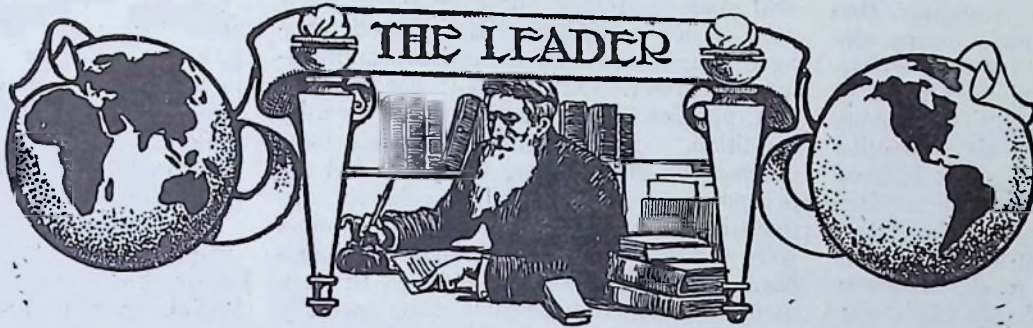


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The chief glory that surrounds the life of General Booth lies in the fact that he attempted to do a work that the orthodox churches were to a large extent neglecting.



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GENERAL BOOTH AND HIS MESSAGE.

It speaks well for human nature that it is not slow to recognise genuine merit when the facts placed before it are unmistakably clear. It may be that this recognition comes rather late, or when the object of it is no longer in a position to care whether it is recognised or not. In the case of General Booth, the news of whose death has just been cabled, it was not so. He had lived long enough to know personally that his work was appreciated, and that in civilised lands he was ranked among the great workers and benefactors of mankind. But even here the full measure of appreciation was only expressed when the worker had ceased from his labors and was at rest. For no sooner had the General breathed his last when from all quarters of the globe came tributes to his memory and the great work he had done. Kaiser and King, Empress and Queen, and statesmen and others in high places, all joined in a chorus of praise. The general feeling was voiced by Queen Alexandra in her message to the son: "I regret the loss of your great and never-to-be-forgotten father, a loss which is felt throughout the civilised world, but thank God his work will live for ever."

Churches and the Army.

This expression of admiration of the work of General Booth does not carry with it endorsement of his religious views, for all men of whatever religion, or no religion at all, join in paying a tribute of respect to his memory. The vagaries of the Salvation Army are forgotten when the practical good done by this great leader is remembered. The chief glory that surrounds the life of General Booth lies in the fact that he attempted to do a work that the orthodox churches were to a large extent neglecting. Orthodoxy had become too respectable. It was rather seeking to save the respectable sinner, than to help to a better future the utterly disreputable outcast. It is simply a

statement of fact to say that orthodoxy was chiefly concerned in building comfortable places of worship and running things in a decorously prim fashion, rather than soiling its fingers with lifting people out of the gutter. In this criticism we have no desire to be unjust. The work done by the ordinary churches is not to be deprecated. It fills its place in the general scheme of things. The only fault with it is that it does not go far enough. To a very large extent it leaves untouched what we are in the habit of terming the submerged classes of society.

The undesirable class.

William Booth broke with orthodoxy because it objected to his methods of evangelisation, and not so much his methods as the "undesirable" class he worked amongst. An illuminating passage is found in one of the sketches of his life, which reads as follows: "He read the Bible at street corners in the poorest districts of Nottingham, and with a few companions held meetings in cottages where sinners knelt at a penitent form, while on Sundays he led to the Wesleyan chapel a procession which included so many undesirable looking characters that the respectable members had to beg of him to take them in by a back door to special free seats." It would be a cheap criticism to find fault with these "respectable members," human nature being what it is, but it is safe to say that we sometimes carry our sense of respectability too far. There is such a thing as "snobbishness" in churchianity as well as in other things. Looking at the matter fairly and impartially, we believe that the work Booth had to do was better done outside the ordinary church than in it. Experience has proved this to be the case. Not that the work should be severed from the churches, but that it should be conducted in separate buildings and in a form better suited to the needs of the people whom it is sought to benefit. We are very glad to know that many of the "respectable" churches have their mission halls in which a

splendid work is being done to raise up the fallen and benefit their condition.

Still optimistic.

What the churches were trying to do on a small scale, William Booth did on a large scale. Whether he could have done this work as effectively without resorting to a military form of administration is a matter open for discussion. We are not now discussing the objectionable features of the Salvation Army, but are rather desirous of learning something from its good points. It may be granted that there is some truth in calling William Booth "the showman of religion," and much could be said under this head, but the thing that stands out clearly and unmistakably is this, that the organisation which Booth founded never regarded the most degraded specimen of humanity as beyond the hope of salvation. Mr. Pinkerton, famous in America as a detector of crime, after about forty years of experience with criminals, is reported to have said, "I am still optimistic." And this is just what the Salvation Army is—it is still optimistic, and with good reason. Those who have any doubt about the matter should read Harold Begbie's "Broken Earthenware." In this book he describes the work of the Salvation Army in a particular district in West London. It tells of broken lives mended, and marvellous changes which came over the lives of men, who otherwise would have been regarded as utterly hopeless cases. It is not only that these cases of social wreckage are reformed, but they are helped to stay reformed. In the earlier stages of their new life, they are not made to feel a sense of inferiority, for their association is with those who themselves were once fallen, but are now trying to lead the better life.

Things worthy of imitation.

Our tribute, then, to the memory of William Booth is sincerely given. His mission was that of his Master, to seek and to save

that which was lost, and the message he leaves to the Christians of this generation is that Christ can save even unto the uttermost. We do not think that the work done by the Salvation Army requires the adoption of all their methods, or the neglect of heaven-appointed institutions, but in some respects it has things in connection with it worthy of imitation by the churches. It certainly teaches us to be more optimistic in regard to men and women who are regarded as hopeless. It teaches us, moreover, that concern for the souls of men, means also that we have some concern for their bodies. Dr. R. F. Horton, in referring to the work of the Salvation Army, said: "With loving gratitude I recognise what the Salvation Army has done, and is doing, but I dread the spirit which has crept into the modern church which says: 'Of course the Salvation Army can do work that we cannot, and reach people that we do not reach.' But why do not we reach them? We are Christians. We have the same Saviour, and the cry of the lost comes up into our ears. We cannot leave it to the Army. . . . We should be the Salvation Army!"

Absolute power.

We remember when General Booth started his great career, and much power and money passed into his hands, the feeling with many was that absolute power in the hands of one man was fraught with danger. General Booth, however, has been true to his trust, and now lies in an honored grave. In other hands it might be that the sequel would not be so fortunate. Exceptional men are not easily found, and while it may be that the son is a worthy successor to his father, the days of almost absolute power vested in one man seem to have passed away, and rightly so.

Editorial Notes

S.A. Conference Statistics.

From the reports to be presented at the S.A. Conference next week, we learn that steady progress has been made in the central State. During the twelve months closing on July 31, 613 were added to the churches by faith and baptism, 38 more than last year, which itself was a record. 586 were added by letter, 5 formerly immersed, and 29 restored. The losses were 54 by death, 476 by revision of roll, and 413 by letter. There has been a net increase for the year of 4 churches, 330 members, 2 Bible or Sunday Schools, 55 teachers and 532 scholars. There are now 41 churches, with 5824 members, and 36 schools with 442 teachers and 4400 scholars. The totals include Bordertown and Wampoony, formerly in the Victorian Conference, and also the Christian Church at Port Pirie, with a pres-

ent membership of 355. When the union took place at Port Pirie there were 173 Baptists and 93 members of the Church of Christ; the additions since were principally the result of a mission held by Bro. Griffith. The actual net increase for the State, not including the 173 at Port Pirie, was 157. The losses by revision of roll were unusually great, one church removing 100 names and another 167. Just why churches should send in misleading reports for several years and then suddenly purge their rolls is not very clear. Every well managed church will send in statistics approximately correct. On the whole, the cause in S.A. appears to be in a thoroughly healthy condition. Several new evangelists have entered the State during the year, and the prospects are exceptionally bright for aggressive work. Home Mission receipts were £1701/7/7, a little less than last year's income, which, however, covered thirteen months and included nearly £200 specially raised for mission tent and chairs. There is a debit balance of £119/13/2. The F.M. receipts amounted to £1167/5/10, as compared with £1001/1/7 last year.

It Works.

The perpetual contention of the opponents of legislation prohibiting the liquor business is that it does not work out; that on the contrary, "more liquor is drunk in dry than in wet territory" and that, therefore, such legislation is a total failure. The *Expositor*, of America, publishes a table compiled from the Year Book of the United States Breweries Association for 1911, which gives the lie direct to an assertion so manifestly absurd on its face. The figures given are not from the pen of a prohibition advocate, but from the official report of the U.S. Breweries Association, and hence may be quoted without fear of contradiction. There are nine prohibition States: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma and Tennessee. In these States an average of 1.35 gallons of drink per capita was consumed. In the fifteen local option States, where a considerable part is dry by counties, the consumption averaged 4.37 gallons per capita. In the 27 saloon States, where all or most of the State has saloons, the average was 25.23 gallons per capita. The article from which we quote gives the average in each State of the Republic. Thus, the brewers themselves being witnesses, prohibition reduces the consumption of drink from 25.23 gallons to 1.35, and yet we are told by Australian drink advocates that prohibition in America is a failure! The man who does not realise the force of the above figures must be as dense as a brick and as blind as a bat.

Yes, It Works.

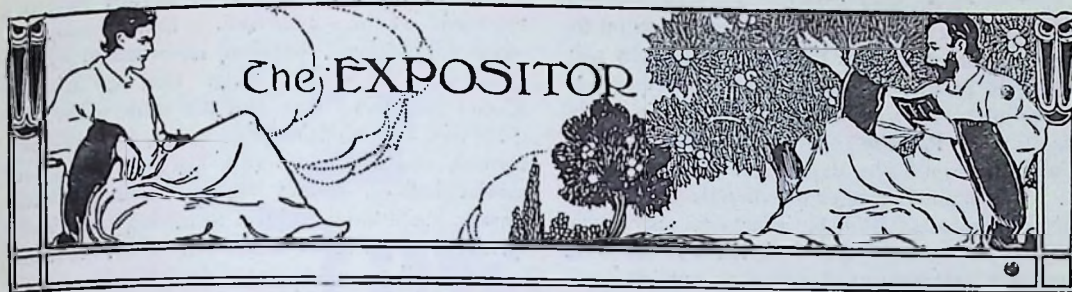
Prohibition law not only works by reducing the consumption of drink from 25.23 gallons to 1.35, as shown by the brewers themselves in the above note, but it works in the reduction of crime in a most marked

degree. Chief Justice Clark, of the Supreme Court of North Carolina, is a competent authority, and he has publicly declared—as quoted by the *Christian-Evangelist*—that since that State has been under prohibition, "crime has decreased 50 per cent.; murder in the first degree 32 per cent.; murder in the second degree, 21 per cent.; manslaughter, 35 per cent.; attacks with deadly weapons, 30 per cent.; larceny, 40 per cent., and minor crimes, 55 per cent." And yet we are told by the men here, who fatten upon the ruin of others, that "prohibition is a failure"! May we have the opportunity to experience such a failure in Australia. How does it work in North Dakota, according to the people themselves? We are informed that when North Dakota was admitted into the Union in 1889 a clause was inserted in the first constitution providing for State-wide prohibition. Governor Burke, in a recent address, said that beginning with the first legislature a resolution was offered to strike this clause from the constitution. "But," he said, "although a similar resolution was offered in seven succeeding legislatures, it had fewer and fewer adherents each time. Finally in 1907 those who wanted prohibition taken from the constitution were so few that no resolution was offered. That was five years ago, and from that day to this the matter has not been mentioned in the legislature." Oh, yes, it works, and works to the satisfaction of the people who know it best. It would require a great stretch of imagination for instance to fancy the people of Balclutha, N.Z., going back to license. When the professedly religious people of Australia mean business, they can remove the greatest curse from our country as well as those of the nine prohibition States of America, and with as good results; but if they want to keep the devil's business thriving they have only to remain inactive.

Cross-bearing.

If thou bear the cross cheerfully it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a new burden, and increasest thy load, and yet, notwithstanding, thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that perhaps a heavier one. Thou art deceived if thou seek any other thing than to suffer tribulation. And the higher a person hath advanced in the spirit, so much the heavier crosses he oftentimes findeth, because the grief of his banishment increases with his love of God.—*Thomas a Kempis*.

Its name is Gethsemane. It looks a cheerless spot, and the multitude pass by it. But those who enter it shall hear the sound of singing, and those who abide in it shall wear the red blossom of sacrifice.—*George Matheson*.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Commission.

"The rite thus termed presupposes a good deal that is not always expressed.

"(a) The person baptised has repented of his sins, and baptism implies the consequent forgiveness of them (Acts 2: 38).

"(b) Baptism also implies belief in Christ. The person baptised expressed this belief, and was regarded after baptism as a disciple of Christ."—W. C. ALLEN, in "International Critical Commentary" on Matthew.

Pædobaptist controversialists sometimes make great capital out of the fact that in the commission "teaching" is mentioned after "baptising." We cordially agree that the New Testament does not contemplate anything like probation or the catechumenate of the later centuries. But we wholly dissent from Mr. Madsen's claim that, since "teaching" follows baptism, therefore discipleship need not involve previous instruction or present teaching of any kind. Already we have seen how ludicrous are the attempts to dissociate instruction, belief and discipleship, based on John 4: 39; 6: 66, and 12: 42. There is instruction needed to make a disciple, and the baptised disciple then needs to be taught to observe all that the Lord commanded.

