the prizes. We are pleased to report that 10 of the scholars confessed Christ during the year.

June 6.

W. E. VINICOMER.

Tasmania

SOUTH-BEACH.—We held a gospel meeting at Penguin last Lord's day week. J. Byard preached, with one confession, who was baptised last Lord's day, J. Dennis carrying out the arrangements. A. Taylor preached in the afternoon to a good congregation, with good results—one more confession, who will be baptised next Lord's day. We had a good time at the Lord's table, when Miss Lila Singleton and Roy Hutton were received in. Our membership totals 11. Our school is doing well.

June 11.

R. HUTTON.

LAUNCESTON.—Last Wednesday evening a farewell social was given to Bro. and Sister Steer, who have left us for Sydney. We regret their departure very much, as they were a great help to us. Our brother was very zealous in the Lord's work, and has endeared himself to every member. They carry with them the prayers and best wishes of all.

June 16.

P. ORR.

Victoria

WINDSOR.—One who had been previously immersed was received into fellowship on Sunday morning. We were pleased to welcome back Bro. and Sister Naylor, who have been in New Zealand for some while. Splendid meeting.

June 19.

D.E.P.

RICHMOND (Balmal-st.).—One young lad made the good confession last night. The meeting hitherto at Neptune-st. moved yesterday to Hunter-st. F. S. Clarey spoke morning and evening to good meetings.

June 18.

P.J.P.

BRUNSWICK.—A welcome social was tendered A. C. Quick, the newly-appointed evangelist, and his wife and family, on Thursday, June 14. An address given by Bro. Harward was greatly appreciated. On

Sunday morning, June 17, there were five received into fellowship by letter, and in the evening Bro. Quick baptised one who had confessed her Saviour the previous Lord's day.

June 18.

W. H. DOWSON.

MIDDLE PARK.—Our special services continued yesterday. Henry Baker is delivering a series of very helpful addresses. Despite the weather conditions our evening meeting was well attended, and at the close two young women made the good confession. We are having many enquiries, and are looking forward to further tangible results soon. Next Lord's day Bro. Baker will continue in the evening with a baptismal service.

June 18.

J. McINTOSH.

BALLARAT (Dawson-st.).—One addition by faith and obedience on Wednesday evening, June 6. The convert, a young woman, was received into fellowship on Lord's day, June 10. Another gem for the Master.

June 16.

T. H. VANSTAN.

MELBOURNE (Swanston-st.).—Last Lord's day morning one was received into fellowship who was baptised the previous week, and one by letter. T. J. Cook addressed the meeting. Miss Jenkyn, who arrived from Poona, India, on Lord's day morning en route to Sydney, was present in our assembly, and in the afternoon gave a talk to the Sunday School. The meeting at night was interfered with through wet weather. Splendid address from Bro. Harward on "The Great Legacy."

June 19.

R.L.

CARLTON (Lygon-st.).—On Lord's day morning amongst our visitors were Bro. and Sister W. T. Magarey, from Grote-st., Adelaide, and Sister Stevens from Bunbury, W.A. One sister added to the church by letter.

June 19.

J. McC.

MIDDLE PARK.—The Sisters' Dorcas and Church Aid Class held its annual meeting on Wednesday, June 13. Visitors were present from the Sisters' Conference Executive. Mrs. Trinnick presided. A paper was read by Mrs. Harward, on "The Power of Prayer." The secretary's report showed that good work had been done during the year. 14 meetings had been held, with an average attendance of 8 members. Assistance had been given to many needy cases, and the sick and aged had been visited. In church aid work, necessary articles of furnishing had been provided. The Sunday School and Band of Hope had been materially helped in their work, and a good start had been made for the building fund. The treasurer's report showed receipts £53/9, and in addition a number of articles in the shape of clothing and groceries had been donated by members.

June 19.

L. K. MARTIN.

South Australia

HINDMARSH.—One was received into fellowship to-day. Last week the young men's Bible Class held its annual social. Several musical items were given. The young men are doing a good work amongst other young men. Last Thursday a send-off social was given by the Brompton Mission young men and the young ladies' Sewing Class to Miss Whiting, who is leaving for Victoria to live. She has been a great help to both societies. They also presented her with a beautiful Bible. This week we are losing one who has just changed her name for another. She has been of valuable service to the choir for a number of years. She and her husband are going to live in the West, and we wish them every happiness, especially in the Master's work. I refer to Sister Malthouse, now Mrs. A. Comb.

June 9.

D.B.

BUTLER.—Last Lord's day we had among our midst S. T. Barr, of Bews, who was on a visit to this part, and who presided at the Lord's table very creditably. Bro. Butler addressed the church, and extended the right hand of fellowship to Bro. Osterberg, from the church at Bews. On the previous Lord's day one came forward and confessed Christ.

June 11.

R.W.B.

HENLEY BEACH.—The attendances at our Lord's day evening meetings have of late somewhat increased above the usual number. The meeting last Lord's day evening, June 17, was conducted by W. C. Beller, from Grote-st., he being assisted by Bro. Lovell and three accompanying sisters, who rendered special singing, harmonising with the address. At the conclusion one young lady made the good confession.

