

# The Australian CHRISTIAN

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## A GREAT OPPORTUNITY.

The Chapman-Alexander mission has finished its Melbourne campaign, but will continue its work in other parts of the Commonwealth. For something like a month, this mission has been the most prominent thing before the eyes of the citizens of Melbourne. Not simply because of the thousands that eagerly attended its meetings, but also because of the far greater number that were compelled to think about it and talk about it, even though they attended none of its meetings. In other words, the question of religion assumed immense importance. The dull routine of religious life was stirred to its depths, and thus stirred, challenged the attention of the community and made it think. And because of the commanding position which this movement had taken, and the deep interest it had created, it would be unseemly for a religious journal like our own to pass it by without comment. It would be still more unseemly if that comment was made in a hostile spirit, or if the voice of the critic alone made itself heard. There is always room for criticism in any religious movement, but we do not envy those who only see the things to be criticised, and are blind to the good side which is there for all to recognise if they care to do so.

### Mr. Chapman as a preacher.

The Chapman-Alexander mission has its critics, both in the churches and outside of them. Those outside the churches have something to say about sensational preaching and sensational methods, but these criticisms scarcely apply to Mr. Chapman, when he is compared with such eccentric missionaries as "Bill Sunday," or earlier ones like Sam Jones. There is nothing in Mr. Chapman's style of preaching that grates upon sensitive ears or outrages one's sense of propriety. As a preacher, he is well described in an *Argus* report, which says, "In incisive phrase, with stern set face and flashing eye, speaking with every evidence of deep emotion, Mr. Chapman scourges the

way of the transgressor. Then in gentler tones, vibrating with his theme, he throws all the weight of his persuasive personality into the recital of the simple gospel, the love it bears, and the hope it holds for all those who are heavy laden and sore distressed." It is a great thing to have a man like this delivering his message to many thousands daily. Surely Melbourne will be none the worse, but all the better for the ministrations it has received from the hands of Chapman and Alexander.

### Near to Pentecost.

In Mr. Chapman's preaching, any criticism we have to offer relates rather to what he did not say, rather than to what he did say. In his appeals for decision, it was evident to many who were present that he was scarcely a free agent. He got very near to Pentecost when he spoke of faith, repentance and obedience, and when he made it clear that he would like those who sought Christ to make a public confession of their faith in him. How far he was justified in keeping in the background what he regarded as the full Scriptural idea, we do not presume to say. It is not to the credit of the religious community that it muzzles a preacher so that he cannot speak freely in apostolic language to those enquirers who are asking the way of salvation. From our point of view, the mission failed to do the greatest good just here. We have no wish to criticise unduly, but another point seems to call for attention. Judging from remarks freely made, religion received no uplift from the indiscriminate collection plate. If anything were required to justify the Churches of Christ in preaching a free gospel, it would be the disparaging remarks made about the frequent collections taken up at these services. But having said this much, we rejoice in the fact that many professing Christians who had grown lukewarm in the service of Christ have had their enthusiasm re-kindled, and many who were indifferent to the claims of Jesus have been led to believe in him.

## A great opportunity.

One thing is quite clear, that as a result of the Chapman-Alexander mission a feeling favorable to religion has been created. This feeling should be taken advantage of. The present time may be regarded as the psychological moment for the various churches to reap the benefit of the work done. Doubtless there are many hundreds now who are thinking seriously of religion and are waiting for the decisive word to be spoken. In common with other religious bodies, the time is now opportune for our continuing the campaign. Other churches are making their plans in this direction, and it remains for us to proclaim our distinctive message and win many souls for Christ. We are glad that this thought has already entered into our hearts and that our churches in Melbourne and suburbs are preparing to enter into a mission on a larger scale than ever attempted before. The advent of C. R. Scoville and his party to our shores has made this possible. It would be right to say that Bro. Scoville's splendid optimism has communicated itself to us and made us attempt something big. He has been doing big things in America and he expects to do big things in Australia. Bro. Scoville is regarded as the most successful evangelist in the United States, and he preaches a full gospel. At his mission in Oklahoma city, 1512 came forward; at Anderson, Indiana, 1261, and at the Muskogee mission, at the conclusion of which he left to come to Australia, 1378 came forward. W. H. Allen, of the Swanston-st. church, testifies to Bro. Scoville's ability as a missionary from his own experience in connection with the church at Muncie, where about 600 were added to the church, the most of whom remained steadfast to the faith. And already, in our own land, under adverse circumstances, in Sydney, he has been doing a great work.