In his zeal against Dr. Carson, the well-known Baptist writer, Mr. Madsen endeavors to show that Alexander Campbell contradicted Carson's view that the commission itself limited the subjects of baptism to believers. With us, neither Campbell nor Carson is authoritative. The one might contradict the other as often as Methuist expositors contradict Mr. Madsen, and yet it would be true that no one could get authority for infant baptism in Matt. 28: 19. We are interested, however, in accuracy and fairness of representation, and so beg to point out that Alexander Campbell's position is not that which the person who only read "The Question of Baptism" would necessarily believe it to be. Mr. Madsen quotes A. Campbell as follows:—

"Does not the active participle always, when connected with the imperative mood, express the manner in which the thing commanded is to be performed? Cleanse the room, washing it; clear the floor, sweeping it; . . . Convert the nations, baptising them, are exactly the same forms of speech. No person, I presume, will controvert this. If so, then no man could be called a disciple or convert. . . . until he was immersed" (p. 20).

Now, while A. Campbell (who, by the way, was not the "Founder of the Disciples," as Mr. Madsen declares) wrote that one could not be called a disciple unless he was baptised, he did not agree with the view of Mr. Madsen, that baptism apart from previous belief could make a disciple of anybody. He held that the word "disciple" itself

carried with it the idea of previous instruction. He said:

"We have two words of very different meaning, occurring in the same verse, translated by one and the same word, *teach*. These are *matheuteuo* and *didascoo*. They are visibly and audibly different words. They are not composed of the same characters, nor of the same sounds. They are just as different in sense. They both, indeed, mean to impart instruction; but it is a different kind of instruction. The first indicates that instruction necessary to make a *disciple*: the second imparts that species of instruction afterwards given to one who has become a disciple with regard to his duties" ("Christian Baptism," pp. 220, 221).

Again Campbell wrote:

"A disciple, then, according to the commission, is one that has heard the gospel, believed it, and been immersed" ("Christian System," p. 198).

Thus Alexander Campbell repudiated the notion that baptism alone could disciple. We could scarcely expect, however, that his position would receive better treatment in "The Question of Baptism" than that awarded to "scholarly authorities" among pædobaptists.

It is possible that an attempted answer to the foregoing may be made, as follows: A. Campbell was forced to admit that the participle "baptising" after the imperative "disciple" declared the manner in which the imperative should be obeyed; and that is enough to support the claim in "The Question of Baptism." The other statement of Campbell, that "disciple" involves previous instruction may be said to be an unsupported statement of his, made in order to bolster up his belief in believers' baptism. We therefore, in reply, point out that there are candid and scholarly pædobaptists who, while they tenaciously believe that baptising is the method of making disciples, also declare that previous instruction or belief is implied in the command to disciple.

Prof. H. B. Swete, writing on the commission in "The Expositor," takes this view. He says:

"The church is bidden not only to baptise those whom she discipled, but to instruct the baptised. Evangelistic work is implied in *matheuteusate*."

E. E. Anderson, M.A., in his recent Commentary on Matthew, explicitly states that baptism "is not spoken of as a rite which followed the being made a disciple," yet acknowledges the antecedent belief in discipleship. He says:

"Christian baptism, requiring as its condition repentance, and implying faith in Christ, and symbolising the forgiveness of sins through Christ, was the rite by which one became a disciple and entered the Christian Society."

S. Cheetham, in his well-known "Church History," writes:

"From the earliest times a profession of faith was required of him who would be baptised.

When the Lord charged his apostles to admit men to discipleship by baptism into the name of the Father and of the Son and of the Holy Ghost, it is clear that he required faith in the Holy Trinity as a condition. A man must 'confess the good confession' in order to receive baptism."

The name of Olshausen is referred to in "The Question of Baptism" as against the restriction of the commission to the baptism of believers. It was worse than rash to use Olshausen's name, as the following quotation shows:

"That some have altogether misunderstood this passage (as we have already intimated) is manifest from their interpreting the *matheuteusate* as something which should precede baptism, just as if the meaning of the words had been, 'first instruct, then baptise them.' But the grammatical construction does not warrant such a mode of interpretation; for the two participles *baptizontes* and *didaskontes* are precisely what constitute the *matheuteuon*. And again, that view is contradicted by the apostolic practice, according to which instruction never preceded baptism. On the contrary, baptism followed upon the mere confession that Jesus was the Christ. But when, through baptism, the believer had become a member of the community of the saints, then, as such, he participated in the progressive courses of instruction which prevailed in the church."—OLSHAUSEN on Matt. 28: 19.

Meyer, the great German exegete, is as definite as any that the baptising is something in which the discipleship is to be consummated, not something that must be done after making disciples; but he does not believe that therefore there is no present teaching or belief involved. He says on the "teaching them" that since it is not said baptising *and* teaching, therefore the word "teaching" is not co-ordinate with but subordinate to "baptising,"

"intimating that a certain *ethical teaching* must necessarily accompany in every case the administration of baptism: *while ye teach them to observe everything*, etc. This moral instruction must not be omitted when you baptise, but it must be regarded as an essential part of the ordinance. That being the case, *infant* baptism cannot possibly have been contemplated" in "baptising," nor, of course, in "all the nations" either.

As before, we have here allowed pædobaptist to answer pædobaptist.

On the general question of the bearing of the commission on the question of infant baptism, we may say that many scholarly advocates of infant baptism deny absolutely that the commission will furnish the requisite authority for it. We give a few quotations, the first two being from well-known Methodist writers:

Richard Watson, in his "Theological Institutes," refers to the commission as showing the form of words used in baptism the authority conveyed, and third, by "the faith required of the person baptised,—faith in the existence of the Father, Son and Holy Ghost." He says that "in the primitive church, men were not baptised in order to their being taught, but taught in order to their being baptised."

"The A.V. has the right meaning in 'teach.' It was through the instruction (13: 52) which prepared for baptism that baptism itself came to be called 'illumination.'"—Prof. W. F. SLATER, of Didsbury College, Matt. 28: 19 in "The Century Bible."

"Baptising them.—Christ enjoins that those who have submitted to the gospel, and professed to be his disciples, shall be baptised; partly that their baptism may be a pledge of eternal life before God, and partly that it may be an outward sign of faith before men."—JOHN CALVIN.

"What is expressly commanded by Christ in regard to baptism is, that those who are made disciples by the preaching of the gospel should be baptised, *i.e.*, those who had been heathens or unbelieving Jews, but had come to believe in Jesus. These only are referred to in Matt. 28: 19; Mark 16: 15, 16."—PROF. CANDLISH, Presbyterian, whose book was recently recommended by Mr. Kelly in the Presbyterian "Messenger."

Apart from the views and comments of men, we may see from the New Testament itself what the verb *matheo* means. The Westminster Confession of Faith admittedly says that "the infallible rule of interpretation of Scripture is the Scripture itself." The verb translated in R.V. of Matt. 28: 19 by "make disciples of" is found besides in the following places, and in these alone, in the New Testament: Matt. 13: 52; 27: 57; Acts 14: 21. The first says: "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." That there are knowledge and belief here is obvious. In the second passage, Joseph of Arimathea is said to have been Jesus' disciple. This man is thus described: "A good man and a righteous... who was looking for the kingdom of God" (Luke 23: 50, 51); so he could hardly have been as uninstructed as the infants which Mr. Madsen thinks he disciples by baptising! In Acts 14: 21 Luke says, "When they had preached the gospel to that city, and had made many disciples," Paul and Barnabas returned. Here was preaching preliminary to discipleship. That is, in every other case in which the verb *matheo* is used in the New Testament there is previous instruction. The attempt, then, to eliminate it in Matt. 28: 19 must fail miserably.*

The writer of "The Question of Baptism," after claiming that the commission gives warrant not only for the baptism of believers, but also for their infant children, declares, "We have to study the religious history, training, and acts of the Apostles, to discover what the commission meant, and how it was interpreted" (p. 21). If this is so, then infants are not directly warranted by the commission. If infant baptism were preached from the beginning by virtue of the presence of infants in "the nations," why have we in the history of the "acts of the Apostles"—held by Mr. Madsen necessary to the interpretation of the commission—no mention of the act of baptising an infant? We have mention of the baptism of believers, men and women. The inferential argument from Acts 2: 39 and other Scriptures we shall notice later.

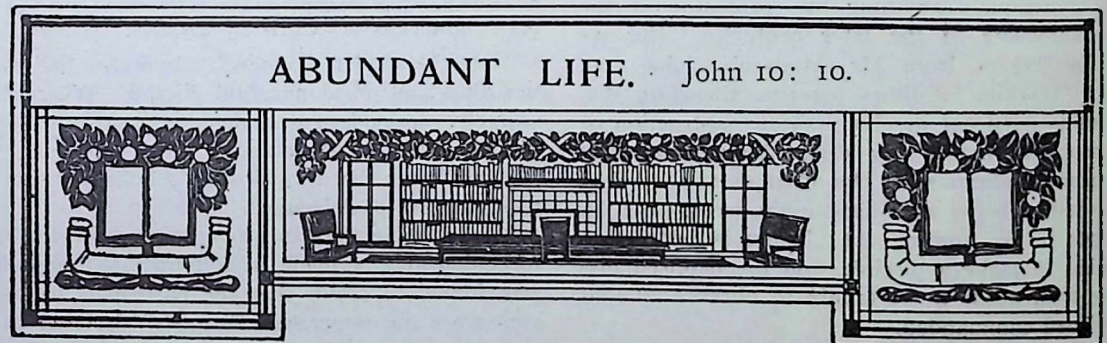
It is interesting to see the anxiety which pædobaptist writers manifest to throw the onus of

*It may be added that we believe that the commission as recorded in Mark 16: 15, 16 may rightly be used in conjunction with Matt. 28: 19, 20 as showing the need of preaching, belief, baptism, and subsequent teaching, in the order named. The Methodist tract, "Should Only Believers be Baptised?" states our view exactly when it says of Mark 16: 16, "This does not apply to infants at all." The terms of the commission applied to those to whom the message was preached. We refrain here from pressing the use of Mark 16, because our pædobaptist friends, however frequent their references to and use of Mark 16: 9-20 on non-controversial occasions, always object to its quotation regarding baptism, on the ground that the passage "is not in the oldest copies of Mark's Gospel." We have a sufficient number of Scriptures for our position without stopping to argue the genuineness of this passage.

proof on those who practise believers' baptism. When we ask for a definite Scripture warrant for their practice, they seek to turn the tables by asking us to produce a passage which expressly excludes infants. Over and over again, in "The Question of Baptism" such an attempt is made. The chapter on "The Baptising Commission" has it: The commission does not directly exclude infants; therefore, it is held, infants are Scriptural subjects of baptism. The disciples, it is declared, could not exclude them without an explicit command so to do. Such a claim is, as was mentioned in our first article, utterly wrong. We seek to do what the Lord warrants, not to do everything that he has not expressly prohibited. We may here add that the disciples learned to take this view of the word. John says a man must not go onward, take the lead, or transgress the teaching of Christ; he must abide in it (2 John 9). So we gather that the commission authorises what it includes; it does not authorise all it does not explicitly exclude. The only hope of getting infant baptism in the Bible is to argue that the Lord did not say: Thou shalt not baptise infants! But neither did he say: Thou shalt not baptise unbelievers. He did authorise preaching and baptism of those who accepted the gospel message; and in doing these things we know we are abiding in his teaching.

One of the chief objections to Mr. Madsen's treatment of the commission is that it makes too much of baptism. Baptism, as ordained by our Lord, must be a good thing. God has attached special promises to it. But the Bible never suggests that the application of water, however performed, can make anyone a disciple. An infant cannot believe, cannot repent, cannot confess Christ; but it cannot object to having some water sprinkled on it; and the last-named act, according to Mr. Madsen, makes him a disciple who was not a disciple before! Jesus says: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke 14: 27). Madsen says: "We disciple the infants by baptising them." With all due respect to the author of "The Question of Baptism," we prefer the statement of the Lord Jesus.

We have dealt at some length with the commission, because our opponents refer to it as "the strategic passage upon the question in Scripture," and as "our authority for administering baptism." From our study we see that in consistency we must either say that the commission warrants our baptising anybody at all who is in "the nations" (and our Methodist friends will not say this), or we must hold that there is no warrant for the baptism of infants and others who are uninstructed and non-believing.



By T. H. Scambler.

Life is said to be our greatest mystery. Scientists tell us that it is as much an enigma and a mystery to-day as it was when modern science began her first movements. A little more ability to penetrate the mystery of life would disclose the answer to a hundred puzzles.

But life is also our greatest reality. The mystery does not prevent us from possessing, or using, or valuing life. Sometimes we are told that because there are mysteries in the Bible we ought to discard it. Then what of life? Surely the same logic would lead us to suicide.

We hold our lives as of great value. Satan was not far wrong when he said, "Skin for skin, yea, all that a man hath will he give for his life." A few disordered minds may seek death; the natural, normal, healthy man covets life. We don't want to die yet. We never do. When we are brought to the brink of the river, we don't want to cross yet. We would prolong our lives. Why? Presumably—and we shall all have the benefit of this presumption for the time being—because there is so much we want to do; so much of good yet to be accomplished. But did you ever think of this?

If you do as much good in one hour of your life as your neighbor does in two, your life is worth two to one? Then, if you have fifty years of active service, he will need one hundred to square accounts. In other words, there are other ways of increasing the value of life than that of prolonging it. You may make your life bigger and more purposeful, and achieve the result that way.