June 17.

N.G.N.

PORT PIKE.—One received last Lord's day, the result of faith and obedience. Last Thursday night a great crowd filled the chapel to witness the marriage of two of our members—G. Thomas and Miss Bait. G. B. Moysey was brought from Kadina to perform the ceremony. Afterwards our usual week-night meeting was held, when we had the pleasure of hearing Bro. Moysey give an address, his subject being his impressions of, and the lessons taught by, J. T. Brown's recent Adelaide mission. This was Bro. Moysey's first visit to Pike, and we hope it will not be the last.

June 15.

W.C.O.

New South Wales

INVERELL.—Glad to report that our church building is now under way. The foundation has been laid, and the brick-work commenced. The building will probably be finished in August, and will be a credit to the handful of brethren here. The site is very central, and will increase in value every year. We are in hopes of having a better attendance when in our own chapel, as the present hall is not suitable and is very uncomfortable.

June 12.

H. E. TEWKSBURY.

ROCKWOOD.—On Lord's day, 3rd June, we had a splendid gospel service, and at its close two came forward and made the good confession. Wednesday, 6th June, we held a baptismal service, about 50 being present. Lord's day, 10th June, we celebrated the Sunday School anniversary. Bro. Hagger preached a simple gospel address to the children in the afternoon, presented the children with their prizes, and gave a splendid discourse at night. Monday evening the children gave the annual entertainment, which was well attended. In this meeting splendid addresses were delivered by Bro. T. Hagger and Bagley. The church at Seven Hills continues to meet on Lord's day, also conducting meetings fortnightly at the home of Bro. Roe. We are pleased to state that their Sunday School is making good progress, and although there is not much advance as regards the church, we feel sure that success will attend the efforts they are making.

June 6.

A. ALLEN.

ERKINEVILLE.—The test mission recently held here proved a splendid success, more so than many expected. On Saturday, 25th April, the tent was erected in Erskineville Park, and on the following day a start was made. Right from the first the meetings were splendid, and Bro. Bagley kept the tent filled till the close of the mission. He has won his way into the hearts of the people of Erskineville by his free, simple and clear gospel preaching, as well as by his loving ways and manner, and we thank God

for sending him amongst us. The confessions during the mission numbered 121, and out of this number we anticipate getting 90 members. The number of baptisms to date have been 70; out of this number 65 have been baptised in our own baptistry erected in our hall during the mission. On Sunday, May 13, the church met in the tent for worship—the first church in this district on New Testament lines. On that occasion 100 broke bread. These meetings are still keeping up, the average attendance being about 110. Our thanks are due to many for their help during the mission. Bro. Tiegats, who conducted the singing right through the mission, specially deserves mention. A business meeting of the church was held on Friday, June 8, when the matter of an evangelist was discussed. It was decided after discussion to ask the Conference to send an evangelist into the district. The matter of his salary was next brought up, and it was decided to try and raise £1/10/- towards same, thus leaving the Conference about £1 to find. This means that in a church with a membership of 120 we will have to raise £1/15/-. Our collection to date averages £1/10/-, but last Sunday it reached £1/1/-.

We have decided to start a Y.P.S.C.E., also to hold a prayer meeting every Wednesday in addition to all meetings held now. The following officers were elected:—Committee of management, Bren. Morton, Ferguson, Mitchell, Bryant, Weekes, Slater, Carter, W. Gale, G. Morton; treasurer, W. Gale; secretary, G. Morton; auditors, W. Hawthorne and A. Jelf. Brethren, pray for Erskineville.

June 10.

Geo. Morton.

NTU, SYDNEY.—We wish to express our deep appreciation of the gratuitous services of J. W. Riding as leader of song from the time the cause was started here in December last. Our brother has come a long distance every Sunday, but he has done it with a desire to advance the cause of the Master. He feels now the church is better able to dispense with his services, and wishes to be released. The cause here has a bright prospect. We expect a tent mission in the spring, and with it great blessings. A social is arranged for Monday, July 30, to which all are invited; tickets, 6d.

June 18.

T.B.

Here and There

Here a little, there a little.—Isaiah 28 : 10

FOREIGN MISSION SUNDAY,
JULY 1.



There was one confession at Goolwa, S.A., on Sunday evening last.

W. C. Craigie acknowledges 20/- from Mrs. Quilliam for W. W. Davey fund.

One confession at Fitzroy Tabernacle last Lord's day, G. S. Bennett preaching.

We have received from A. Johnson, Perth, the sum of 12/- for the W. W. Davey fund.

Arthur Anderson baptised another young woman at Fish Point on Friday of last week.

Thirteen confessions at Enmore on Sunday, J. T. Brown addressing a very large audience.

There were four confessions at North Fitzroy on Sunday night at the close of J. W. Baker's address.

At the close of W. C. Brooker's address at Queens-town, S.A., on Sunday evening last, there were three confessions.

The report of the Sisters' Conference in West Australia which we publish this week is a little ancient, but it only came to hand last week.