### Workers wanted.

The Melbourne Scoville Campaign Committee have been fortunate in getting the

entire use for four weeks of a large auditorium, like that of Wirth's Hippodrome. It will cost something like £200, and there will be further expenses in the way of advertising, etc. The total cost will not come much short of £350. We believe the churches in Melbourne and suburbs will raise this amount, and do it cheerfully in view of the great results likely to accrue from the mission. To accomplish the best results, Bro. Scoville will require the enthusiastic support of all who can possibly engage in the work. He and the assistants with him do not expect to do everything. One of the secrets of the success of Bro. Scoville's missions is the way in which he enlists the services of members of the churches concerned in the mission. Let us all work and pray that June 2 may be the beginning of a great series of meetings that will result in a large ingathering of precious souls.

## Editorial Notes

### Doctrinal and Ethical.

The Chapman and Scoville missions, to say nothing of less prominent revival efforts, are drawing public attention very prominently to religious matters. It is significant that these movements are led by men who believe in what is commonly known as evangelical truth. We hear about the need of "ethical" revivals, but in the truest sense of the word these missions are distinctly ethical. The mistake is to so distinguish between the doctrinal and the ethical as to attempt to separate them. Ethics necessarily rest on a doctrinal foundation. Men do what is right because they believe what is right. There is a profound philosophy in the statement of James, "Show me thy faith without thy works, and I will show thee my faith by my works." We could as well expect a clock to work without a spring as to expect a man to act righteously who did not believe rightly. Hence the necessity of preaching doctrinal truth. If men are really led to believe in Christ as the Son of God, they will seek to conform their lives to his teachings. The most able opponents of Christianity have emphatically failed to find anything in the life or teaching of its Founder that is opposed to the best interests of humanity. The ethics of Christianity are without a rival in the world to-day. Any preaching that leads men to accept him as their pattern and guide must lead to a higher rule of life and conduct. We may not agree with all the words spoken or methods used by these great missionaries, but their work must tell for righteousness, and as they elevate Christ as the supreme Teacher and Exemplar of mankind they are worthy of the hearty support of all who desire a truly ethical revival.

### A Tyrannical Act.

Whatever differences of opinion may exist upon the wisdom or otherwise of preparing for defensive warfare in case of invasion, it appears to us that advocates of freedom of conscience can have but one mind respecting the compulsory clauses of our Commonwealth military Act. Many parents, in addition to those of the Society of Friends, have strong religious convictions which are disregarded, and they are compelled under penalty of severe punishment to send their boys to be trained in the art of what they, whether rightly or wrongly, conscientiously believe to be murder. Thus their religious scruples are trampled under foot by a legalised but none the less tyrannical military despotism. Thousands who have no objection to their own sons being trained as soldiers, will yet sympathise with those whose consciences are violated in this way. This paper has no party politics, but when men are punished for loyalty to what they sincerely believe to be the teaching of Christ, and when their loyalty does not infringe upon the liberty or welfare of the community, we believe it is time to take a decisive stand in opposition to what appears immensely like religious persecution. Another evil of the system is that lads who have been well trained at home are compelled to associate with the lowest and most depraved of the youthful community, and are thus introduced in their most susceptible age into an environment which makes for evil. No longer under their parents' observation at night, and sometimes detained beyond the usual set time for the close of the drill, they are necessarily exposed to temptations from which Christian fathers and mothers would shield them until their characters are formed and stable. This compulsory military training of boys is so opposed to British traditions and to Christian sentiment as to merit general condemnation, and we shall heartily rejoice at the success of the efforts being initiated to remove this blot from our statute books.

### The Publican and His Worries.

Just why shops for the sale of intoxicants should remain open long after shops for the sale of the necessaries of life are closed, is a problem for which it is not easy to find a justifiable solution. In Adelaide, for example, one cannot obtain a pound of butter after 6, but he can obtain a pint of beer until 11. Bread is the "staff of life," but no baker can sell after 6 under severe penalty, while the curse of life can be bought up to nearly midnight. Some time ago a very influential deputation waited on the Government and urged that the hours for the sale of drink should be reduced as in other businesses. The drink party last Friday got up a counter deputation and opposed the proposal. The publicans urged that the suggestion might be all right provided other businesses were subject to the same restrictions as theirs. They complained that no other trade was so hedged about

with such restrictive legislation and therefore they should have liberty to remain open as at present. The logic is not very apparent. To the ordinary mind it would appear that a trade which has to be so greatly restricted and so closely watched must evidently be a dangerous business, and ought not to have special favors in the way of longer hours. Of course the usual drive was made at the Christian sentiment which prevented the poor persecuted liquor dealers from "having a square deal," and a special point was made in the assertion that the Anglicans and the Roman Catholics were not represented on the deputation which asked for earlier closing. It is amusing to notice how anxious King Bung is to form an alliance with religion and how proudly he claims the support of those two bodies. As a matter of fact, some of the Anglicans are among the leaders of the Reform party, though it must be conceded that as a body the Episcopalian commission is not to the front in this matter. The other "arguments" of the liquor deputation included as usual the statement that if the hotels were closed more drink would be sold than now, and the oft repeated plea that since the trade contributed so much revenue it should not be further restricted. But it would appear from this reasoning that if further restrictions are introduced, more drink will be sold and consequently greater revenue derived! The Premier's reply on early closing was somewhat non-committal, but he expressed his opposition to prohibition or No-License on the ground that it would lead to more drinking in the home(?) and promised the Government would introduce no bill dealing with early closing until they were satisfied they were justified in doing so.