It is said that Millet spent half-a-crown on the material used for his picture, "The Angelus." The picture is worth twenty-one thousand pounds sterling. There is quite a difference, as we reckon things, between two and sixpence, and twenty-one thousand pounds. It was the difference the skill of the artist was able to make. Very well, suppose you place your life—of little value, as you use it—in the Master's power, and allow him to control it for you. He will immensely increase its value. He may not add fifteen years to your life, as he did in the case of Hezekiah. But he will, if you will let him, greatly enhance the value of every year that you live. It is just that that Jesus does for us. Observe that Christ has broadened and deepened

The life of the world.

Have you ever noticed how constantly he emphasised the word life? "In him was life, and the life was the light of men." "I am come that they might have life, and that they might have it more abundantly." "I am the way, the truth, and the life; no man cometh unto the Father but by me." "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." "Ye will not come unto me that ye might have life." Let us try to put the message of the Saviour in terms of life. That is the scientific way. Everything in terms of life. It is the thought language of the day, and will help to find a response in the hearts of men.

You know that Christ has mightily influenced the world in every phase of its life. Its literature, its art, its music, its sympathy, its politics; everything has felt his touch. What is the secret of that? He was not a writer; how could he influence the world's literature? He did not introduce style and form. He was not an artist; how could he influence the production of the masterpieces? He gave life. That is the reason for it, a life that has been a constant fountain, out of which the streams of inspiration have flowed ever since.

Recent writers on social questions have pointed out that Christ was not a social reformer. There was need of reformation in his day. Think of the evils then existing, corrupt government, slavery, war, oppression. Historians combine to tell us that the world was then at its lowest moral depths. Yet he did not directly attack any of the institutions of his time. But he gave life, and this life was heaven-born, and the enemy of all sin, and impurity, and oppression, and this life, in the hearts of men, began to sweep evil before it. Many of the evils that then existed have disappeared. Torture, slavery, gladiatorial combats. And others are going. That life of his is finding expression in different ways. I see in the mighty movements of social and industrial reform to-day, the evidence of his life in the lives of men. But I wish to emphasise that the imparting of life to individuals is the means by which these general results are achieved. The change of institutions for the better will largely depend on what Christ is able to do for men one by one. That is his way. There is of course a kind of reflected righteousness, which is seen in those who come under the influence of Christian principles, without personally adopting the Christian faith. The life of Christ at work in a community will inevitably result in the elevation of community ideals. But the way the Master does that work is this: he increases

The values of individual lives.

Natural Science classifies the various kinds of life, vegetable, animal, human. Each is distinguished by its own characteristics. Our human life, for instance, is marked by self-consciousness. But Christ

is the author of a new life, a higher life, a spiritual life. Those who do not possess it are, of course, dead. That is the Scriptural word. "She that liveth in pleasure is dead while she liveth." One may have bodily strength, and health, and beauty; one may be energetic, vivacious, affable, and still be dead to a higher life, which involves higher powers, and looks to higher destinies.

Some folk become greatly agitated when you tell them this. "What is this life? Show it to us," is the demand. Well, it is hard to do that, for two reasons. First, the man who does not possess it is dead, and you can't very well reveal anything to a dead man, and second, life is a great mystery—all life is. Life is said to be capacity to respond to environment, and we can show how one responds to his spiritual environment. We can point to a redeemed life. We can show you a love that embraces the world. We can assuredly show the life of God expressing itself in the lives of men.

But there is another expression in our text which is very suggestive:—

Abundant life.

What does that mean? I will illustrate that. You have seen your fruit trees in the winter time, denuded of leaves, and standing naked and bare in the chilling winds. Are they dead? No; if you examine them you will find evidences of life. By and bye the spring comes, and the spring gives way to summer. And with the change in the seasons there is evidence of increased life in the trees. The leaves appear, and the blossoms, and the fruit. And this is abundant life.

I stood a few months ago at the Falls of Niagara. The Falls are the wonder and admiration of the world. That wonderful spectacle is the result of abundance. If the lake behind, Lake Erie, were just full, and no more, there would be no Falls. They are there because of the overflow.

All the fruitage and accomplishment of

**The Marriage at Cana.**

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.—John 2: 1-8.

the world is due to the abundance of life. All commerce is the result of the overplus of energy. If our power-houses generated merely enough power to move the empty cars, the first passenger would bring the system to a standstill. The boilers in our mills which could provide only enough steam to run the empty machinery would prove inadequate when the first ton of ore was brought for treatment. The abundance of life, and overplus of energy, is the secret of all achievement.

So it is with us. We may conceivably have enough life to maintain ourselves as members of the church, and no more. We need the abundance of life, if we are to fulfil the purposes of Christ concerning us. "I am come that they might have life, and that they might have it more abundantly." Christ contemplates a life for us that will overflow into channels of service. Rivers of living water. Each man who received the water of life shared it with another, and thus in each it was a well of water springing up into everlasting life. Watch the rivers of salvation as they flow out from Jerusalem, among the groves of Judea, through the valleys of Samaria, and across the distant plains to the outermost reaches of the earth. Paul was able to say in his day that the gospel had been preached in all creation under heaven, and was bearing fruit in all the earth. Abundant life!

Do you know anything of that physical condition which leaves people with hardly enough energy to move? Have you observed it, I mean? I will not ask if you have experienced it. There is a condition analogous to that in the spiritual experience. You see it in the individual who doesn't believe in missions. He feels that all the machinery of heaven will be needed to save his own poor soul. You see it in the person who has his name on the church roll, but has no interest in the church work; who is a care to the preacher, an anxiety to the officers, and a stranger to the church. What would have been the history of the church in the world if all were such as he?

He is not the normal Christian, thank God. The normal healthy member of the body of Christ is one who is vitalised by the life within, and expends himself in active service. He it is who makes the organised work of the kingdom possible. Because of him we are able to reach out to the untried fields, to bring them under cultivation. He is responsible for the progress of the local congregation, the work of Home and Foreign Missions, and all the larger interests of the kingdom of God. He has received life, and he has received it abundantly. And may we all receive that life in abundance? I believe we may. And let me tell you the secret of it: We must keep in touch with the

Sources of inspiration.

The psalmist describes a man who is like a tree planted by the rivers of water, which brings forth its fruits in its season, and whose leaves do not wither. That is our

lesson—we must seek the springs of life. We must keep close to the sources. In Syria there is a river which rises in the Anti-Lebanon mountains, flows into the plain, gives life to Damascus, and passes into a great desert. There it is lost in the sands—the river Abana. In Africa there is another river which faces a great desert, but which forces its way through till it reaches the sea. It is the river Nile, which maintains the life of Egypt by its constant presence and periodical overflow. What is the difference? The sources of the Nile in Equatorial Africa provide a sufficient supply to traverse the desert, and give an abundance to the country on either side. The Abana has not a vigorous enough source.

The source of our life is Christ himself. He has life to quicken our dead selves, and an abundance by which we may bless others. "I am come that they might have life, and that they might have it more abundantly."



The Work in Adelaide.

By D. A. Ewers.

The interest in the mission is well maintained. In addition to the regular mid-day factory meeting, and the usual mission services of an evening, some special meetings of interest have been held. Monday night, the 19th, was the boys' night, a large space on the ground floor being reserved for them. Of the 43 who came out to confess Christ, the great majority were boys, some of tender years. It was a great meeting, and was described by the evangelist as the best Monday night service he had held in Australia.

Tuesday afternoon was devoted to the old people. Several motor cars and traps were placed at their disposal, and many who were too feeble to come by trams were thus enabled to be present. Some of the old time hymns were sung. Mrs. Scoville rendered a beautiful solo, and Bro. Marty and others of the company took part. The Grote-st. chapel was well filled, and it was a very touching service. The old folk, led by J. E. Thomas, repeated the 23rd Psalm, and Bro. Scoville spoke from this lesson and also from Ecclesiastes 12, Solomon's description of old age. Many an eye was dimmed as he drew lessons of comfort from these selections and alluded to the past and future of his hearers. This meeting will linger long in the memories of those present.

Another special night was Thursday, when the speaker preached on the life and work of General Booth, referring in eulogistic language to the splendid work done by Mr. Booth and the Salvation Army among the poor and downtrodden. A number of the Army were present on the platform and appreciated the tribute paid to the memory of their leader.

Friday night was devoted to the drink question. This was the largest week-night service so far, and was intensely enthusiastic, the evangelist's sledge-hammer blows being frequently and loudly applauded. I thought Tennyson Smith was the severest critic of the drink trade I had ever heard, but Charles Reign Scoville is every whit as pronounced in his language. Major Smeaton, who has introduced an amendment of our Liquor Act into Parliament, providing for complete Local Option and the earlier closing of hotels, spoke briefly and was well received. A resolution by Mr. Delchanty, secretary of the Alliance, in support of Mr. Smeaton's Bill, was carried by the immense audience with a mighty "Aye," and not a single "No." A retiring collection for the Alliance funds resulted in a substantial sum.

On Saturday afternoon last Bro. and Sister Scoville and Bro. and Sister Marty, with four or five others, went to the Stockade, or labor prison, about six or seven miles out from Adelaide, where he addressed the prisoners. From my seat I saw more than one wipe his eyes as the speaker in his own inimitable and pathetic way talked to the men. Some of them will never forget that visit and that address. At night he preached in the Norwood Tabernacle, where, I hear, six came out for Christ. One of these was a former member who had lapsed.

Sunday was a great day. In the afternoon the floor of the Exhibition Hall was filled with men, and the men singers turned up in large numbers for the choir. The brass band from Pengelly's furniture factory, where Bro. Scoville has given several mid-day addresses, was behind the speaker, in the centre of the choir seats, and gave several selections to the entire satisfaction of the great congregation. They also played in many of the hymns. The leader of the band is a personal friend of E. W. Pittman, and an attendant at the Glenelg church. This splendid playing was greatly enjoyed. The sermon—a strong one—was specially suitable for men, and thirteen of them confessed Christ. The ladies in considerable numbers occupied the galleries.

At night the annexes were thrown open, and a tremendous crowd surged in. Every seat was occupied, and many must have been unable to secure seats. It was a great night. Dr. Scoville's subject was "The Unpardonable Sin." It was a most impressive discourse. At the close a prolonged invitation was given, several hymns being sung, and during this time 43 came to the front, including a considerable number of men, and confessed their faith in Christ. One man's confession—a lay reader in the Church of England—was taken just before his baptism early in the meeting, making 57 in the hall for the day. Bro. Phillippi took three confessions in the school at the Semaphore in the afternoon, and so the day closed with a total of 60, making 647 so far.

The thanksgiving meeting will be held in the hall on Lord's day afternoon, Sept. 1, when a great crowd of brethren is expected.

OLD PEOPLE'S MEETING.

By Ira A. Paternoster.

Some people are able to tell the better looking boy or girl out of twins. They are mighty smart people. We have had so many twin meetings that for me to say the Old Folks' meeting to-day

is the best would perhaps not be doing justice to the others. What I will say is that there has not been a better meeting for the whole series. It was held in Grote-st chapel, and it was about full. It was an old folks' meeting, and to prove it I have only to tell you there were 125 people above the age of 70.

Bro. Scoville started out to find the oldest person at the meeting. Starting at 65, he asked for a show of hands. It looked as though every hand went up. Then 70 was called, and a count taken revealed the fact that there were 52 over 70. All over 75 came next, and 27 responded. At 80 there were 17 hands up, but only six answered the call at 84. Four were over 86, three over 87, one brother had reached the age of 88, and we began to think he must be the one we were seeking to find, when it was found there was a good sister who was 89 years old. A mighty cheer went up as each lot were told off, and this cheer was doubled in honor of the sister of 89. A smile went the rounds when Bro. Gore mentioned the fact that Bro. H. D. Smith was just four weeks his senior.

The meeting lasted for two hours, and all were sorry when it closed.

Bro. Marty led the meeting in the singing of some old-time hymns, and at the request of the oldest one present, we sang as her favorite, "Rock of Ages." Mrs. Scoville reached the hearts of all as she sang in her sweet and touching manner "The Old Fireside," and "I'll Sing You a Song of that Beautiful Land." In these beautiful songs memories of years ago were revived in the minds of the aged, and it was a sight long to be remembered by those who were on the platform, as they watched the changing expressions of those dear old faces.

A photo. was taken of the meeting, and Bro. Scoville hopes to use it in America.

Bro. Scoville spoke from Eccl. 12. For an hour by the clock (only 15 minutes it seemed) he interested and helped those saints of God. The whole message was received as a great treat. Many of those present had not been able to attend a service for years, and would not now only for the kindness of the brethren who so kindly sent or brought their motor cars and traps. I would like to mention the names of all who did, but there are so many I do not know. We thank them all, and especially Bro. Thomas for arranging the meeting.

At the close of Bro. Scoville's address there were several who asked to be remembered in prayer, so with heads bowed, the writer led in prayer.

After the address Bro. Marty played on his cornet, "Think of the Home Over There," and "Jesus, Saviour, Pilot Me." The meeting will long be remembered as one of the best of the mission, and after Bro. Scoville and the other members of the party are far away across the waters, they will be followed in prayer by those who had the privilege of meeting them in the Old Folks' meeting.

THE MID-DAY MEETINGS.

By J. E. Thomas.

There is no doubt that Bro. Scoville has a wonderful ability to attract and hold audiences of men. The noon-day meetings at the factories and workshops have been in Adelaide, as in other

cities the missionaries have visited, one of the most successful and helpful features of the mission. This week Bro. Scoville and his talented wife have again had splendid and enthusiastic meetings at the various manufacturing centres. They have been well supported by Bro. Marty and sometimes by Bren. Vawter and Phillippi. Monday is the day for meeting at Pengelly & Co's. furniture factory at Edwardstown. About 400 men work here, and many of their wives and other residents of the town gather with the men at the noon hour to hear the messages sung and spoken. E. W. Pittman had arranged the parts of "The city where they need no sun" for the band connected with the factory, and the bandmaster had prepared a surprise for Dr. Scoville. When the full band played this beautiful hymn, Bro. Scoville looked as surprised and pleased as a schoolboy who finds his stocking full on Christmas morning. The whole reflected credit on Bro. Pittman and the band, and all appreciated the item. Other numbers were played, Mrs. Scoville sang, and Bro. Scoville gave a good message. The meeting on Tuesday was at Islington Workshops, where over 1000 men assembled. Bren. Marty and Vawter played their cornets, and the whole party sang. The applause of the men showed how they appreciated the musical part of the bright service. Bro. Scoville gave one of his best noon-day addresses and made an earnest appeal to men to live the Christ life in the home, at work and always.