The following visitors were at Enmore on Sunday: Mr. and Mrs. R. C. Edwards, Melbourne; Dr. C. and Mrs. Verco, Adelaide; and Mr. and Mrs. Colvin, Brisbane.

"The next meeting of the General Committee of the Victorian Sunday School Union will be held in the new hall, Swanston-st., on Monday, June 25, at 8 p.m. A full attendance of delegates is requested.—J. Y. POTTS."

A New Zealand correspondent asks: "Is it right for an unconverted person to take a leading part in the church choir?" We would just as soon think of asking "an unconverted person" to preach or pray as to sing in the choir. From our viewpoint it is decidedly wrong.

Lake-st., Perth, chapel was crowded on Sunday night, June 10. Above 70 Chinese were present in addition to the usual congregation, to witness the administration of the ordinance of baptism to one of their countrymen. Bro. Scambler preached a Foreign Mission sermon, and a young woman made the good confession.

The bound volume of the CHRISTIAN for 1905 makes a splendid book. Anyone who desires to know the history of our people in Australasia foreign should have a copy; besides, it is a library of the religious thought of the year. It contains a complete index. We have a few copies, which we will send post or carriage paid for 15/-.

Notwithstanding two glaring notices in the Here and There column about extra numbers of the Foreign Mission issue of the CHRISTIAN being sent out, some of our agents are writing us wanting to know what we mean by sending the extra copies. They certainly did not look at the Foreign Mission Number or that of the week before, or they would have known.

The committee of the S.A. Auxiliary of the British and Foreign Bible Society have appointed Edgar Hall, of the Grote-st. church, to the position of assistant secretary. We are always pleased to know of our young men taking an interest in this work. Bro. Hall has the one great qualification which augurs well for success in his new position; that is, whole-souled enthusiasm in the Master's work. As work amongst the juveniles forms part of his duties, the Sunday Schools in S.A. may expect ere long to hear from him.

"The question frequently is asked, when large numbers come in during a mission, 'Will they hold out faithful?' Nearly four months after the great mission held in Sydney by John T. Brown, of America, a count was taken one Sunday morning at the church to see whether any new members were there or not. Twenty-five per cent. of the City Temple church members came in during the mission. If they are as faithful as the old members, we should expect twenty-

five per cent. of the audience Sunday morning to be new members. A careful count was made, and it was found that thirty-three per cent. of the audience were new members. It is likely that there were some outsiders present; if so, more than thirty-three per cent. of the members present were those who came in during the mission. This ought to satisfy the most sceptical that those who come in during the revival, if properly taught, prove to be as good members as those who come in at the regular service."

Will conductors of Sunday School and church choir rehearsing for Town Hall Sunday School Union demonstration please push on with the work as fast as possible! The numbers selected are 1, 2, 5, 6, 7, 8, 10. Early next month we shall begin united rehearsals. See further notice.—NAT HADDOU.

The attention of readers is called to a special lecture arranged by the F.M. Committee next Friday evening in the chapel, Swanston-st. The lecturer is Mr. Percy C. Nall, returned missionary from India, giving an eloquent account of mission work amongst the "Garos" or Hill Tribes of India. Come and hear the wonders the gospel has wrought amongst these people. Splendid illustrations by lantern views.

The anniversary of the Prahran Chinese Mission School took place on Monday evening, when a large number were entertained at tea. The after meeting was presided over by Robert Lyall, and the exercises of the scholars indicated the progress made. Some splendid musical and elocutionary items were also rendered by friends of the Mission, and several addresses were delivered, amongst the speakers being Bro. Wong. Supper was served at the close, and the vote of thanks and congratulation, proposed by P. McClean, was heartily carried.

A correspondent writes: "For the benefit of isolated brethren, or those who perhaps meet with opposition in the walk of life from other churches, you might print the following if you think it fit:—Those who are antagonistic to our baptism, and who are sprinklers, often quote John as baptizing in the wilderness, thereby inferring that there was no water there. If we look up Joshua 13: 1-12 (see also 6), we will find the wilderness referred to as being of 'much water' in the boundaries given. I find this a 'crusier' myself, and I meet with a little opposition sometimes."

Coming Events

Observe the time of their coming.—Jer. 8 : 7

JUNE 28.—Tuesday. Grand Concert in the Lygon-street Chapel, in aid of the North Fitzroy "Free Breakfast and Aid Society." The Lord Mayor of Melbourne will preside. The following artists will take part: Madame Nellie McClelland, Miss Ethel Benson, Messrs. Sol. Bloom, Ernest Watson, Ernest Hocking, F. Barned and the Lygon-st. Quartette. Pianists, Miss Jeanette Dickens. Admission 6d. Musical Director, Nat Haddow.

Hon. Sec., W. J. TURNER.

JUNE 29.—VARY SPECIAL. Friday evening, June 29, 8 o'clock, Church of Christ, Swanston-st., Melbourne, under the auspices of the Foreign Missionary Committee. Lantern Lecture by Mr. Percy C. Nall (returned missionary from India). Subject, "The Gospel among the Garos." This is a most interesting account of mission work done among the aborigine tribes in the hills of India. All very welcome. Come early to secure seats.