### Life's Lessons.

I learn as the years roll onward,  
And I leave the past behind,  
That much I counted sorrow,  
But proved that God is kind;  
That many a flower that I'd loughed for  
Had hidden a thorn of pain,  
And many a rugged by-path  
Led to fields of ripened grain.

The clouds that cover the sunshine,  
They cannot banish the sun,  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;  
And often through wrong's own darkness  
Comes the weary strength of right.

The sweetest rest is at even,  
After a wearisome day,  
When the heavy burden of labor  
Has borne from our hearts away;  
And those who have never known sorrow  
Cannot know the infinite peace  
That falls on the troubled spirit  
When it sees at last release.



## Every Christian an Evangelist.

By Charles Reign Scoville.

Christ alone can save the world, but Christ cannot save the world alone. Realising this, just before leaving his followers and this earth, the inhabitants of which he came to save, Jesus gave this definite and positive command: "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." Someone has said: "If Christ is to be your partner, then make large plans for your life." The programme of Jesus is the salvation of the world. "As the Father hath sent me, so send I you." This divine personal command, coming direct from the throne, ought to stir every item, every atom, and every power within the church.

There is a beautiful story in which it is imagined that when Jesus returned to heaven from his earth mission, ten thousand times ten thousand sang his praises as he ascended the throne, and then there was made a great silence, and an angel asked him to tell them how the coming generations were to hear the story of redemption and be saved through his blood. The Master replied: "I have chosen twelve apostles, and they shall go and teach all nations. He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." "But," said the angel, "these apostles will pass away, then what?" "They shall have gained other disciples, who shall go on, going and growing, and thus in every generation the gospel shall be preached to every creature." "But, Master," said the angel, "suppose they should prove unfaithful." Then it is said that, with a sad expression, the Saviour put his pierced hands over his wounded side and said: "I have made no other arrangements."

A stranger once approached a lighthouse-keeper, and said: "How do you save the lighthouse during a storm?" The keeper promptly replied: "I am not here to save lighthouses, but to save ships."

"Thou must save another's soul  
If thou wouldst save thine own,  
Heaven's door is closed  
To him who comes alone."

Our own personal responsibility is so vividly told in Ezekiel 3: 17-21, that we are

"Do the Work of an Evangelist."

without excuse. God plainly says that if the wicked die in his iniquity, unwarned, his blood he will require at our hands; but if we go faithfully and warn him, though he die in his iniquity, we have delivered our own souls.

The great commission is just as specific. "Go ye,"—that means you—"preach the gospel to every creature," that means those with whom you are associated every day. It is time for us either to do what Jesus says, or cease calling him "Lord." If he is our Leader, let us follow where he leads; if he is our Commander, let us obey his commands; and the command to "Go" is just as definite and specific as the command to be baptised (Mark 16: 16 and Acts 2: 38). "Be thou faithful unto death and thou shalt receive the crown of life."

In this very city where I am now seated (New York City), there are only 331,000 Protestants connected with the churches (8.1-5 per cent. of the population), and by authentic statistics there are 1,071,000 Protestants unattached, i.e., living here without church homes, prostituting their time and talents for two worlds; dead both to the life that now is and the life that is to come. I can conceive of no sadder spectacle. The soldiers of Jesus have broken ranks and grounded arms; the great city is being lost. From the very throne of the Omnipotent comes the command of the everlasting Master: "Son! Daughter! Go work in my vineyard to-day!" Go to by-ways as well as highways; remember, we are to preach the gospel to every creature.

I said: "Let me walk in the green fields."  
He answered: "No, walk in the town";  
I said: "There are no flowers there";  
He answered: "No flowers, but a crown."  
I said: "But they are all strangers,  
And friends will miss me, they say";  
He answered: "Will it be better in heaven,  
If I should miss you, or they?"

Accepting Christ changes our relation to our fellow-man as thoroughly as it does our relation to God. He was "the light of his world." He poured out his Spirit upon "all flesh" and "gave to every man his work." We owe it to the world to testify against its sin; we owe it to Christ to testify to his power to save; we owe it to our friends and power to save; we owe it to our friends and power to save; we owe it to our friends and power to save. As Whateley has said: "If our

religion is not true, we are bound to change it; if it is true, we are bound to propagate it." This is an age of illustrated literature and cartoons. Men read through the cartoons what they will not take the time to read on the printed page. "Ye are living epistles, known and read of all men." Your lives must be the light of men.