On Wednesday Bro. and Sister Scoville and Bro. Marty went as usual to Port Adelaide, where they had a fine enthusiastic meeting. Many seafaring men have been reached in this way, and W. C. Brooker reports that as a result of these Port meetings two sea-captains and their wives were welcomed into the Queenstown church on Sunday morning.

Thursday, the meeting was at the Ways and Works Department at Glanville. Here the meetings have always been very encouraging. The manager and all associated seem very interested and are personally very kind to the missionaries. This can be said, too, of every place visited, and such appreciation is very gratifying. Many from the Ways and Works attend the meetings in Adelaide.

On Friday Bro. Scoville and Bro. Marty, accompanied by W. J. Taylor and J. E. Thomas, went to another factory not visited before. Jas. Marshall & Co's furniture factory at Hackney was visited and a good meeting held. At first, as in most places, the men were slow in gathering, but Bro. Marty's cornet soon brought the crowd and they enjoyed the practical talk of Bro. Scoville that followed.

Men everywhere have spoken highly of these meetings, and we are glad to know that many have been led to Jesus Christ and back to the old path that some had left, as the result of the messages first heard at these noon-day gatherings.

Correspondence.

QUEENSLAND AND THE SCOVILLE MISSION.

Reference has been made to a certain telegram sent by the Federal Committee to Brisbane. It has been stated that the said telegram being so

ambiguous was the reason why the Scoville mission was not held in Queensland. I sent the telegram, and produce a copy of it herewith. Bro. Mudford in your last issue does me an injustice when he quoted it in part, destroying the whole meaning. Here is the telegram as sent:—"Vawter and Marty can commence June 30; Scoville can begin not later July 11; stay three weeks; Committee will arrange return fares cost you £37, and allow £10 help expenses. Letter following." The thing is as simple as ABC. I take no blame.—A. C. Rankine, Sec. Acting-Exec. Fed. Conf., August 26, 1912.

[In justice to Bro. Rankine we have published the above.—Ed.]

Live in the Sunshine.

Now the heart is so full that a drop o'erfills it.
Now we are happy because God wills it.
We sit in the warm shade and see right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing.
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true,
As for grass to be green and skies to be blue,
'Tis the natural way of living.—J. R. Lowell.

The soft answer that turneth away wrath is in order in so many homes and hungered for by so many hearts that it ought to be a golden text enriching many circles that wait for this very word.—O. P. Fitzgerald.

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In the Realm of the Bible School.

JUDGMENT AND MERCY.

Sunday School Lesson for September 15,
Matt. 11: 20-30.
A. R. MAIN, B.A.

Our lesson is in three parts, each of which is big enough for a separate article. First, we have the stern judgment of the cities—honored, unrepentant, doomed; next, Jesus' adoration and glad thanksgiving; then, the gracious invitation; the sweetest word in the gospel.

Judgment.

Jesus incidentally reveals the fragmentary nature of the gospel narrative. He speaks of mighty works done in Chorazin. None such are recorded. We do not know what miracles of grace they were which made the rejection of Chorazin and Bethsaida so culpable. We do know, because of Jesus' words, that of them "the paradox was true, that though the kingdom of God had come nigh to them, yet they were far from the kingdom of God." Jesus regards their rejection of him and his word as indicating that their sin was more heinous than that of Tyre and Sidon, cities renowned and often denounced for their wickedness (Isa. 23; Jer. 25: 22; 47: 4; Ezek. 26: 3-7; 28: 12-22). The Gospels tell us of many works in Capernaum, the city Jesus made "his own." In its privilege Capernaum had been highly exalted. Plummer is doubtless right in saying that "'Heaven' and 'Hades' (not Gehenna) symbolise the height of glory and the depth of shame (Isa. 14: 13-15)." The Lord Jesus held that Capernaum's refusal to accept him and his message put it in a worse case than that of Sidon, a place whose name has become the synonym of wickedness and vice.

It is extremely interesting and significant to see how literally the prediction of Jesus regarding the fall of the favored but unrepentant cities has been fulfilled. All three have long been in ruins; and their very site—especially of Capernaum—is a matter of dispute.

What may we learn from Jesus' words?

(1) The sin of indifference and rejection of Christ. "The sin of these flourishing places was not violence or sensuality, but indifference. There is no evidence that they opposed or ridiculed Christ; but his work made no impression on them." Whether they approved of Christ or not, they did not let his message touch their hearts and change their lives. There is no sin so great as that of "self-satisfied complacency," leading to a rejection of the Son of God.

(2) We have a lesson regarding the rule of judgment. Privilege is the measure of responsibility. Chorazin, Bethsaida and Capernaum will have a less tolerable time than Tyre, Sidon and Sodom in the day of judgment, not because their wickedness was more pronounced, but because they sinned against a greater light. If God gives much, he asks much. If we boast in our possession of truth and light, we must act truly and walk in the light. G. Campbell Morgan mentions three significant points here:

(a) "Judgment follows, and never precedes, opportunity." All the six cities named in the lesson had some measure of opportunity before they fell. (b) "Judgment is measured by opportunity." In the day of judgment, Bethsaida will not be measured by Tyre, nor will Sodom stand or fall because it was as good as or worse than Capernaum. Each will be judged according to the privilege and opportunity that it had. (c) "Judgment is inevitable, where opportunity is neglected." The words of Jesus are intended to warn us.

(3) Inferentially we see a wonderful claim on the part of Jesus. (a) He assumes that his judgment is the judgment of God. In the light of the striking fulfilment, we see that the implication was just. (b) He claims to know what will happen on the judgment day (v. 24). (c) He asserts his ability to weigh opportunities and the motives of the people of Bethsaida and Chorazin, and of Tyre and Sidon, of Capernaum and Sodom. No mere man can do this. We need to be charitable because we never know each other's failings aright; motive and opportunity are hid from us. The wrong itself may be manifest; the struggle against it, unseen. Jesus claimed to know all. (d) More, the Lord Jesus claimed to know what Sodom, Tyre and Sidon *would* have done in other circumstances (vs. 21, 23). We are so familiar with these words of Jesus that the magnitude of the claims involved in them fails to impress us. From the lips of the greatest and wisest man we know, such words would be but an occasion for our pitying smile. But they suit the Lord Jesus. The very magnitude of the claim bears its tribute to the truth of him who made it.

(4) An almost inevitable question arises, If Tyre and Sidon would have repented with added opportunity, why was that withheld? If Sodom would have responded to that which Capernaum rejected, why did not Sodom get as great an opportunity as did Capernaum? Why did the older cities perish? Such questions take us beyond the profoundest knowledge of man; yet reverently we may indicate a reply. (a) The true Christian will be content to say in Jesus' words: "Even so, Father: for so it seemed good in thy sight." (b) Sodom, Tyre and Sidon had *enough* opportunity. They had a fair chance. With the desire to do God's will, the privilege they had would have sufficed. God is not bound to give any a superfluity of opportunity. (c) Thoughts of favoritism or unfairness vanish when we remember the plain teaching of the lesson that Tyre and Sidon will not be judged as if they had had the light of Chorazin and Bethsaida. All will be judged by the light they had. There is a solemn, personal application here. We may be apt to get proud of our privileges. We may smile at those less gifted than we. If our privilege is greater, so is our responsibility. What do we more than others?

Jesus' thanksgiving.

The Lord Jesus adored the Father because things which were hidden from the wise and prudent were revealed unto babes. Plummer has a good comment on this: "He thanks his Father that intellectual power is not necessary for the

reception of the gospel, but it is immaterial; all that is required is childlike simplicity. Ignorance is no qualification, intellect is no disqualification; for the qualifications are not mental, but moral. The heart, not the head, is the home of the gospel, and the condition of receiving it is lowliness of spirit, not strength of brain. Not all clever folk are shut out from the kingdom, although some shut themselves out; for it is not intelligence, but the pride of intellectual people, that excludes. And not all simple folk are admitted; for it is not the stupidity, but the humility of simple-hearted people, that qualifies. No man can know God and his will apart from a humble acceptance of a childlike trust in Jesus Christ. It has often been as Augustine put it, that 'when the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.'

The great invitation.

In the end of our lesson we come to words of such beauty of expression and charm of thought that we hesitate to comment, for to touch them is to risk spoiling them. They are "among the special treasures" of the gospel. Of old Augustine said, "I have read in Plato and Cicero sayings that are very wise and very beautiful, but I never read in either of them, 'Come unto me all ye that labor and are heavy laden.'" I suppose tens of thousands of sermons have been preached on that text. It brings to us the very message that we need. No wonder the common people heard Christ gladly. The weary laborer, the simple-minded peasant, those conscious of the load of sin, weary of strivings within and without, must have loved to hear such words. How often we wish we could hear the words of this blessed invitation as Jesus must have uttered them! The winsomeness as well as dignity of the Saviour's manner, the tenderness and charm of his matchless voice, must have made sweeter still the words which we think are amongst the sweetest even he ever uttered.

The wonder of the words should be noticed. None but Jesus ever thus preached himself as the panacea for the world's woe. No other great founder of religion placed himself at the very centre of his system. Christianity cannot be separated from Christ. He says: Come unto *Me*; believe in *Me*; *I* am the way.

Think of the great truths which are conveyed in the simplest words our language contains. Come, Take, Learn, Find—everybody knows the meaning of these words. Yet they contain the heart of the gospel; they hold the secret hidden from the wise and prudent and revealed unto babes.

Jesus promises rest for the weary ones, and we are all weary. But the method seems curious. "I will give you rest. Take my yoke." A yoke is surely the symbol of work; is it not a burden? Well, we do learn that

"Rest is not quitting
This busy career;
Rest is the fitting
Of self to its sphere.

"Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest."

The emphasis seems to be on the "my"—"Take my yoke." Jesus knew that we must serve some one. We have Satan's yoke, or his. We must serve some one; and Jesus is the kindest Master of all. "My yoke"—the yoke which he himself wore, one end on his neck and the other on his disciple's.

Notice, that as Christ said "my yoke," so he says "my burden." Prof. David Smith says: "He shares his burden as well as his yoke. He and his disciples are yoke-fellows dragging the same load side by side. The metaphor is that of a weary beast; the blessing threefold: a refreshing draught of living water ["rest" being rather "refreshment"], a new and kindly yoke, a new burden, light, because he shares it."

"Anywhere, anytime, anything for the Son of God and the sons of men."



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News from Oba.

Since the last letter we have been in a constant whirl of interest—that is to us who are so out of the world. The mail steamer and the Government yacht came together. From the steamer came half a dozen passengers, the first number of visitors we have had. They marched up the British Resident Commissioner and party, along a broad new road made by Government native "head men." They were agreeably surprised at the improved appearance of the place. The Government tried two cases of grog selling which had been reported. The "pig pound," or jail, idea suggested to the Commissioner so "caught him" that he made a grant of money to have such convict pens made, of barbed wire, in five districts on Oba. Pigs causing damage will be arrested and put in jail. The owners will have to redeem with money for damage, and road labor for punishment. Failing their redemption they will be sold.



A. Theo. Waters.

Two elders for the Nduindui church have been set apart. Bro. Filmer assisted at their induction. The deacons will soon be chosen. I had hoped to have them in office in time to look after the arrowroot this season, but I fear it is now too late. Recently I went to Pentecost, and whilst there we searched out the land which we own there, finding it hilly, rich and prolific in vegetation and exceptionally well watered by mountain streams. The climate was wet and windy. The cattle are in beautiful flesh. Though it is hard to keep down the dense vegetation, yet it seems well adapted to commercial plantation purposes. Notwithstanding, if I would speak the truth as to the impression the place made upon one, in the villages visited, the people were distressingly afflicted with coughs and sores.

Mr. and Mrs. Goodwin are now settled with us here at Nduindui, Oba.

I am just returned from some days' tramping alone on Oba, over a new part of the island to me. This completes a tour of most of the outstations. At Longana I found the people numerous, healthy and bright, and God manifestly making himself known to them. Bro. Purdy's work here is bearing fruit; he has always liked Longana. The land is fertile and would be favorable for the training school, but it is on the weather coast, and has no passage. Without notice of our coming, a hundred or more gathered to the evening service. At the close the free fellowship and the hearty laughter, as they lighted their many cocoanut torches and flitted away through the forest, made a very pretty picture against the dark heathen background. Next

morning we selected a site for a new school. This is Daniel's sixth year of faithful service for Jesus, and only now, he says, are the people coming in large numbers. Pray for him and for Joseph, who has the very nicest school on the island. The new site makes our third here. A few hours' tramp from Longana brought us to those "bad lands of Oba," the haunt of, as Mr. Purdy rightly says, "the most influential and cunning 'pig chief' on Oba, and also its most fluent orator; I mean 'Sese,' of whom I have before written. He it is who thought that if he should condescend to come to God then all his tribe likewise must submit to baptism. A thousand pigs he has slaughtered on one occasion, so ambitious is he. But he seems now in his advanced age to really mean to make peace with God through our Lord Jesus Christ. He was given clearly to understand that we wanted no more "gammon," and that he was free to continue a heathen, or have through us the English language and God's word. "As to which would teach you the better about God," I said, "that is for yourself to decide, but we will not send a teacher unless you ask for him, and are willing to help support him with food, when necessary, and also to give land for gardens which he could cultivate." Finally, he decided in our favor, and promised—time will tell if he meant it—to have a school house built at once. It is to be on John Vera's land. He is a Queensland boy, and some close relation to Sese. Till we can supply a teacher, John is to hold the fort. Pray for this place and people. Sese has abundance of good land, from the sea (lee coast) to the top of the island at that point. It joins on to Longana, and the paths already are nearly fit for the saddle.—A. T. Waters, South Seas.