JULY 31.—25th Anniversary of the S.S. Union of the churches of Christ will be held in the Melbourne Town Hall on Tuesday, July 31, at 8 p.m. Admission, 6d. Tickets obtainable from all delegates and School secretaries. Watch future announcements.—J. Y. POTTS, Hon. Sec.

The Christian Endeavor

Society of

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All correspondence for this department should be addressed to 4 Inverleith St., Auburn.

Forgiveness.

TOPIC FOR JULY 9.

SUGGESTED SUBJECTS AND READINGS.

Practical forgiveness	...Prov. 25: 21-28
Heart forgiveness	...Prov. 24: 17, 18, 28, 29
The unforgiving servant	...Matt. 18: 21-35
Our divine example	...Luke 6: 31-37
Without limit	...Luke 17: 1-4
Of one mind	...1 Peter 3: 8-11
Topic—Forgiving and being forgiven	...Matt. 6: 14, 15

Only one petition of all "the disciples' prayer" did Jesus comment. It had been plain, but he knew men were prone to err. So the Saviour in the most solemn way enforced the truth: To forgive not is to be unforgiven.

Farrar says: "If we do not forgive, we actually offer the terrible prayer that we may not be forgiven. For, as Luther says, 'When thou sayest, 'I will not forgive,' and standest before God with thy precious paternoster, and mumbliest with thy mouth 'Forgive us our debts as we forgive our debtors,' what is that but saying, 'I do not forgive him, and so do not thou forgive me? Thou hast told me to forgive, and rather than obey I will renounce thee, and thy heaven, and all, and be the devil's for evermore.'"

"Forgive us . . . as we forgive." It seems an extraordinary petition. Are we to take our own grudging, halting, altogether imperfect forgiveness of the brother who has done us some injury, who may be as hurt our pride, and make that the measure of the forgiveness we pray from God. Hardly! The Father's forgiveness, once granted, will far surpass the finest manifestation of the forgiving spirit on the part of the sons of men. The "as" means, as Leighton put it, "not equality in the degree, but conformity in the thing."

While we do not measure God's forgiveness by ours, yet his is not promised save on a free, whole-hearted forgiveness on our part. "Think not to satisfy him with superficial forgiveness and reconciliations: would we be content of such pardon from God, to have only a present forbearance of revenge, or that he should not quarrel with us, but so further friendship with him; that he should either use strangeness with us, and not speak to us, or only for fashion's sake? And yet such are many of our reconciliations with our brethren. God's way of forgiving is thorough and hearty, both to forgive and to forget (Jer. 31: 34), and if thine be not so, thou hast no portion in his."

We were told by R. W. Dale of some who "have given a new turn to an old text. In their own private 'R.V.' of the New Testament they read: 'Whoever speaketh a word or committeth a wrong against God, it shall be forgiven him; but whoever speaketh a word or committeth a wrong against me, it shall not be forgiven him.'"

A Christian has no option in the matter. He must forgive. He can parley for no terms, stand not on his dignity, wait for no abject apology. To

refuse to forgive is to remain unforgiven. The "Christian" who cherishes resentment (shall I say he who "can forgive, but can never forget?") is shut out from communion with God in prayer: for he cannot truly pray who is unable to say "Forgive us . . . as we also have forgiven."

Carry the principle as far as you will. Apply it to what we may consider to be the lesser things of life. I have seen two church members use one hymn book, and warble together the songs of Zion; but their hearts were divided and they were "not on speaking terms." Only a tiff, of course; but what a hindrance to the cause of Christ! How evil in its effects upon their own lives—growth in grace being absolutely impossible.

Here is a little parable. A certain church, bemoaning its stagnant position and the rarity of conversions, decided to go in for a revival. In commendable fashion, it sought to prepare for same by a series of prayer-meetings. At one of these, after the presence and power of the Lord had been earnestly invoked, one brother created a mild sensation by rising from his place, marching down the aisle, grasping another brother by the hand, and saying, "I guess there ain't goin' to be no revival while I and Bro. Smith are not speakin'." Any of our churches want revivals? Who runs may read.

Thoughts.

There is more true pleasure in forgiving, than ever any man found in revenge.—Leighton.

"Nor be thou ragelike, like a handled bee,
And lose thy life by usage of thy sting."

To be unwilling to forgive an offence is to provoke the wrath both of heaven and earth.—Quesset.

"For 'tis sweet to stammer one letter
Of the Eternal's language; on earth it is called
forgiveness."—Longfellow.

I have known a man nurse the tiny cockatrice egg of unforgiveness till it has burst into the fiery serpent of crime.—Farrar.

Let no one despair of God's mercies to forgive him, unless he be sure that his sins be greater than God's mercies.—Jeremy Taylor.

Only the brave know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at.—Lawrence Sterns.

May I tell you why it seems to me a good thing for us to remember a wrong that has been done us? That we may forgive it.—Charles Dickens.

An old Spanish writer says, "To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.—Whately.