No doubt there are men who would give their lives for their country, who will not do so for their countrymen. It cannot be so in the kingdom. "Inasmuch as ye have done it for one of the least of these, my brethren, ye have done it for me." It is the personal element in the kingdom that counts. The army of the Lord can be strengthened, both by new recruits and by the continued discipline of the old guards. We must "grow in grace and in the knowledge of the truth." It is not the thunder of the artillery, but the definite specific work of the sharpshooter, the direct aim at the individual object, that counts both in the armies of the nations and the army of the Lord.

Christ, the one Shepherd, is not going to the one mountain to-day to save the one lamb, but is sending us as a thousand shepherds into a thousand mountains to save a thousand lambs.

This is the business of the church. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Christ came not to condemn the world, but that the world, through him, might be saved" (John 3: 16, 17). To this end was he born and for this purpose he came into the world. "The Son of Man is come to seek and to save that which was lost" (Luke 19: 10). "He saved others, but himself he could not save." So it must be with us. John Knox said: "How can I sleep and my land be not saved?"

An honorable man approached Dr. Lyman Beecher in his old age and said: "Doctor, you have lived a long time and have seen and known many things; what do you consider the main thing?" And the old veteran of Jesus replied: "It is not theology; it is not controversy; it is the saving of souls."

The last sentence of the great evangelist, Knowles Shaw, was: "Oh, it is glorious to rally souls to the cross."

Paul said: "I count not my life dear unto myself. For me to live is Christ." "I regret that I have but one life to give to my country," said Nathan Hale. And when I think of the unconverted millions and of the five hundred calls received for evangelistic meetings this year, I regret that I have but one life to give to soul-saving.

The Bible is full of examples illustrating the power of personal evangelistic work. John the Baptist spoke to two of his disciples about Jesus and they became Christ's followers. One of these was John, and the other Andrew. Andrew at once became a personal worker, a true evangelist, and called Simon, who was later known as Peter,

to whom Christ gave the keys of the kingdom. This Simon Peter is credited with winning 3000 souls with a great sermon on the day of Pentecost, yet he was himself won by a personal invitation.

Jesus spoke to Matthew personally at the gate of customs and to the fishermen at the seaside, and they followed him. It was also a personal conversation with the woman at the well which caused Samaria to learn of the Messiah.

The personal work of Philip, the evangelist, with the Eunuch (Acts 8: 26-39); and of Peter with Cornelius (Acts 10); of Ananias with Paul (Acts 22: 1-16), and of Paul with Lydia and the Jailor (Acts 16: 12-34), should inspire every servant of the Most High to preach or speak this truth to every creature. Get right with God, and let the world know you are here on business for the King.

Two words of Joel Stratton as he laid his hand on the shoulder of John B. Gough, and said: "My friend," saved a soul from a drunkard's grave and a drunkard's hell and gave America her greatest temperance lecturer, who saved multiplied thousands.

The whole-souled faith of a little girl, Alice McCay, saved Mason Long, the converted gambler, who afterwards saved thousands of men from "the life that is worse than death."

One conversation of Dean Hook, walking through the park arm in arm with a young man, saved Samuel Wilberforce, and liberated the slaves of the British Empire.

"The longer I live," said Henry Ward Beecher, "the more confidence I have in those sermons where one man is the minister and one man is the congregation; where there is no question as to who is meant, when the preacher says, 'Thou art the man.'" The gospel, like sunshine, is scarcely noticed when it falls broadly, but concentrated on one spot, soon burns.

Every heart is human, and God's love is suited to the need of every human heart. One definite prayer of a mother for her boy, the mother of Thomas McCrea, the biographer of John Knox, gave the world a great religious writer.

H. Clay Trumbull says that seeking to save an outside soul for Christ is not to be counted as superior work to seeking to draw the believer closer to Christ, or upbuilding in Christ one who is already his follower. Christ is to be considered as well as those who are, or are to be his followers.

To bring each individual life into subjection to the will of God until every power and every principle of every member of the church shall be as obedient to him as the members of our individual bodies are to us, or even as the solar system obeys his will; until thy kingdom come, thy will be done in us as it is in heaven—this is the business of the church; this was the life of the Teacher and the life of his teaching.

Another has said that the church needs not more men, but more man. Dr. Dixon says: "The church Evangelical is the church

on ice, and the church evangelistic is the church on fire." Our American Year Book reports 1,288,601 members. If each member should win one soul for Christ this year, and then all these should do the same next year, and then all these should do the same next year, in three years we should have 10,308,808 communicants, less the number "called home" or "removed." If each member should win two for Christ each year for three years, we should have 34,792,227, less removals. If the Church of Christ Evangelical should become the Church of Christ Evangelistic, it would set the religious world on fire.