Bro. Filmer Home Again.

Back home again, but frightfully busy. We arrived, and found Goodwins happy and doing well. The steps Bro. Goodwin made up the hillside to the front door (56 in number) are really splendid. All the schools appear to be in good order, and though we regretted to learn that several of our Christians had died during our absence, yet we rejoiced to learn that others had been "born again."

A few days after our arrival Mr. King (His Britannic Majesty's Resident Commissioner), Dr. Borgesius (Native Advocate), Capt. Harrowel (Chief of Native Police) and Mr. Seagoe (Inspector of Indented Labor) called upon us, so that we had an opportunity of completing the purchase of the block of land adjoining this. I have no idea of the area, but from trips I have had across it from time to time, when we have had to cut our way, should say from one hundred acres to one hundred and fifty. I bought it

for £24. We also had a new deed drawn up for the land purchased in 1909, for when we cleared the land and were able to take a rough survey we found that the area was 19 acres instead of 10 acres as specified in the original deed.

A few days after our arrival here, Bro. Goodwin and I took a trip to Oba on Kerr's "Tamarina." Upon arrival there we met Bro. and Sister Waters, looking well and happy, Bro. Purdy, who had just arrived a few days previous, on business, and Bro. Jones, a fine young man who had just confessed Christ and been baptised by Bro. Waters.

While there we had a conference. Then after four days' stay, Bro. Purdy and Waters accompanied us to Pentecost in the former's launch. The Oba party were weather bound for ten days. Mrs. Filmer and I were delighted to have them with us, especially as they were good laborers. Then it gave us an opportunity of knowing them. We found both men capital fellows and consecrated Christians. Bro. Waters is a sensible, hard-working, resourceful, capable, consecrated man, and, too, he understands the native mind thoroughly. We have 17 mouths to feed at present—have boys clearing. All have now gone back to Oba. Mrs. Filmer and Phillis are both capital. Love to all.—F. G. Filmer, Pentecost, Sth. Seas.

Trying.

I said we were going to evangelise Inland China. I did not say we would "try" to; I had found that "trying" was a mistake and a failure. I had searched the New Testament carefully, and between Matthew and Revelation, I found no instance in which the Lord told his people to try to do a thing. He did not tell the man with the withered hand to try to lift it. He said: "Stretch forth thy hand." The directions were absolute. Then, as I would not be foiled in my search for the Bible command to try, I got the Hebrew Concordance, and I found he had never told his people to try there either. He did not tell the people to try to be holy, or to try to trust. He said: "Be ye holy, for I am holy"; and "Trust ye in the Lord forever." It is always possible to obey God.—J. Hudson Taylor.

True Consecration.

We have all heard of that emblem and motto: A bullock standing between a plough and an altar, between toil and sacrifice, and underneath the words, "Ready for either." In this way we respond to the going out of our King. He is not to go out alone. He went out to sacrifice along the path of toil. We will go with him, following in his footsteps. Known or unknown, we will still be satisfied.



Queensland.

ZILLMERE.—Meetings well maintained. We had the pleasure of listening to Bro. Forbes yesterday morning, who exhorted the church on "Love." His address was appreciated by all, and we wish him every success in his new field of labor. At our officers' meeting on July 29, we decided to paint the chapel, so on Wednesday last some of the brethren met for this purpose, and before the day closed the building had received one coat all over. Bro. Burrows preached the gospel last night to a good audience, taking for his subject, "A King's Request." Our brother is doing his best to make these meetings attractive.—J. Bruce, Aug. 19.

Tasmania.

NUBEENA.—We are pleased to report one addition by first obedience. The table of the Lord has been set up at Tunall Bay, where we meet for the breaking of bread, and also hold gospel meetings fortnightly, and the attendance is very good. The meetings are held in the State school, where also we have Sunday School, with Bro. M. Greatbatch in charge. We have 30 children attending, which is above the number attending the State school.—F.E.S.

West Australia.

PERTH.—Our social to welcome the new members was held on August 15, and passed off very successfully. D. M. Wilson, the secretary, extended a cordial welcome to the recent converts, and spoke of the advantages to be derived from their adoption of the envelope system of contributing to the finances. R. W. Ewers voiced the claims of the C.E. Society, and A. Bell brought forward the needs of the Bible School. W. Taylor, of Subiaco, rendered a recitation, and the soloists were Sisters Eaton, B. Little, Netta Wright and Bro. H. Wright, who sang with their usual sweetness. The Lord's day morning meeting was again well attended, and in the afternoon there were 239 at the school, an increase of 17 scholars. In the evening Bro. Blakemore spoke to a large gathering upon the principles for which we plead.—W.A., Aug. 19.

New Zealand.

MATAURA.—Our Bible School teachers have decided to extend the use of the new graded lessons to practically the whole school next year. We have a beginners' and a primary department using them this year, and the teachers much prefer them to the uniform lessons. We are quietly preparing for our annual Foreign Mission offering in October, and our sisters are also preparing for their annual sale of work.—T.J.B., Aug. 18.

CHRISTCHURCH.—I have just returned after a three weeks' holiday in Wellington to the work here, much benefited by the rest and change, and I desire to thank especially Bro. Doreen, Bro. Olsen, and Bro. Little, for supplying my place during my absence. Notwithstanding the extremely cold weather, with a hail shower in the evening, our meetings last Sunday were comparatively well attended. At the close of the evening service two—a man and boy—son of Bro. and Sister McCormack, made the good confession, and were immersed the same hour of the

night. Since then, another young woman has decided, and will be immersed to-morrow evening. With a view to reviving the spiritual life of the church, and also getting a start with our new building, we have arranged to hold a special rally on September 1 and 4. Bible Class, school, and other societies prospering.—D. M. McCrackett, Aug. 13.

RICHMOND (Nelson).—The Lord's day morning meetings are well attended. We are glad to welcome visiting brethren, and often receive sound and faithful teaching from them. Owing to weather conditions lately, the gospel meetings have decreased in attendance. We are expecting to hold a mission with Bro. Price in October. The church has a good future, we believe, and as the town is growing, greater is the need of the primitive gospel.—E. Tucker, Aug. 15.

ASHBURTON.—A social to bid farewell to Bro. and Sister Batting and Sister Messert (who have returned to Dunedin) was held on Aug. 5. They were all members of the choir, and will be much missed. Bro. Innes, on behalf of church and choir, presented them with small mementoes expressive of the Christian love in which they are held. There was an enjoyable programme of songs and recitations, and supper was provided by the ladies. Great thankfulness was expressed in our prayer meeting on Aug. 13 for the ingathering of souls through the mission being conducted by Bro. Scoville in the Commonwealth. We pray that the blessing may come to N.Z., and that we may see many turn to the Lord. Our sisters are very busy preparing for a sale of work. Bro. Innes continues to labor with us in the gospel; his words of encouragement and cheer help us all along the heavenward way. Quite a number of new faces are to be seen at the Sunday evening gospel meetings, and we trust that by the faithful preaching all may be brought to accept Christ.—W. Shearer.

NELSON.—The Excelsior Society held a very successful social and concert, when a programme of musical items, etc., was very well rendered. Lord's day, August 11: Visitor, morning meeting, Bro. Lane; and Sister Bird, Richmond, at the evening service. Bro. Verco exhorted from Acts 2: 42, "And they continued steadfastly." There was a fair attendance at the evening proclamation, when Bro. Verco preached a good sermon on the Christ, "despised and rejected," after which a young girl stepped forward in response to the invitation. Bible School, good attendance. The scholars are making headway with their anniversary songs. A very interesting lesson was set on the sand table, namely, "Daniel in the Lions' Den." A goodly number of elder scholars pay a regular visit to the infants' room to see the lessons. Our much-esteemed Bro. Page, senr., passed away last evening. The prayers of the brethren are that the bereaved ones may have His comfort in their hour of distress.—E.M.J., Aug. 16.

South Australia.

TUMBY BAY.—The young man who confessed Christ the previous Sunday was baptised last Lord's day in the waters of the Bay. He was received into membership at the afternoon meeting in company with Bro. and Sister A. L. Jones, who have been transferred from the church at York. We are pleased to have Bro. and Sister Bridgmen and son, from Balaklava, meeting with us at the present time.—R.H., Aug. 21.

NORTH ADELAIDE.—Lord's day mornning, August 25, Bro. Phillippi gave an earnest and stirring address to the church. Among those present were Bro. and Sister Harkness, from Tumby Bay. A married man and his wife, and two young men—fruits of the Scoville mission—were welcomed into the church.—V.B.T., Aug. 26.

GLENELG.—Yesterday morning three were received into fellowship, two of them converts from the Scoville mission. Our members are supporting the great mission well. Last night at our gospel service Mrs. Ferris, mother of two of our members, made the good confession before a fine audience.—E. W. Pittman, Aug. 27.

YORK.—This morning we had the pleasure of a visit from Bro. and Sister Marty, of the Scoville mission party. Our brother gave us a bright, helpful talk. Two fine young men were received into fellowship who last week were baptised in the Exhibition. One of the evidences of our deep interest in the mission is the fact that we have already more than raised our apportionment (£30).—W.B., Aug. 25.

QUEENSTOWN.—Sunday morning, 25th, our meeting around the Lord's table was a splendid gathering. We had the joy of extending the right hand of Christian fellowship to eleven brethren and sisters who had obeyed Christ. Bro. Burls preached the gospel in the evening. A baptismal service was held on Saturday evening, Aug. 24. Although little notification was given, a good meeting resulted.—A.C.

GOOLWA.—A farewell social was given on August 22 to our evangelist, Bro. Train, and his wife, who are leaving us to commence their labor in the new field of Murray Bridge. The chapel was crowded. With various items, including speeches, we spent a very enjoyable time together. Farewell addresses were given by Bro. Train on Sunday, August 25; all meetings well attended. Three from the Bible School responded to Bro. Train's appeal to accept Christ.—C. R. Graham.

HENLEY BEACH.—Good meetings all day on Sunday, August 25. Bro. Gore presided in the morning, and Bro. Griffith gave a fine address, his subject being, "Mind Your Own Business." We were glad also to receive into fellowship Sister Olive Harlow, who has been immersed at the Scoville mission. We are glad we have raised our amount for the mission, a little over £20.—W. Stanford, Aug. 25.

MAYLANDS.—Four received into membership this morning, when there was another large attendance, Bro. Jackson, of Norwood, presiding. Our church pledges for the Scoville mission will be more than met. Deacon Aitchison is ill, and we pray for his recovery. Bible School holding well, though adults are at mission services. S.S. anniversary set down for October 6. Bro. Taylor spoke on "The Rich Young Ruler," at the evening service.—R.L.A., Aug. 25.

PORT PIRIE.—Following on the conference for men only, when the ladies entertained the men of the church at a banquet, the ladies were invited to a social evening by the men. 130 were present at the "women's only" conference, addressed by Bro. Taylor. A most enjoyable and profitable time was spent, the men proving themselves capable hosts. We are aiming at building our Solomontown church in one day at beginning of October, and arrangements are proceeding.—E.A.M.

NORWOOD.—Last night, Saturday, Bro. Scoville and his party conducted a service at Norwood, and although the meeting was only arranged and announced on the previous evening, the Tabernacle was full, and we had a splendid service, at the close of which six adults decided for Christ. This morning we had a good attendance. P. A. Dickson spoke, and extended the right hand of fellowship to 15 who had been brought into the fold in connection with the Scoville mission.—S.P.W., Aug. 26.

CROYDON.—Sister Mrs. Hindley passed to her reward on Aug. 22. She was one of the number who were present when the church was organised here some two years ago. For many years she was in membership at Hindmarsh, and

was a consistent Christian. Great meetings to-day. 14 received into fellowship, 12 as the first-fruits of the Scoville mission. Miss B. Taylor, of Strathalbyn, had fellowship with us. 130 present in Bible School. Two new teachers and five more scholars. 63 present in Kindergarten. We are much hampered for room for our kindergarten work. Bro. Horsell addressed the meeting, both morning and evening.—H.J.H., Aug. 25.

UNLEY.—This morning we had a grand meeting around the Lord's table, when 268 partook of the Supper, and fully 330 were present. The occasion was the visit of Dr. C. R. Scoville, who gave an inspiring address to the church. "Worship and Service" formed his theme. Among the visitors were Dr. and Mrs. Scoville, Bro. and Sister Warmbrun, from Dandenong; Bro. Nunn, from Maryborough; Bro. and Sister Abbott, from Horsham; and Sisters Mrs. and Miss Burford, from Glenelg. Six were received into membership by letter, and nine who were recently immersed. To-night Bro. Walden's subject was "Proving the Preaching," and three young girls from the Sunday School confessed Christ. Nine were baptised at the close of the service (four from Cottonville), most of whom had stepped forward at the Exhibition Building, and all but one from the Sunday Schools at Park-st. and Cottonville. The contributions towards the Scoville mission expenses total £61/6/3. Our new primary class room is nearing completion. The opening ceremony has been fixed for Sept. 22, when the 30th anniversary of the foundation of the church here will be celebrated.—P.S.M., Aug. 25.