A good man is like the sandal wood tree. As it leaves a part of its fragrance on the axe, so he leaves his blessing with his enemy.—East Indian Proverb.

True forgiveness involves two things, a perfect knowledge of the offence, and a perfect restoration of love. In this sense we believe in the forgiveness of sins.—Westcott.

"I will forgive, but I can never, never forget," says the hypocrite. "I will forgive you if I die, but look out for me if I get well," says the sick worldling. "I . . . will not remember thy sins," says God.

A Man Whose Religion Won.

A prominent preacher of half a century ago was asked by an unbeliever if he did not think that, after all, the Christian religion were a failure. He replied, "We don't know; it never has been tried." But there died in New York, a short time ago, a man named Samuel H. Hadley, who "tried" the Christian religion after the manner of its Founder—really tried it; and it worked. He kept a resort on Water Street, New York, for those fallen wretches whom he frankly called "bums." When they lied to him and stole the very dishes on which he gave them food, as they often did, he ignored their thefts; and, when they smirkingly confessed themselves "saved" for the sake of a warm bed, he asked no questions but honestly rejoiced till they were ashamed into a confession and a new start. There was no limit to his patience—he called it "love." By "loving" a man long enough and sincerely enough you can win him—that's the whole thing. But except in very, very rare cases, this "love," as we practise it and call it religion, gives out long before it reaches the winning point. Hadley's "greatness" consisted in the fact that his "love" never gave out.

Social workers and ministers came from all over the United States and from other countries, and were sent by all denominations to inquire into the "methods" of so successful a mission. But the methods were too simple to allure. Visitors saw merely a few Bible texts such as they had been brought up on, the same that are hung on the walls of every Sunday School. Many earnest workers went away only half-satisfied: no panacea had been discovered after all. There was no solution of the great problem; they saw only a reformed drunkard and "bum" helping other drunkards and bums.

But he was a man of such shining personality that other men came to him naturally and eagerly. Then he practised the forgiveness of his brother unto seventy times seven. That was all—a single spark of Christ's own fire, and the Bible for his manual.

"Down in Water-street," the book into which Hadley has put his experiences, is like many of the emotional religious works, but through the over-wrought phraseology that in most men's vocabulary spells cast, there shines a gleam of something so real and vital that scoffing will not stand against it.

There will never be known just what number of "cases" could be marked "cured" by the Water-street Mission. But this fact we do know. A really large number of men are, to-day self-respecting persons who went there sots; that many of them hold places of respect and influence; and that much hot coffee and strong meat stew were daily given to those who would surely go into the depths again to come back heavy with liquor and crime. It was given as freely to them as to anybody else. When many of them turned and scoffed him for being a fool to feed them and believe in them, this man still worked on, and in his quaint revivalist phraseology "sowed seeds of grace."

But he won and saved men as—who else does? The last words that he uttered were, "Who will care for my poor bums?"—World's Work.

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M. McLELLAN
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 Secretary.

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the CHRISTIAN from week to week as to what is being done by our Victorian Home Missionaries, and then help what you can to keep the good work going.



Some Notable Hymns and Their Authors.

A. M. LUDBROOK.

12. Women who have Written Famous Hymns.

Probably the earliest of modern female hymnists, and about the only one before the 19th century, was ANNE STEELE. She was born at Broughton, near Salisbury, in 1717. Of the incidents of her life we cannot speak; but after years of infirmity and suffering which confined her to her own room she died in 1778, at the age of 61. She is first among Baptist writers for the number and popularity of her hymns, 144 in all. Among the best known are—"Jesus, the spring of joys divine," "Come ye that love the Saviour's name," "Father, whate'er of earthly bliss" (said to have been Abram Lincoln's favorite), "Jesus, in thy transporting name," and—perhaps best known of all—her hymn on the excellency of the Scriptures, "Father of mercies! in thy word."

In the *Sunday at Home* list of the Best Hundred Hymns, to which I have previously referred, we owe Nos. 4 and 6 to the pen of a woman, and out of the first 15 in that list these are the only two attributed to one writer. CHARLOTTE ELLIOTT, the author referred to, was born in 1789. She lived

mostly at Torquay, in Devonshire, "a lover of nature, a lover of souls, and a lover of Christ." An invalid from childhood, she yet lived to the great age of 82. Part of her daily prayer, and expressing the great longing of her life, were her own lines—

"O Jesus, make thyself to me
 A living, bright reality,
 More present to faith's vision keen
 Than any earthly object seen,
 More dear, more intimately nigh,
 Than e'en the sweetest earthly tie."

This gracious lady passed away in 1871, but the memory of Charlotte Elliott should ever remain dear to us for her two well-known lays of the heart—"Just as I am, without one plea," and "My God, my Father, while I stray."

When the late President McKinley lay dying, those who stood round his bed caught the whispered words—

"Nearer, my God, to thee, nearer to thee,
 E'en though it be a cross that raiseth me."