God's messengers must touch human needs, and help men in their daily struggles; must enter into the social circles and channels of trade and purify them as Christ did the temple; must save men and women by saving manhood and womanhood. The Dead Sea is dead because it has no outlet. Let the Christian visit the fatherless and the widow in their affliction; give a cup of cold water; be a good Samaritan; go on life's highway like our Master, doing good until men shall say: "I was naked, and you clothed me; sick, and in prison, and you

visited me"; and then men will not condemn the minister for his coldness, the church for its deadness, and the world for its hardness of heart. Many churches are the coldest, dampest, darkest, dearest things for six days out of seven, that can be found on any street. The church should not be a cold-storage plant, but a power-house, a nest of ants, a veritable bee-hive; a pillar of cloud by day and of fire by night; and that, too, seven days and seven nights every week, if every generation is to be saved through its wilderness wanderings.

In all our work, the organisational must not be allowed to take the place of the individual and the spiritual. The Christian, like the telephone, must be a receiver and a transmitter. With his ear open to the finite and his life insulated from the world, he must transmit the glorious gospel of the Son of God to the unsaved millions. We are indeed the heirs of all ages, but we are also the trustees of the future.

Omnipotence calls us; humanity needs us; the world is open to us; the coming ages depend upon us; our Saviour has made no other arrangements.

## The Scoville Mission.

An Appreciation by G. Burns.

Did I get a chance to hear and to meet Bro. Scoville and party? Certainly! I made a chance. My corner of the vineyard is some 200 miles odd north from Sydney, part of which is unprovided for by railway communication. This unprovided for portion of the journey was negotiated per cycle. Having a companion in travel lessened the tedium of a long bike ride over hilly country.

Now my stay in the metropolis is ended, and I must return to the post of duty; but before going I would like to express my thoughts and impressions of the things seen and heard.

As for the personnel of the party without hesitation or equivocation I declare them to be a combined personal inspiration. No, I am not disappointed in anything—at least so far as the party is concerned—I may be disappointed at the response of some of the brethren; but that is another matter.

Bright, intelligent, earnest, zealous and spiritual are the terms of definition I would apply to them. The singing was capital. Bro. Marty is a master. Mrs. Scoville is an artist both as a pianist and an exponent of sacred song. Thank God for such gifts being laid at the feet of Jesus, and of course he is worthy of it and more, and he will get that, too. But while Bro. Marty is a master in leading the songs, be it known that Bro. Scoville is a past-master. The Sunday night in the Lyric, when Bro. Marty was elsewhere, Bro. Scoville demonstrated that fact in his magical leading of those massed thousands. It's got a pretty strong roof,

that Lyric Theatre, or it wouldn't have stood it. I'm sure Bro. Scoville never got better out of his largest throngs in America. You see we Australians just sing and that's all about it. If we'd smile a bit more readily and borrow a few "Amen's," as Bro. Scoville told us, and scatter them around, we make it much easier for the preacher.

Bro. Vawter, with his pointed talks, and Bro. Phillippi and Sister Marty in their personal dealing, are indispensable adjuncts to the mission.

What do I think of the preaching? I would not presume to criticise. Bro. Scoville knows how to preach. I'm only in school. But I shouldn't care to follow him with shorthand. It would need to be something shorter than shorthand that could cover the paper with the symbols of his thoughts. If rapid speech is a sign of rapid thought and rapid thought is a sign of a mighty, active brain, then Bro. Scoville's brain must work electrically. Yet for all the rapidity, vigor, vim and thunderbolt (one of his own pet words) of his manner of speech, there are few who would fail to catch the very minutiae of his thoughts. It is impossible to say much of eight addresses crowded into six days; but there are two which stand in our memory as amongst the sublimest of sublime things which my memory holds.

Lord's day, 12th inst., from about 11:45 a.m. to 12:30, was one of those rare occasions which happen in an individual life. "The Evangelistic Significance of the Lord's Supper" will remain with me in my

pilgrimage until it is an earth memory and we sit together again around the "Marriage Supper of the Lamb."

The other sermon which bulks large in my memory was preached on Tuesday, 14th inst., in the City Temple. The crowd was not as large as on the nights before and after, but in the Lyric Theatre or the Town Hall or some such place where thousands might congregate is the place where we should have been. The two words, "And Peter," formed his text. Peter was shown in his true character, extremely lovable, noble and good, not a carking coward, not a hobbling humbug, but a man, with a man's tendency to fall, and he fell just like the best of us and the worst of us; but he got up, alas! like few of us. From the greatness of Peter it was a magical step to the greatness of Christ; but it was achieved with wondrous rapidity and gentleness. Somehow Christ seemed to come and occupy the platform. Here was Gethsemane, here was Olivet, with the slumbering city before it, here was Calvary, and somehow Christ moved again through those dread scenes and we saw him and we heard him and we loved him the more. Now I understood as never before what he meant when Paul spoke in Colossians 1: 24 about filling up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Now I understood what Jesus meant when he said, My soul is exceeding sorrowful, even unto death.