SEMAPHORE.—Extraordinary good meetings to-day. Bro. G. Collins presided this morning. Eight received the hand of fellowship. Two more were received to-night, including a sister who had been away from the church for many years, making ten in all, five from the Scoville mission. Bro. Phillippi came down and spoke for us this afternoon, when three made the good confession. To-night, after an address on "Am I My Brother's Keeper?" by the writer, four stepped out for Christ, three to confess him, and one to be restored.—W. J. Taylor, Aug. 25.

BORDERTOWN.—The meetings in this circuit are growing in interest each week. Last Lord's day our aged Bro. and Sister Scown were received into the fellowship of the church. Our offering for Scoville mission fund exceeded the amount expected, being £6/4/-. At the afternoon service at Wampony a young girl publicly confessed her faith in the Saviour. Splendid attendance at the gospel service at Bordertown. G. Benn sang with effect the solo, "You must do something with Jesus," and at the close of the meeting a young man signified his desire to be a follower of Jesus. The church has thoughtfully made it possible for the evangelist to visit Adelaide and enjoy the mission and Conference.—E. Edwards.

BALAKLAVA.—For several weeks we have been preparing for the week's mission to be conducted by Bro. Vawter, and we rejoice to have him in our midst. Last night he met the workers of the church, and urged upon them the necessity of each one doing some personal work. This morning we had a fine meeting at the Lord's table, many brethren and sisters from sister churches meeting with us. Bro. Tuck presided. Bro. Vawter exhorted the church on the Lord's Supper, and conducted an ordination service, when W. L. Ewers and P. H. Roediger were ordained as elders, and Bro. H. E. Bowden, a newly elected deacon, was ordained to that office. This service will long be remembered by many of us. In the afternoon, after Bro. Vawter had visited each class in the Bible School, the school and a large number of church members and friends assembled in the chapel, when Bro. Vawter delivered a very interesting and instructive address, illustrated by chemicals. At the invitation our hearts were gladdened to see 19 scholars take their stand for Christ. To-night the chapel was well filled, about 360 being present. Bro. Doley led the singing. Bro. Vawter took as his text, "Roll ye away the stone," and at the invitation one young man took his stand for Christ.

Mission services will be conducted every night during the week. On Saturday afternoon and evening Bro. Scoville will conduct a meeting in the Institute Hall. Our mission closes next Sunday.—P.H.R.

New South Wales.

MARRAR.—During the year just closed the church here has made good progress. The chapel has been lined (ceiling and walls) with fibrous plaster, tinted in light salmon and green colors, and looks very nice and inviting. Other improvements have also been completed, and the building is now one of the cosiest out of Sydney. There has also been an increase in other ways—40 per cent. in membership by faith and baptism during the year. This has been largely brought about by loyal co-operation of members with the evangelist.—T.G.M., Aug. 20.

JUNEE-MARRAR.—Last Lord's day being anniversary day in connection with opening of the chapel at Marrar, special services were conducted at 3 and 7.30 p.m. by Bro. Mason. The steady rain which fell all day was rather against big meetings; nevertheless, there was a fair attendance at both services. There being no one able to conduct gospel services at Junee, the church invited Bro. Brown, of Wagga, who kindly consented, and conducted services all day. We were greatly helped by his visit and are thankful for his kindness.—T.G.M.

MOSMAN.—Good meetings to-day. Bro. Coleman exhorted the church in the morning, and preached a powerful sermon in the evening, his text being, "They sat and watched him there" (Jesus on the cross), at the conclusion of which we rejoiced to hear a lady and a man confess their faith in Jesus as the Son of God. The cottage meetings for Bible study led by Bro. Coleman are proving very helpful and building up the church. There was great rejoicing in the Bible School to-day when it was learnt that they had won the banner in the recent Bible School examination, and obtained nine prizes.—S.G., Aug. 25.

HAMILTON.—Meetings held to-day very bright and helpful. Bro. Jinks spoke in the morning. At the evening service Bro. Fretwell preached, a fair number being present. We would like our brotherhood to know that we are still anxious for them to supplement our building fund—which has been stationary for some time now.—W. J. Stow, Aug. 25.

PETERSHAM.—Our morning meetings have been very good of late; also gospel meetings show great improvement. We had the joy of receiving into our fellowship on August 18 one young brother who was baptised during the week. On August 25 we were pleased to have with us as visitors, Sister Macindoe and her sister Mrs. Swan, from Dorrigo. Bible School are busy getting ready for their anniversary, which is to take place on Sept. 22 and 23. Bro. Goode has the children in hand.—T.I., Aug. 26.

MARRICKVILLE.—A most successful elocutionary recital was given by the pupils of Miss Stella Kingsbury on Thursday, August 22, at 8 p.m., in aid of the Bible School picnic fund, which was an immense success, and the school will benefit to the extent of about £6/6/-. The church was crowded long before 8 o'clock, Miss Kingsbury having prepared a splendid programme, and her pupils did her and themselves great credit, every item being well received. During the evening the choir, under the baton of Bro. T. C. Walker, rendered two anthems, which were also well received. The chair was occupied by C. Watt.—F. G. Drury, Aug. 26.

CHINESE MISSION (Sydney).—On Lord's day, August 18, another came forward and confessed his faith in Christ, thus again encouraging us and Bro. Jame in the cause for the Master. On Thursday, 22nd, a farewell tea and social was tendered to Bro. Lock Lee and wife, on the eve of their leaving for China. We pray that God will abundantly bless our brother and use him for his honor and glory. Many friends and teachers came to bid him farewell.—E. J. Priddeth.

LISMORE.—Good congregations both morning and night greeted Bro. Stevens on Lord's day, August 18, and we feel there are several who are very near the kingdom after hearing his gospel message, which is delivered so faithfully. The district work is in need of financial assistance just now, and the treasurer, F. R. Furlonger, will be pleased to receive contributions to this very important work, which is so promising right through the Richmond and Tweed. The district committee are very grateful to the Lismore church for donating the proceeds of the anniversary tea, also the Dorcas sisters for their great help every month.—E.A.P.

PADDINGTON.—Bro. Franklyn conducted both services to-day. "Life's Great Harvest" was the topic of his gospel address. It was a fine presentation of "sowing and reaping" as applied to the moral and spiritual life. He pointed out that we must not expect "freaks"—for "whatsoever a man soweth, that shall he reap." Sister Franklyn has improved sufficiently in health to return from the hospital to her home. Of this we are glad, and pray for her thorough recovery. Bro. E. Brown was received into fellowship this morning. Sister Purton is still ill.—S.G.G., Aug. 25.

SYDNEY.—The concert in connection with the Lord's day School anniversary services was held on Tuesday, August 22. A splendid programme was given, the various items being greatly enjoyed. The distribution of prizes took place at this meeting. To-day C. Watt gave a fine exhortation at the morning service on "They that wait upon the Lord." Visitors present, Sister Gardner and Sister McClelland, from Lygon-st., Vic.; Sister Simpson, Northcote, Vic.; Bro. T. Lockley, from Goulburn; Sister Smith, from Auburn; Bro. Porter, from Swanston-st. Glad to have Bro. Bagley with us again, after his illness; also to have Sister Shan and daughter with us, after their absence in S.A. Bro. Bagley gave a good address at the evening service on Matt. 21: 9. There was special singing by the choir and Bible School; and at the conclusion of the address one young man came forward.—J.C.

BROKEN HILL (Railwaytown).—Our Bible School united with the Wolfram-st. school on Wednesday, August 21, and journeyed by special train to Stephen's Creek, where the first Church of Christ picnic was held. To-day we celebrated our first anniversary. C. H. Hunt exhorted the church, when a number of Wolfram-st. brethren were with us, also Sister Poore, from York, S.A. In the afternoon the building was crowded, while the children were seated on the platform loaned by Wolfram-st. school. E. J. Tuck gave a fine address on the call of Samuel. In the evening the building would not hold the people who attended, while the B.S. scholars rendered a service of song under the baton of Bro. Jones, who has worked hard to make our first anniversary so great a success.—C. H. Hunt, Aug. 24.

Victoria.

BENDIGO.—Our meetings were well attended on August 18, both here and at Golden Square. Dr. Cook spoke in the morning on "The Power of Christ and Human Weakness." Two girls received the right hand of fellowship. At night A. W. Connor spoke to a large audience on "Peter's Primacy and Peril." Three young ladies were immersed at the close of the meeting. Our schools are keeping up well, the attendance being 214 at Bendigo and 82 at Golden Square, the latter being the largest for the year, and including 33 in the primary. 16 of our scholars competed in the S.S.U. examination. The school football team succeeded in securing the premiership in the competition open to the Sunday Schools in Bendigo and district.—T.J.C.

BRUNSWICK.—J. Whelan, from Fitzroy, was our speaker on August 11, and gave a helpful exhortation. One welcomed in on letter. The school was addressed by Mr. W. R. Roberts, late secretary of the local Rechabite Tent, on tem-

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Victorian Missions.

By M. McLellan.

The following is a brief summary of the work of the Home Missions since last Conference:

H. Leng.—Field, Maryborough and Bet Bet; also visited Wedderburn. Additions by faith and baptism, eight.

H. Swain.—Warrnambool. Greatly improved meetings; 20 added by faith and baptism, and one formerly immersed.

Gilbert Chandler.—Crowded meetings at Colac; bright prospects; eleven by faith and baptism and two baptised believers.

H. M. Clipstone.—Shepparton and Cosgrove. Good meetings; eight by faith and baptism.

Wm. Gale.—Castlemaine; also periodical visits to Newstead; one by faith and baptism and one restored.

J. R. Combridge.—Kyneton, Taradale and Drummond. Improvement in meetings, especially at Drummond. Seven added by faith and baptism, and one previously baptised.

A. R. Benn.—Kaniva district, including Kaniva, Lillimur, South Lillimur, Leeor, Bunyip, and Yanipy. Two baptisms and one restoration.

J. E. Shipway.—Located in Stawell; very encouraging reports; five baptisms and four restored.

P. D. McCallum.—Has had good meetings at South Melbourne, which has benefited considerably from the Scoville mission. Thirty-three added by faith and baptism and four restored.

G. B. Moysey.—Has commenced in the Mallee circuit, which includes Warracknabeal, Brim, Dunmunkle, etc., succeeding Bro. Uren. We hope shortly to have cheering news from him. Bro. Uren reports two restorations.

F. J. Goodwin.—Is located at Horsham and Polkemmett. Sorry to say he has been unwell but is now improving in health. Three added by faith and baptism, and one restored.

F. J. Sivyer.—Warragul. Good attendances; six additions by faith and baptism.

We have also very encouraging reports from all the churches subsidised by the Committee, of which the following is a brief summary:—

Prahran: 21 baptisms, two formerly baptised and one restored. Blackburn: five baptisms, one restored. Montrose: seven baptisms. Box Hill: eight baptisms. Swan Hill: one baptism. Croydon: three baptisms. St. Arnaud: six baptisms. Preston: five baptisms, one restoration.

Thos. Hagger, the new State evangelist and Organising Secretary, has begun a mission at Colac, assisted by Bro. W. H. Clay, from Sydney, as song leader. We are praying for and expecting great results from this mission. Bro. Hagger follows on with missions at Maryborough, then Castlemaine.

The following is a summary of the additions since last Conference: By faith and baptism, 160; restored, 16; formerly baptised, 6. Total, 182.

N.S.W. Home Missions.

By H. G. Payne.

State Evangelist.—T. R. Coleman held a mission at Petersham during July. This mission followed one held by Bro. Scoville in the same place. The weather was very bad, and there were two missions running in the same district during part of the month in connection with the Chapman-Alexander campaign. All these factors handicapped the Petersham effort. There were seven confessions; two were baptised during the mission, and the remainder since the mission closed. The church has been greatly helped by the effort, has been built up by the faithful ministry of Bro. Coleman, and is in splendid condition.

Auburn.—F. Collins. Added by faith and baptism, ten; by statement, one. Total, eleven. The Auburn babies, north Auburn and Parramatta, are doing well and developing in a manner that is very cheering to the Auburn brethren.

Hamilton-Merewether.—A. W. Jinks. One addition by faith and baptism. The Merewether

church raised £3 for the Home Mission Committee to mark the anniversary of the church.

North Sydney.—F. T. Saunders. Is repairing and improving the chapel. It is now a year since the church was placed on the reducing subsidy, and in that time extra financial responsibility to the extent of 17/6 per week has been assumed.

Wagga.—A. Brown. Bro. Combridge, of Kyneton, Vic., has spent a holiday in Wagga and has assisted the church. The prospects are brighter; the hard work of Bro. Brown is beginning to tell.

Rookwood-Canley.—W. J. Williams. Bro. Williams has been on holiday in Taree. Work is steadily progressing in his field.

Erskineville.—J. Clydesdale. The damp, insanitary hall in which the church meets is hindering the work. Many of the members are ill and Bro. Clydesdale has had a heavy month's work.

Hornsby.—H. G. Payne. There are several near the kingdom. During the month the evangelist visited Port Hacking and conducted a gospel service in the home of Bro. T. E. Rofe. There is no church or Sunday School in this district, and Bro. Rofe conducts a school and gospel service when he is there.

Junee-Marrar.—T. G. Mason. The cause in these places is making steady progress.

Inverell.—H. W. Cust. The Inverell church has opened up work in Gravesend. Meetings are held on two Sundays in each month. At a meeting held by the assistant evangelist, Bro. Cust, two made the good confession.

Additions.—Auburn, 11; State evangelist, 7; Hamilton-Merewether, 1; Gravesend, 2; total, 21.

Rally.—The half-yearly rally will be held in the City Temple on the evening of Tuesday, Sep. 10. Home Missions will be advocated in song and story. The meeting will take the form of a choral festival. Choirs representative of all the metropolitan churches have signified their intention of taking part. The speeches will be few and brief.