The author of this beautiful prayer in verse was a woman, MRS. SARAH FLOWER ADAMS. She was born near Cambridge, England, in 1805. Quite early she won considerable fame within a limited circle in London as a poet and writer. Leigh Hunt called her "Rare mistress of thought and tears." Her famous stanzas were written in 1840. The musical setting was from the pen of an

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older sister, Eliza Flower. Mrs. Adams died only eight years later, and before her hymn had become famous. Perhaps it is not quite faultless in its adaptedness to Christian worship, for there is no reference to the Saviour in it. But, as Dr. Cuyler says, "it is a practical version of Jacob's dream at Bethel, and as the devout aspiration of a soul chanting to God its triumphal song in the night these lines have no peer in modern hymnology."

MRS. ALEXANDER (1823-1895) was the writer of a large number of sacred lays, and her life is said to have been as beautiful as they. She was the wife of an Irish prelate, Dr. Alexander, Archbishop of Armagh. Of her longer pieces the most notable is "The Burial of Moses." Lord Houghton termed it "the finest sacred lyric in the English language." Her "Hymns for Little Children" has passed through 70 editions. Among the most notable of her productions are, "We are but little children weak," "Once in royal David's city," "From distant corners of our land," "Jesus calls us o'er the tumult," and "There is a green hill far away." This last, which Gounod has set to music, was one of a series of hymns on the (so-called) "Apostles' Creed." Mrs. Alexander was deaf to applause, but when someone wrote to tell of a great change in heart and life that had come to a worldly man through hearing this hymn sung, she sprang from her chair, exclaiming, "Thank God! I do like to hear that."

Foreign Mission Sunday, July 1.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8

SOUTH AUSTRALIAN HOME MISSIONS.

The undermentioned amounts have been received toward Home Mission work since Conference, 1905:

September, 1905	£66 1 3
October	14 16 10
November	22 5 8
December	9 18 7
January, 1906	22 11 9
Annual Offering, February and March	251 1 2
April—Kadina	9 0 0
Sister Beddome	0 1 1
Stirling and Aldgate Valley	0 18 3
W. J. Harris	1 5 0
May—Church at Bews	10 0 0

Total £407 19 7

P.S.—There is a credit balance of £13/1/4. The receipts and disbursements for Brown Mission are not included in above.

H. J. HOSKELL, Hon. Sec. F. MAGAREY, Hon. Treas.

ORGAN FUND, CHINESE MISSION, SYDNEY.

Result of Appeal in CHRISTIAN and local Church Papers	£2 11 0
Sale of Harmonium	3 0 0
J'oon Guey	2 0 0
Ah Sing	1 0 0
John Sing	2 0 0
Leong Yet	2 0 0
Why Lum	2 0 0
C. Young	1 0 0
Choy Woa	1 0 0
George Lock	1 0 0
P. A. Dickson	1 0 0

H. J. GILMORE.

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F. G. Martin, Apollo Bay	£1 3 6
Sister Adams, Daednong, Mite Box	0 8 7
Sister Rometsch, Swanston-st.	1 0 0
Sister Quilliam	5 0 0
Sister Brown, Barryp, Mite Box	0 4 3
Church, N. Carlton, per Sister Kelson	0 11 0
Church, Kaniva	16 0 0
Church, Lillimur	6 6 3
Church, Terang	7 10 0
R. Oliver, Fernbarst	0 6 9
H. Hodge, Gelanlipy	0 5 0
Bra. and Sister Varcoe, Surrey Hills	2 0 0

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 "The love of Christ constraineth us."
 "It is more blessed to give than to receive."
 "Give, and it shall be given unto you."

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Sisters' Page

Trust in the Lord and do good

VICTORIAN.

V.S.C. EXECUTIVE MOTTO, 1906-7:—

"I can do all things through Christ who strengtheneth me."

—:—

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A MOTHER'S LOVE.

There is an old legend that runs in this wise: At creation's dawn an angel came down to earth, and before returning looked about for some thing to carry back to heaven. There were three things that attracted the attention of the white-winged messenger—a bouquet of sweet flowers that had been gathered from one of the earth's fair and blooming gardens, the smile of a little baby that had been playing with a sunbeam, and a mother's love. These three the angel carried away, but when he reached the pearly gates of Paradise the flowers had withered—the baby's smile had vanished. Only the mother's love remained the same, and, being found as pure and eternal as the waters that flowed by God's throne, all the angels that ranged about exclaimed in unison, "There is nothing on earth pure enough for heaven but a mother's love." This was a tribute containing a sublime thought. And through all the ages it has been human experience that the angels referred to in that far-away legend were not over-extravagant in the message which they passed out through the open windows of the "many mansions" along the banks of the "River of God."

EXECUTIVE.