We saw him pass beneath the flood—  
The judgment's awful doom.  
We saw the darkness gather round,  
Cast by eternal gloom.  
We saw a shaft of lightning fall—  
The sword pierce to his soul;  
The voice of distant thunders call;  
God's billows o'er him roll.  
We saw him droop his head and die;  
We saw them lay him there;  
Between the lights they laid him by,  
Then turned in black despair.  
We saw the glorious morning wake,  
We saw the Victor rise.  
We saw the powers of heaven shake  
The earth in dread surprise;  
We saw his feet, his hands, his side,  
We saw him on the throne.  
We heard him speak, our hearts replied,  
"Thou, Lord, art King alone."

And yet Bro. Scoville said none of these things, but he lived them, he showed them, he revealed them, and as he did so somehow it was Christ I saw and thought about. The blood drops, the sweat, the tears, the agony, all were there. This was resisting unto blood, striving against sin. Glory to God in the highest, who hath given such gifts unto men.

But see him and hear him for yourselves, dear readers. I would go 300 miles to-day to hear him again. And earnestly please give God a chance to save the sinners by bringing them beneath the sound of this message.



Jacob before Pharaoh.

"And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."—Genesis 47: 7.

## Present Day Problems

By J. Pittman.

[Paper read at the Preachers' Session of the Federal Conference.]

In the time at our disposal, it is only possible to deal with a few of the questions that confront the preacher in his work.

### Excessive pleasure-seeking.

The problem that appears to me first in importance and greatest in magnitude is that of the insatiable desire of the community for sensuous pleasures. It may be as old as the hills, but it is most emphatically with us to-day; and it is much alive in the church as well as in the world. Paul predicted this feature of the last times thus: "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves. . . . lovers of pleas-

ures more than lovers of God: having a form of godliness, but denying the power thereof." This, in connection with a long list of bad traits of character, is said of those who profess to be and call themselves Christians. If this is a sign of the approaching end, as Paul seems to indicate, then the end must be very near.

The subtlety of Satan has a great opportunity in this sphere of his activities. He can dress himself up in robes of angelic innocence. He has no need to urge low forms of vice, at first at any rate, to effect his purpose. His chief aim is to create a nausea for truly spiritual things; and he can do this just as well by means of apparently harmless pleasures as by open sin. Indeed, he can effect his purpose thus much more easily, because of the seeming lawfulness of the means employed. Picture shows, field sports, indoor and out of door games and exercises, may undoubtedly be quite lawful in themselves, but he must be blind

who does not see the great danger of these things absorbing the interest and making spiritual things tasteless or insipid. One of the signs of this degeneration is the desire for mere sensuous displays in gospel meetings. It is not easy to get many to the gospel service if there is nothing but the gospel for the people, be it preached never so earnestly and faithfully. Too often the preaching, instead of being the manly, robust declaration of God's truth, as exemplified in apostolic preaching, is a degenerate appeal to the emotions by means of a plentiful supply of tear-drawing stories.

The problem before us is how to deal with the great craving for sensuous pleasures, which is so powerful in absorbing the interest and thus hindering the truth. This is the problem. Where is the solution? Would it be wise to condemn and frown out of court all such pleasures? That would be asceticism, and a sure way of making the religion of Christ repulsive, especially to the young. It would be unnatural. Would it be wise to turn the church into a catering concern for the lovers of amusements? I think that, too, would be a great descent from the ideals of the New Testament. Let Christians join in lawful sports and pleasures in moderation, but do not call them by church names, or make them church institutions. To do so is to expose the church itself to dangers. I acknowledge that I have but one suggestion to make as a solution of this very difficult problem. That is to make, or endeavor to make, the truth of Christ more attractive than picture shows or any other earthly pleasure. "Where the treasure is, there will the heart be also." The soul will run after that which it loves most. But it must be the truth of Christ, and nothing else. We need first of all faith in the old gospel. Christ said the truth when he said, "I, if I be lifted up from the earth, will draw all men unto me." And Paul knew what he was uttering when he said, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."

To me there appears but this one counteracting and overcoming means; and we need to be filled with the Spirit of God, inspired with the zeal of Christ, armed with the sword of truth, and impelled forward to deeds of self-sacrifice, and if the problem is solved at all it will be by this means.

#### **Destructive criticism.**

Higher Criticism is a live problem. Criticism should be applied to everything, the Bible not excepted. But it must be respectful, just and sincere. It cannot be done in the spirit of unbelief, but of enquiry and an earnest desire to find the truth. As far as I have read on the question, "higher critics," so called, do not so. The German school especially seems desirous of but one thing—that is to prove the Bible false. They remind one of Jehoia-kim, who cut up the scroll of God with a pen-knife.