Finance.—The income for the month was £219. The expenditure was £161/17/5. The debit balance stands at £270/5/9. In this debit is included the sum of £80, being amount expended by the H.M. Committee on account of the Scoville Committee, and not yet paid by the latter body.

Thanks to the assistance of some of our brethren, to whom we express our gratitude, we have been able to bring our debit a little from the danger line, but a further reduction in our indebtedness is necessary if we are to grasp the unique opportunities of to-day.

Christ laid the foundation of his church in Home Missions. Help the home-land. Our treasurer, C. J. Lea, 45 Park-st., Sydney, will welcome your contributions.

Obituary.

MILNE.—The church at Bordertown has suffered a very great loss in the passing away of Bro. E. W. Milne. His illness was of but short duration. Contracting a cold, it speedily developed pneumonia, and the end came in just nine days, our brother peacefully falling asleep on July 25, in his 51st year. Bro. Milne was the son of a Congregational minister, and at the age of 16 came under the influence of the full gospel through hearing D. A. Ewers preaching. He embraced the truth, and was baptised during the same year by H. D. Smith, at Kingston, S.A. He was a foundation member of the church at Bordertown some 23 years ago, and its history is largely the record of his faithful service throughout those years. He was a loyal Christian, and served his Master to the utmost. For many years the work of preaching and teaching was carried on by him alone, his knowledge of God's Word being a great source of strength in the building up of the church. As elder, deacon and secretary he was in touch with every department of church activity, and we all loved him for his works' sake. As a man among men Bro. Milne was esteemed in the community. He occupied a host of public positions, and the universal testimony is, "The district has lost one of its best

men." His home life was sweet to behold. There God was honored by the family altar, and perfect love one to the other was felt to be very real. He had the joy of seeing every member of his family give their heart to the Lord Jesus. His sorrowing widow, daughter and two sons have the blessed assurance that their loved one is gone home to behold the face of the Redeemer; and they have the fragrant memory of a life spent in whole-hearted service for the King of kings. We laid his mortal remains to rest by the side of his eldest son, in the Bordertown Cemetery, in the presence of a large assembly of sorrowing friends, A. R. Benn and T. B. Verco assisting in the service at the graveside. "Well done, good and faithful servant, enter thou into the joy of thy Lord."—E.E., Bordertown, S.A.

DEATH OF G. L. SURBER.

Most of the older members of the Church of Christ in Australia will remember G. L. Surber and his work out there, and because he was so well known and so much beloved, it occurs to me to send you this notice about his death. When I recall that it was while Bro. Surber was at Lygon-st. my father heard him and was so impressed with him and his message that he, my mother and my brother, P. A. Dickson, now the preacher at Norwood, S.A., were baptised and received into Lygon-st. church, and that all my father's family were thus brought in touch with the Restoration movement; when I recall all this, it is no wonder that I feel deeply the passing away of such a man. It is true that I was but a small boy attending Lygon-st. Sunday School when Bro. Surber was out in the Colonies, but I remember him quite well.

He returned to this country in 1872, and I did not see any more of him until I came over to the United States to study for the ministry. While I was at Lexington, Ky., in my third year in College, he moved his family to that city, and I became well acquainted with all of them. His wife is one of the best of the earth, and during the two or three years I was in their home she was quite a mother to me; and their two children, who were then about 14 and 12 years of age, were favorites with every one. I frequently saw Bro. Surber during that time, for when he came home from his revival meetings he would spend what time he could with me, and often recounted the work in dear old Lygon-st. He mentioned so many that I knew.

Since my graduation in 1890 I have not met him, though I have had quite a number of letters from him, and one a few days before his stroke. He was anxious to have me go to Idaho to preach. In a letter from Sister Surber she said that her husband had not aged, and his hair was as black as ever, and most people judged him to be ten years younger than he was. On the morning of May 29, he ate a hearty breakfast, and was in excellent spirits, and had just been recounting experiences in his early life. The mail came, and he had taken it out on the porch to read, when his daughter Hattie (Mrs. Ady) looked up and saw something was wrong. She ran to him, and then called her mother. He was speechless and unconscious, and they at once called the doctor. It was a stroke of paralysis, and during the three weeks he lingered he made efforts to speak, but



could utter no more than a word or so, and was constantly drowsy. When the end came he quietly fell asleep in Jesus. A good, useful life closed on the earth side, but opened to a great reward beyond. I never have had better friends than Bro. and Sister Surber.—Yours in the gospel, J. C. Dickson, 144 N. Kern-st., Los Angeles, California, U.S.A., July 16, 1912.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches on account of their preachers: Rookwood, to July 21, £6/10/-; Wagga, to June 22, £2/10/-; Canley Vale, to July 13, £3; Marrar, to July 28, £6/10/-; Merewether, to July 28, £6; June, to July 7, £2. From Churches per Collectors: Enmore, £12/9/9; Auburn, £1/2/1; Peter-sham, £3/4/-; Hornsby, £1/5/7; Inverell, £1/1/-; Marrickville, £1/14/7. Individual Contributions: George Ewers, Condobolin, 5/-; Sister L. Ewers, Condobolin, 5/-; C. H. Furlonger, Singleton, 10/-; H. Browne, Hay, 10/-; Herbert Winter, Inglewood Forest, £10; Sister E. Winter, Inglewood Forest, £5; Jas. Hunter, Enmore, £5; W. H. Morton, Auburn, £1; Enmore Brother, part, £52; Hornsby Family, part, £52; Bro. and Sister T. Hagger, balance, 12/6; E. J. Saxby, Taree, £2/2/-; A. W. Jinks, Hamilton, 2/-; G. Burns, Taree, 10/-; P. G. Saxby, Taree, 11/-; Mosman Brother, £2; A. Winter, Barrabee, Moree, £3; Sisters' Conference, special donation, £2/8/8; Scoville Committee, £12/1/-; Petersham Mission Thankoffering, £3/12/10; Hagger Farewell Offering, £4/3/-; Sundries, £4. To Aug. 19, £219. 45 Park-st., Sydney. Chas. J. Lea, Treas.

VICTORIAN MISSION FUND.

Churches—Cosgrove, £10; Newmarket, £7/10/-; Kyneton, £2; Horsham, £5; Colac, £8/13/4; Drummond, £4/19/-; South Yarra, per Misses Crook and Blake, £2/7/2; Warragul, £3; Polkemmett, per Miss Macdonald, 11/9; Maryborough and Bet Bet, £32/12/6; Stawell, £10; Shepparton, £12/3/-; Miss C. Stevenson, W.A., £1. M. McLellan, Sec., 263 Lit. Collins-st., Melbourne. W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.



Children's Day in Every School, November Three.

This Year's Exercise is "CHILDREN OF CHINA; or, A Visit to the Flowery Land," and will be used in S.A., W.A., Tas., Qld. and Vic. It contains Recitations, Chinese Solo, Dialogue, Scoville Hymns, etc. Secretaries of schools write, stating number required.—T. B. Fischer, Cheltenham, Vic.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

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AUSTRAL PUBLISHING CO.,
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From the Field—Continued.

perance principles. On August 14 we held a most successful social evening, and welcomed the new converts. L. P. Amiet presided in a happy manner. A most pleasing part of a lively programme was the presentation, on behalf of the church, of 28 copies of morocco New Testaments to the new converts by Bro. Way. Refreshments were served at the close. On August 18, J. Jenkin, senior, gave a helpful exhortation. We welcomed back Bro. Lindsay Jones, from the country, and Sister Miss Elsie Whitcomb, from the sick bed. Bro. Way's gospel topic was "One View of the Other World." Baptism at close. Bro. Jenkin made reference to the recent decease of Bro. Jonathan Beswick, an active member here many years ago, at Box Hill. On Wednesday, Aug. 7, Bro. F. Maurice and Sister Miss Charlotte Picken were married in the chapel, Bro. Way officiating. We have paid £50 deposit on our new land.—W.T., Aug. 18.

MIDDLE PARK.—Our meetings continue to be well attended. Over 90 present at each morning service for the past few weeks. Evenings usually a full house. We had the pleasure of receiving three into fellowship last Lord's day morning. On August 14, the church held a social tea meeting to welcome the many new members recently added to us, and an enjoyable evening was spent. We parted with one of our oldest and most esteemed workers in the person of Bro. J. Jones, who has gone to the other side of Melbourne to reside, and the officers presented him with a beautiful copy of Sankey's hymns and music as a slight mark of appreciation. We will miss his valued help in our work here, but trust it is only transferred to another sphere. Bro. Main was also the recipient of a slight memento of our appreciation in the form of a copy of an interleaved New Testament, presented by the Sunday School. Our Sunday School continues to grow. Endeavor Society had over 50 present at last meeting.—J.S.M.

WARRNAMBOOL.—The interest in the meetings continues to increase. Bro. Swain preached to a good audience on August 18. At the close of the address six young women confessed their faith in Jesus Christ, which, with one immersed believer, makes twenty-one for the past month. On July 29, Bro. and Sister McConnell celebrated their golden wedding. They have been members of the church at Warrnambool for thirty-eight years, having been baptised by the late Bro. Hamill, whose memory they still revere. The members presented the happy and fortunate couple with suitable gifts as tokens of love and respect.—R. F. Petterd.

WEDDERBURN.—Celebrated the 49th anniversary of the church here. H. P. Leng, of Maryborough, was with us. His stay among us proved very helpful. Wednesday night Bro. Marrows gave a lantern lecture on the "Chapel Built in a Day." Bro. A. L. Anderson, late of America, manipulated the lantern. Lord's day, Aug. 11, three who had been immersed during the previous week were received into fellowship. Last Lord's day we had 84 in the Bible Class. Splendid meeting and two confessions at evening service.—F.J.P.

MALVERN.—Attendance at the Lord's day meetings is increasing. There were about sixty present at the gospel service last Lord's day evening. At a meeting held on July 31 it was decided to form a Christian Endeavor Society. At the inaugural meeting, held August 14, we were favored with the presence of Bro. E. Davis, President of the Churches of Christ C.E. Union; also Sister Davis, and Sister Dudney, all of North Richmond. Bro. Davis gave us an address on the work of the Society, and aided us greatly in organising. Sister Dudney also gave us a helpful talk on committee work. We have over twenty active members on our roll, all of whom are full of enthusiasm, and we expect this number to be increased.—F.E.J.S., Aug. 19.

EAST SUBURBAN CO-OPERATION.—The annual sisters' session was held at Balmain-st.,

South Richmond, on August 7. Devotional meeting at 2.30 was led by Sister Jones. Business session commenced at 3 p.m.; President Sister Quick in the chair. Sister Quick gave Hampton and Balmain-st. sisters a hearty welcome into the Co-operation, and spoke briefly on earnestness. Sister Manifold gave a very nice address on unity. Sister Marris's essay was very much appreciated. Election of Executive:—President, Mrs. J. Pittman; Vice-Presidents, Mrs. Jones and Mrs. Girdlestone; Secretary, Miss Pendlebury; Asst. Secretary, Mrs. Tucker; Treasurer, Mrs. Munro; Supts. of Committees: Prayer Meeting, Mrs. Kenner; Visitation, Mrs. Jones; Dorcas, Mrs. Helmond; Sunday School, Miss Pendlebury; Organist, Mrs. Murphy. A very pleasant afternoon was spent by all.—E. Pendlebury.

ST. ARNAUD.—We are very glad to have fellowship with several new brethren. Bro. Wolff is from London; we have also one from Maryborough and Melbourne; and two from Mildura attending the High School here. Bro. Wedd, from the Bible College, has taken six confessions; five of these have been baptised. Good meetings on Sunday evenings. We have had the misfortune to lose several members, among the number being Sister McDonald, a constant worker for the Master. She was tendered a farewell social.—H.B., Aug. 19.

BOX HILL.—Increasing attendance and interest at all services. Two more received into fellowship of the church. Six more for the Bible School, which has more than trebled in fourteen months. Bro. H. Henley is the energetic superintendent. The Adult Class enjoyed a good social evening as the guests of Bro. and Sister C. Gill on Thursday.—W.H.N.

WARRNAMBOOL.—Good meeting to-night. At the close of Bro. Swain's address four made the good confession.—R. F. Petterd, Aug. 25.

NORTH MELBOURNE.—Meetings recently have been very encouraging. Excellent spirit prevails in the church. One immersion and another confession on August 25. Church business meeting and social to be held on Sept. 4.—W.R., Aug. 26.

SOUTH MELBOURNE.—On Thursday evening last, at the close of the Endeavor prayer meeting, Sister Catherine Nelson was baptised, and was received into fellowship yesterday. Bro. P. D. McCallum addressed the church morning and evening. The evening audience was exceptionally good and listened attentively to the sermon on "The Baptism of the Holy Spirit." We are busy with preparations for our anniversary, which is to take place in November.—Aug. 26.

MIDDLE PARK.—Splendid meetings at both services yesterday. Bro. Joseph Pittman gave us a very helpful address at the morning service. Bro. A. R. Main in the evening preached to a full house. One confession at the close.—J.S.M., Aug. 26.

FOOTSCRAY.—Sunday, August 25, good meetings at all three services. At the morning service one young sister was received into fellowship, having been immersed the previous Sunday evening. At the same time we had present a troop of scouts, under their scout master, the occasion being their annual parade. Bro. More addressed the church, and made fitting reference to the Boy Scout movement. The Bible School is still on the upgrade, new scholars arriving every Sunday. The Bible Class to-day totalled 62. At 4.15, as advertised, W. More was to address a meeting to "men only" on the subject of "Social Impurity," held under the auspices of the Baptist Young Men's Society. There was a great audience waiting for our brother, the chair being taken by Mr. J. T. Baglin, of St. John's Church. The evening service was again well filled. Our new building was again taxed to its utmost, for it is proving too small for the evening meetings. Two were baptised, and at the close there were three confessions, two men and a young lady.—A.J.T.