The meeting on 1st inst. was held in the new hall, Swanston-st., much to the comfort of representatives. President Mrs. J. A. Davies in the chair, Mrs. Chown conducting devotional exercises. Mrs. P. Pittman read a paper "Our Missionaries, and New Mission Station at Baramati." The correspondence included a letter from secretary Lygon-st. church, returning 10/- which had been tendered for gas used at Conference, and expressing the pleasure of officers in serving the sisterhood in any way. The treasurer's statement showed after all expenses were paid there was a balance in hand. It was gracefully proposed and carried that the secretaries be each given £1 for incidental expenses. The programme for Prayer and Praise Meeting, July 6, to be arranged by officers. Additions from schools: South Melbourne 1, Footscray 2, Windsor 3. Prayer Meeting report told of visit paid to Swanston-st., May 24, when 18 sisters were present. After chain prayer the meeting was closed by Benediction. The Executive will meet at 2.30, July 6. All sisters are welcome to Quarterly United Prayer Meeting at 3 o'clock.

HOSPITAL VISITATION.

APRIL AND MAY.—The following have been visited: Melbourne 7, Eye and Ear 4, Homoeopathic 4, Alfred 6. Home comforts, flowers, magazines and books (140) distributed. Church secretaries would confer a favor on the Committee if they would notify immediately any of the members are in the Hospital.—**M. FETCHEV**, Supt., Arthur-st., Sandringham.

TEMPERANCE.

The Temperance Committee of the Sisters' Executive held a meeting in the chapel, South Melbourne, on Thursday evening, May 24. Notwithstanding the inclemency of the weather and the holiday there was an attendance of 43; 4 out of 5 of the Committee were present. An interesting address was given by Miss Lambrick, dealing with the effects of alcohol on the human system. The collection totalled 10/-. No pledges were taken. The Committee hope that the meetings to be held in connection with churches during the year will result in the sisters generally taking a more active part in the crusade against intemperance.—**C. F.**, Supt.

GENERAL DORCAS REPORT.

A rally of the General Dorcas was held on May 17. 18 sisters present. 6 garments made. Received from Middle Park Dorcas, 13 new garments, and a donation of 2/6. Received from Ascot Vale Dorcas, 6 yds. cretonne; also from Nth. Fitzroy Dorcas, 12 yds. cretonne. Five new garments given to a needy case, per Sister Davies, and 7 new garments and 3 secondhand garments, per Sister Clara; also 4 new garments and 10 yds. material, per Sister Walker.—**ISABELLA WEBSTER**, Supt.

FOREIGN MISSION REPORT.

Miss Thompson reports that she had the privilege of attending the Conference of Missionaries at Bilaspur, also that the annual collection for mission work had been taken up in Haridwar, in connection with which she mentions that one woman took off her silver bracelet and put it into the box. The lepers, in order to give their contribution, went without a whole day's food, having the price of it put into the collection. We are pleased to notice also that the mother of one of the native Christians has confessed Christ and been immersed.

Mr. and Mrs. Stubbin report having attended the Conference at Bilaspur, at which nearly 60 persons, including children, were present.

The following extracts from a letter show the work our missionaries are called upon to do:—"The people soon found out who we were, and crowds of them kept on coming to the tent until it grew dark. They brought out their sick and halt and maimed for us to cure. We did the best we could, and helped many. There were some pitiful cases for whom we could do nothing at all." "The place where we had pitched our tent was quite a large village, or rather, three villages

in one. We hope to be able to go there again soon, as they have heard so little of the gospel: and what can they remember after having heard only once!" "Four of the orphan lads wish to confess Christ in baptism."

Miss Tonkin reports, "Happy in my work, health good."

Bro. James is doing good work in W.A. The attendance at the Subiaco Chinese School is doubled, while at the gospel meetings numbers have risen from 27 to 51 in 4 weeks.—**H. C. LUDSBROOK**, Supt.

WEST AUSTRALIAN SISTERS' CONFERENCE.

The first Sisters' Conference of the churches of Christ in W.A. was held in Lake-st. chapel on Thursday afternoon, April 11, 1906, the attendance being very good. President Mrs. Ewers occupied the chair. Devotional meeting was led by Mrs. Pallot. The minutes of last meeting were read, also greetings from the Victorian Sisters' Conference. Mrs. McCrackett spoke on behalf of the goldfields sisterhood. The President's address, which was an excellent one, was then read by Mrs. Yelland. After the consideration of the Victorian Sisters' Constitution (which occupied the greater part of the afternoon), it was decided on motion to adopt the same.

Election of officers for the coming year are as follows:—President, Mrs. Thomas; Vice-Presidents, Mrs. Banks, Mrs. Gould and Mrs. Pallot; Treasurer, Mrs. Grace; Secretary, Miss Allen; Asst. Secretary, Miss Gould; Home Mission Committee Supt., Mrs. Gready; Foreign Mission Committee Supt., Mrs. Yelland; Dorcas Committee Supt., Mrs. Pallot; Temperance Committee Supt., Mrs. Ball; Hospital Visitation Supt., Mrs. Ferguson; Prayer Meeting Committee Supt., Miss Allen; Courtesy Committee Supt., Mrs. Richardson.

During the afternoon essays were read by Miss Jones on "Woman's Sphere of Work in the Church," and Miss Gould on "Woman's Attitude Towards Home and Foreign Missions." A solo was rendered by Mrs. Hedger and a duet by Mrs. Hewitt and Mrs. Wilson; an organ solo was played by Miss Illingworth. We are very pleased to report that great success attended our inaugural gathering, and we pray that God's richest blessing will rest upon our efforts during the coming year.