The mischief these men have done, and are still doing, is simply incalculable. Thousands of ministers of the Word, so called, have become tainted with it more or less. The effect on the man in the street is that he doubts everything in the form of religion, and the effect on the churches is that the heart and soul is out of both the pulpit and the pew.

Thank God the outlook is bright with promise. Higher criticism has of late years received such blows that the life is nearly knocked out of it, but it will take many years to restore the old time faith in the sacred Scriptures. How can we best counteract and neutralise this gigantic evil? It is useless to attempt to reply to the thousand and one objections and arguments which higher critics hurl against the Bible. Occasionally we may with advantage use some striking fact of archaeological discovery. One such fact to the common mind is often more weighty than a hundred arguments. But I think the surest way to check and overcome this evil is to treat the good book ourselves as undoubtedly the Word of God. Let there be no shadow of doubt in our preaching. That will inspire confidence in our hearers, and help to banish all doubts.

#### **The study of the Bible.**

Another problem is how to induce people to study the Bible more earnestly. It is evident that the old time habit of reading the Bible is fast going out of fashion amongst our people. In my early days the desire for Scripture knowledge was far more general and deep than it is to-day. This lack is a source of great weakness, and accounts for the numerous cases who run well for a while and then run off to the world, or to some other religious body. The religion of to-day is largely superficial. It is emotional rather than intellectual. It is easier to get people to sing Sankey for an hour than to get them to study the Bible for ten minutes. The inevitable result is perpetual babyhood in Christ. This exposes the untutored mind to an easy departure from the path of truth and righteousness.

I think the platform is largely to blame for this. There is not enough attention given to the exposition of the Word. The work of the preacher is to expound the Word of God. The "word of exhortation" is not sufficient for hungry, starving souls. The aim of the minister of the Word should be to make the great vital truths of the Bible live in the souls of his hearers. The Bible is full of gems, brilliants, shining lights, banquets, sweet music, delightful pictures, heart stirring tragedies. The business of the man of God is to bring out these treasures. We must ever bear in mind the lesson in the parable of the sower, that the good ground that brought forth a plentiful harvest is "he that heareth the word and understandeth it." Knowledge of the truth—deep, broad, clear knowledge—is the basis and spring of joy

and peace. Emotions that have not this foundation and origin are but froth.

#### **Christian union.**

Last, but not least, the problem of Christian union deserves notice. This is the first plank in our platform. It is one of the foremost questions of the day. This fact is one of the brightest signs of our times. Not long ago we were like a voice crying in the wilderness. Now the multitude join in the cry. We may well sing our doxology for this. Yet we must not shut our eyes to the dangers of precipitation. Our wisdom is to make haste slowly. At present those apart from ourselves appear, for the most part, to have no clear idea as to the true basis of union. Their thought is more in the line of federation. We know that to fall far short of the union taught in the New Testament. We ourselves need to be clear and of one mind on this question. I regret to say that I have noted a want of clearness in some who have spoken on the subject. There need be no shadow of uncertainty, however, for the Word of God is transparent. The Saviour prayed "that they all (believers) may be one," and the union thus prayed for, he said, was to be effected "through their word." "Their word" was God's word (v. 14). That word afterwards became the New Testament. The New Testament, therefore, is the basis of Christian union. True, there was Christian union before the New Testament was written. But the New Testament was spoken, if it was not written, and that by these same apostles who received the promise of inspiration in the words, "But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Did these men lay down a different basis in their oral teaching from that in their written teaching? It is sufficient to remind you of the fact that the writings of these inspired men consist largely of reminders of the teaching they had imparted when present with those to whom they wrote.

In the 4th chapter of Ephesians we are given a concise summary of New Testament teaching on the matter of Christian union, in seven units—the perfect number—which is the Christian's creed touching this question. Each of these units is a great subject-text, so to speak, and the elucidation thereof is found in all the apostolic writings. For example, it says, "There is one baptism." It does not there explain it, but that explanation is found in the apostolic writings. So of all the rest. The "unity" there set before us holds within its mighty grasp all that is great and dear to the Christian consciousness. It contains the august personages of the Almighty God and Father, the Lord and Saviour Jesus Christ, and the blessed and Holy Spirit, the Comforter. It contains the future glory in the one great hope of the soul. Is it not folly therefore to talk as though

one can set forth this great question and not set forth Christ? Take Christ out of this unity of the Spirit, and what is it worth? I am tired of hearing men say, Let us preach Christ and Christian union will take care of itself, as if they were two things that could be separated from each other. Brethren, you cannot preach Christ and neglect Christian union. They are inseparable. Nay, they are one.