CARLTON (Lygon-st.).—The meeting for worship on Sunday last was very helpful, there being a large number present to remember the

Lord's death. One was received into membership by obedience. We were pleased to have with us Bro. Mann of Unley, S.A.; also Bro. F. G. Dunn, who gave an inspiring exhortation. At night Bro. Reg. Enniss rivetted the attention of a crowded congregation on "Counting the Cost," and at the close four made the good confession, and another afterwards decided for the Saviour. Bro. Enniss has indeed held the fort against Bro. Kingsbury's return, to which we are now looking forward with strong hopefulness in continued blessing upon the labors of both in the great cause they so much love.—J.McC.

HAWTHORN.—Last Monday evening the Adult Bible Class held its first social gathering. Over 80 persons attended. Everyone present enjoyed the function. On Saturday last a working bee was held at the chapel in connection with the proposed new hall to be erected. Between 20 and 30 brethren attended. The sisters served refreshments. Several more Saturday afternoons will be occupied. Yesterday we had good meetings. Two young women were baptised last Wednesday evening, and were received into fellowship yesterday. Bro. John Mann, of Unley church, S.A., was with us last night.—A. C. Rankine, Aug. 26.

COLAC.—All meetings last Lord's day were well attended. In the morning Bro. Hagger gave a fine address on "The Value of the Lord's Supper." At the close of the meeting two young ladies of the Bible Class came forward and made the good confession. At the Victoria Hall in the afternoon, under the auspices of local branches of Rechabites and Sons of Temperance, Bro. Hagger gave a stirring address against the liquor traffic, entitled "A Gigantic Octopus," and was listened to with marked attention. We had about 500 present at the evening service, the subject being "Repentance unto Life," Bro. Hagger having the joy of taking the good confession from one young man and a husband and wife at the close, making seven confessions to date of mission. Bro. Clay, though suffering from a throat affection, is doing well, both as song leader and personal worker. Sister F. Woods, from Warrnambool, was with us all day.—E. Sheldrick, Aug. 26.

WILLIAMSTOWN.—The church was packed again last Lord's day evening. H. G. Peacock preached a splendid sermon on the subject, "Is Life Worth Living?" Mid-week meetings for prayer and Bible study are well attended, also the Bible Class on Sunday afternoon. Many strangers are finding their way to these meetings, Bro. Peacock conducting same.—R. Goldsworthy, Aug. 27.

PRESTON.—Good meeting last Sunday morning and evening. During the week the quarterly business meeting of the church was held, when reports from the various societies were read. The church roll showed an increase of 11 members. The Bible Class, which is holding a red and blue rally, is on the increase. The Bible School has 100 scholars on the roll, with an average attendance of 88. The Endeavor Society is improving in interest and attendance, some of its meetings taking the form of a literary society. The Junior Endeavor, which meets at 10 a.m., Sunday, is going ahead wonderfully. 40 present last meeting. They have been greatly encouraged by addresses from visiting brethren and sisters. The Dorcas Society is also in full swing preparing for a sale of work at the close of the year.—G.A.D.

STAWELL.—On August 17 an old lady, almost 76 years of age, was baptised. She was received into fellowship on the 18th, when we had also present, as a visitor, her son from Murtoa, who is in fellowship with the Baptists. Another son is Mr. Jas. Jenkinson, the first person baptised in our chapel, and who is still with us. At night there were present, beside a number of children, 86 adults. Misses Freeland and Sheehan sang as a duet, "Some day the silver cord will break," this also being the subject of the evangelist's address.—A.P.A.B., Aug. 23.

BENDIGO.—Good meetings on Sunday. Bro. J. Tully, of Doncaster, who is here on duties connected with his position of Chief Ruler of the I.O.R., spent the day with us, addressing the church in the morning and the Bible School in

the afternoon. His visit was much appreciated. A. W. Connor spoke at night, two young ladies making the good confession at the close of the sermon. The annual business meeting was held on Wednesday last. The following deacons were elected: F. Collins, F. Cook, Dr. Cook, J. Southwick, J. Ellis, J. Turner, H. Sims, H. Perkins and T. J. Cook. The last-named was re-elected secretary and Dr. T. J. Cook as treasurer. The outlook is very promising for the future year's work. A canvass is being made for subscribers to the "Christian," and six new readers were secured to-day. Bro. G. Bogle, who recently went to Queensland, has met with a severe accident. His wife has been sent for. Our sympathy and prayers go out to them.—T.J.C.

Here and There

Good reports in this issue of the work of the Scoville mission in Adelaide. The number of confessions up to and including last Sunday night was 647.

A thanksgiving service in connection with the Adelaide mission will be held in the Adelaide Exhibition on Sunday afternoon, September 1.

Seven confessions in the Colac, Vic., mission up to Sunday night last.

During the absence of W. H. Allen the evening services of the Swanston-st. church have been taken by Gifford Gordon and Frank Thomas.

We hear that H. G. Harward has received an invitation to take up work in New South Wales as State evangelist, and that he is likely to accept it.

Horace Kingsbury is expected back from Sydney in time to take the Thursday evening service at Lygon-st. We are glad to hear that he is much benefited by his trip.

W. D. Cunningham, of Tokyo, Japan, writes on July 16:—"Contract was let yesterday for another chapel in the Yotsuka Mission. The lot purchased in April has been fully paid for. All departments are prospering."

Last Sunday night at Colac, Vic., there was a larger attendance than on the previous Sunday night, and one splendid feature was the large number of men present. It is thought that 60 or 70 per cent. of the meeting were men.

A temperance meeting was held in connection with the mission at Colac, Vic., last Sunday afternoon; the I.O.R. and the Sons and Daughters of Temperance were present in regalia. There were about 400 people at the service.

Names and addresses of scattered brethren are still reaching the Victorian H.M. Organising Secretary. Will church secretaries please see if they have answered the letter sent to them on this matter? Send reply to Thos. Hagger, "Olney," Walsh-st., Coburg.

At its last annual meeting the Baptist Union passed a resolution expressing the desirability of closer union with the Churches of Christ. As a result of this, a meeting of representatives of both bodies was held, a short report of which will be found elsewhere.

An isolated sister writes: "I look forward to receiving your paper every week, as it keeps one in touch with the churches. Thanking you for the help your paper has been during the past year, I am etc." We hope that all our isolated members are subscribers to the "Christian," as we are sure they will find it helpful.

Churches about Melbourne are being waited on by a man who states that he has just landed from West Australia, and wishes to get to Geelong immediately, but has had his ready cash stolen. We have reason to believe that his story is untrue. Brethren are advised to make full enquiries before giving assistance in cases such as this.

On Tuesday, September 3, a temperance meeting will be held in the Swanston-st. church, when an address will be delivered by Mrs. Lee Cowie, who is returning to New Zealand after a lecturing tour of several months in Queensland. A hearty invitation will be extended to all that are interested to be present. A musical programme will also be rendered. Meeting at 3 o'clock.

It was expected that Charles Reign Scoville and some members of his party would return to America via Melbourne and Sydney, but we now hear that all the party will return via England, and consequently will take their departure from Adelaide at the close of the mission there. The mission is closing a little earlier than was contemplated by our Adelaide friends, as Bro. Scoville and party leave on September 6.

"Evangelist Stewart, who was reported to have been drowned in the North Sea, is, we are very pleased to be in a position to state, still very much alive. Word has been received in Wingham that Mr. Stewart was picked up by a fishing smack and taken on to London. This will be glad tidings to quite a host of folk throughout Australia, and to all his Manning friends." The information given above is from the *Wingham Chronicle*, Manning River, N.S.W.

There is a story told of a Salvation Army meeting in the Albert Hall, London. General Booth had walked up and down the platform speaking of the glories of salvation, when he suddenly pointed a finger at the table below. "Are you saved?" he asked, with his finger shaking at the man who was looking up at him. "Me?" said the man, looking about him confusedly, with a touch of indignation at being suddenly dragged into the game, "Me? I'm a reporter!"

"The Question of Baptism: A Handbook on Infant Baptism," by the Rev. A. Madsen (Spectator Publishing Company), is favorably reviewed by the religious press. The *Southern Cross* thus speaks of it: "We know of no handbook of the same size that deals with the question so comprehensively. In its exposition of Scripture, in its appeal to ecclesiastical authority, in its argumentative defence, it is, in our judgment, alike scholarly and convincing." This book comes out with paedobaptist approval, and is perhaps their best effort. Its sale is being pushed in every direction. What its real worth is may be gathered from some of the criticisms offered by A. R. Main in his series of articles appearing in the "Christian."

In a recent sermon at Bloomsbury Chapel, Thos. Phillips, says the *Christian*, delivered a stirring plea for the retention of the "English Sunday," from which we give an extract below. His comparison of "week-ending and Sabbath-ending" is more than a piece of happy phrasing; there is a solemn truth underlying it:—

"We cannot afford to play with the Sunday, unless we mean to do away with it altogether. We cannot afford to encourage Sunday work, unless we want the day to become one of toil. We cannot afford to play games, or to encourage those who do so, unless we want to see the Sabbath a day of national amusement, and not a day of national worship. We cannot afford to be week-enders in search of pleasure, unless we want to be Sabbath-enders also."

BAPTISTS AND CHURCHES OF CHRIST.

On Wednesday, August 14, a Conference of Victorian representatives of the Baptists and Churches of Christ was held with a view to promoting closer fellowship, and, where possible, co-operation. It was felt on both sides that under present conditions union was not possible, but that the promotion of a friendlier feeling was not only possible, but earnestly desirable. The Presiding of the Baptist Union was voted to the chair, and T. B. Fischer was appointed secretary. Mr. and T. B. Fischer opened the Conference by reading a paper which was admirable in every respect, and after a few general remarks by representatives of both sides, it was agreed that a representative of the Churches of Christ should reply to the paper at a meeting to be held next

month. The meeting was permeated by a friendly spirit, and at its close an adjournment for tea was made to Sargent's Cafe, where our Baptist friends were the guests of the representatives of the Churches of Christ.

The Australian Christian.

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### COMING EVENT.

SEPTEMBER 9.—Girls' Mission Band. On Monday, Sept. 9, the Girls' Mission Band will be holding a social in Swanston-st. lecture hall. All girls welcome.—R.W.H.

### WANTED.

First-class boot repairer, to manage repair department. State experience and wages required. C. H. Spicer, Manager, Williams' the Shoemen, Horsham, Vic.

### IN MEMORIAM.

ENGLIS.—In loving memory of our dear Grannie, who passed peacefully away on Aug. 31, 1911, at "Mountain View," Kyneton, aged 89.

"Thro' faith in Jesus' precious blood,  
We all shall meet in heaven."

—Inserted by her loving daughter and granddaughters, E.R., N.R., and M.I.

ENGLIS.—In loving remembrance of our darling mother, who fell asleep in Jesus on August 31, 1911, at "Mountain View," Kyneton.

"Until we meet again before his throne,  
Clothed in the spotless robe he gives his own,  
Until we know, even as we are known—  
Good-night!"

—Inserted by her loving children.

McCANCE.—In loving memory of our beloved son and brother, Will, who fell asleep in Jesus August 28, 1907.

"He rests from his labors, and his works do follow him."

"We know His will is done,  
And still He leads us on."

MASTON.—In loving memory of our dear husband and father, A. B. Maston, who departed this life August 28, 1907.

## STUDIES IN THE PSALMS

By J. B. Rotherham

The scholarly author of this fine volume did not live to see it published. His son, J. G. Rotherham, has seen it through the press, and the brotherhood have now an opportunity of paying a tribute to the memory of a profound student of the Word. Apart from this the book itself is a valuable addition to any one's library.

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Topic for September 2.

Daily Readings.

My surrender. Deut. 6: 4-9.

My responsibility. Matt. 5: 17-20.

My diligence. Rom. 12: 4-11.

My Lord's Word. Matt. 17: 24-27.

My standard of living. 2 Tim. 2: 3-13.

My certain reward. Matt. 10: 34-42.

Topic—Fidelity. Matt. 25: 14-30.

What are the responsibilities of an "active member"?

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Make a list of "all my duties," and be sure it is a true one.

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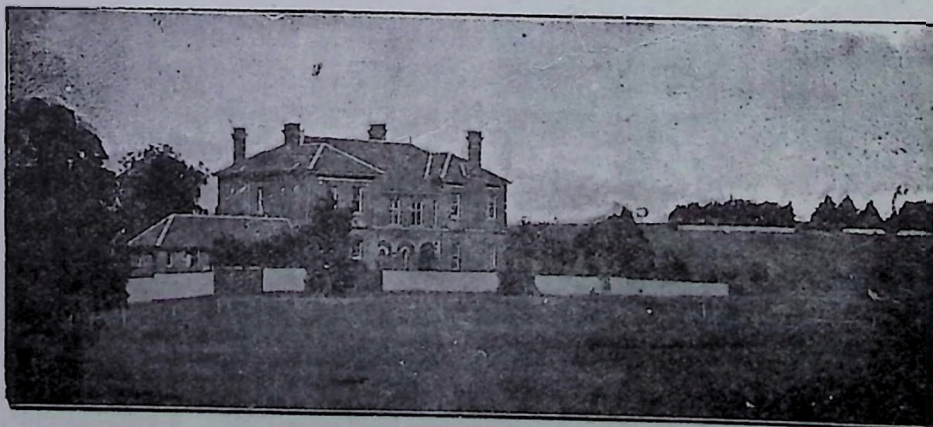
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