Obituary

To live is Christ; to die is gain.—Phil. 1. 21

BRYAN.—On May 24, in his 84th year, James Bryan fell asleep in Jesus. For 53 years he had faithfully followed his Lord and Master, having been baptised at Prahran in the year 1853. From that time to a few months ago he retained his membership at Prahran; but on the formation of the church at Wiedor, at his own request he was enrolled as a member of the latter church. His last moments, like his life, were calm and peaceful, full of hope. He was buried in St. Kilda Cemetery on Saturday, May 26, J. Pittman officiating.

Wiedor.

J.P.

DICK.—On Saturday afternoon, June 2, Russell Dick entered into rest, falling asleep at the residence of his son-in-law, Mr. W. G. Holland, Clarke-st., Northcote. Our brother had been in feeble health, both mental and physical, for some time, but had been tenderly ministered to by his daughters, Mrs. Holland and Mrs. Huntman, and by other members of his family. Bro. Dick in early life gave himself to the Saviour, and was united with the Scotch Baptists in the home-land. Arriving in the State of Victoria 56 years ago, he very shortly united himself to the brethren then meeting in the Temperance Hall, Melbourne, and with them moved to the chapel, Lygon-st., where he worshipped for a number of years, and where he rendered efficient service to the church, and to the brotherhood generally, as an office-bearer, a teacher of the church, and an acceptable preacher of the word. Some 37 or 38 years ago, when O. A. Carr arrived from America under engagement to the Lygon-st. church, with which G. L. Surber was then laboring, the cause at Collingwood was started under the joint labors of these two brethren, and Bro. Dick was one of the foundation members of the church, laboring faithfully with the church, and clinging to it, till the day of his decease, amid all its changes and fluctuations. Our brother was within a few days of 77 years of age at the time of his decease, and during the greater part of the time he had been a consistent, an energetic, and an efficient laborer for the Lord. He was careful and wise in counsel, and when action had been decided upon, was earnest and enthusiastic in carrying it out. The church has lost a worthy brother, a valiant soldier who has fallen out of the ranks of the army below, but it has only been to further adorn and swell the number of that vast multitude of the blood-washed throng who have washed their robes and made them white in the blood of the Lamb. Bro. Dick was interred in the Melbourne General Cemetery on Monday, June 4, a very large company of brethren and friends showing this last sign of respect, H. D. Smith and M. W. Green officiating at the funeral.

Collingwood.

M.W.G.

STENHOUSE.—It is our painful duty to record the death of our Sister Ann Stenhouse, which occurred on May 24, at the ripe age of 83. She was well known to those who formed the first church of Christ in Hobart Town. Having been brought up in strict accord with the "Kirk" from infancy, she was ready to bear the gospel, and having been induced to bear O. A. Carr proclaim the ancient gospel she learned the way of the Lord more perfectly, and submitted to Christ's own institution of immersion; from that time until she fell "asleep in Jesus" she has been a consistent follower of him. Left a widow in early days to struggle to rear a large family, she brought them up in the fear of the Lord, so that now they "sorrow not as those who have no hope," but rejoice that she has "gone to be with Christ, which is far better." It can be truly said that a "mother in Israel has fallen." Of late years she has met with the brethren in her home regularly while health lasted, remembering her dear Lord at his own table. She was one who was not ashamed of but gloried in his Word. At times when things have gone wrong she could say "But they know different; leave them in his hands, and he will do right." Among the last words which were said was the oft repeated prayer, "Lord Jesus, guide and keep me," which he did, and our prayers he has answered. We laid her to rest in Cornelian Cemetery (Bren. David Wield and G. Woolley officiating at the grave side) till the resurrection morn, when her dear Lord will give her

another body like unto his own glorious one. May we all remain faithful, as she did, till our change comes.

"We shall all meet at home in the morning."

Hobart.

H. E. POULTNEY.

FLITCROFT.—It is our mournful duty to record the falling asleep in Jesus of our aged Sister Flitcroft, who departed this life on May 20 at Inglewood Forest, aged eighty-five years and eleven months. She was the first in this family who obeyed the Saviour, but all followed soon after in the same year (1866); that was at Wedderburn, Victoria, and we can say she lived a most consistent and Christian life. She attended to the Lord's table for years, and took a great pleasure in it, and had everything in perfect order. She has been most hospitable, and kept the evangelists for weeks. G. Exley will remember her well, seeing he was with her on two occasions, as well as other of our preachers. She has been extremely kind to those in the church and also to outsiders. In sickness she was a valuable help, and when death took place prepared them for burial, all being done without fee or reward in this life. So we hope her reward is in heaven. We can sum her character up in these great characteristics, viz., kindness, goodness, gentleness, and faith.

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"My husband was cured of Asthma by your Bronchitis Cure more than 12 months ago, and he has not had an attack since. I have now commenced to give it to my son, 5 years old, who has had a cold ever since he was born. I have only given him a few doses, and he is better already."

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