If those who are seeking and desiring Christian union would but take the seven precepts in this "unity of the Spirit," and carefully read up what the New Testament explains concerning each and all of them, they would—as thousands among us who have come from the sects have done—come to be all of one mind and one heart, and the problem of Christian union would be solved.

## The Scoville Mission.

### The Work at Sydney.

Since last report, the mission in Sydney and vicinity has been progressing in a satisfactory way. Yesterday was a great and high day, fit climax to the gradually growing success of the past week. Monday night and Tuesday night last, the writer spoke in North Sydney, Bro. Scoville spoke in the City Temple. There were several additions each night. Wednesday night and the subsequent nights of the week were all together at the Temple, with the exception of Saturday night, when we all went to Rookwood Town Hall. Over 30 were added in these services, seven of them at Rookwood. Friday night, there were eleven confessions, ten of them being men. On Sunday morning all the company were busy, four points being reached. Bro. and Sister Scoville were at Paddington, Bro. and Sister Marty at Marrickville, Bro. Phillippi at Erskineville, and the writer at Belmore. In the afternoon Bro. Scoville spoke to the Bible School at Paddington, where there were 31 additions. Bro. Phillippi was gladdened by having 30 confessions from the school at Erskineville. Bro. Marty, whose genial personality and musical ability have won him love from all the people here, with his good wife visited and spoke to the school at Marrickville. Three confessed the name that is above every name. At night, before the time to begin, the people were crowding into the Lyric Theatre. It was soon necessary to announce an overflow at the City Temple, the writer speaking, and Bro. Phillippi directing the music. As none but church members were present, no time was taken for invitation, and we returned to the Lyric for the invitation there. There were about 20 confessions, the total number for the day being 93.

During the present week two missions will be in progress, one at Paddington, conducted by the writer, and assisted part time by Bro. and Sister Marty; the other at Petersham, conducted by Bro. Scoville, as-

sisted by Sister Scoville and Bro. Phillippi, and part time by Bro. and Sister Marty. Good meetings are hoped for at each of these points, and splendid results, especially at Petersham, where the Sunday School is not yet gleaned as yesterday at Paddington, and where Bro. Scoville with his splendid powers will speak, and the larger part of the mission party will be giving assistance.

On next Lord's day services will be held at different points during the day, and a great mass meeting at the Town Hall at night. Bro. Scoville has announced for that night his sermon on "Christian Union." Those who have heard him declare this to be his greatest sermon, greatest in theme and thought, and of greater interest to the average crowd, saint and sinner. Though the undersigned has been with Bro. Scoville about 20 weeks, it has never been his good fortune to hear this great sermon. Often it is given near the close of the mission, when the assistant evangelist has gone on to prepare the next field; at other times it is given on Sunday evening, when the immense crowds can not all be accommodated in the building where the central meeting is held, and when an overflow must be conducted by him elsewhere. But the results have always been most gratifying. More and more is the desirability of the union of the followers of Christ coming to be recognised by all. Denominational church members are expressing themselves as favoring union. At least they say it would be a splendid thing. Even preachers sometimes admit the disadvantages, the shame, and the unchristianity of the present system. The people who are of no church are almost without exception in favor of union. In our personal work we come to know the feeling of the multitude in these matters. Last night I was talking to a man about accepting Christ. He said, "I don't believe in all your denominational clans. Why don't you have one church like the Bible church? I can't be a member of one church without being the enemy of all the others. You fight and you quarrel, and we do not know what to do or where to go," and he pulled a little red Testament out of his pocket and handed it to me, and asked me to show him where there were any denominations. I turned to 1 Cor. 1: 10-15. He read it and then said, "That is against you. That condemns your divisions." Then I showed him that we had been pleading for just that union that he desired, that we wore no name but the divine, pleaded for a return to the apostolic ideals, etc., etc. He did not seem to believe me at first, and when he did, he promised to come to the meetings as often as he could, and especially to hear Bro. Scoville's sermon on union. He also took the names of the ministers of the Temple and of Enmore Tabernacle, with the location of the chapels. His case is typical. Most of the rank and file can not express their desires as he could, but they make their opinions known. And may God speed that day,

when the prayer of Jesus will be answered, the church united and the world saved. We will have to be patient, but we must also be insistent. The day of the Lord is coming, but it is not yet here.—C. R. L. Vawter.

## The Dark and the Light.

By W. M. Green.

The historical fact which is most closely associated with the time of the institution of the Lord's Supper is the betrayal of our Lord. It was instituted while he was being betrayed.

In all history there is no act so shameful as the betrayal of the Son of Man; nothing equals it in baseness. And yet, bound up with that act of shame and baseness, is the setting up of the gracious institution that gives sanction and spiritual purpose to our meeting to "break the bread."

"There is a soul of good in things evil." And with the dark infamy of the betrayal is linked this simple and beautiful ordinance of the church, which shall remain for all time for the showing forth of the Lord's death until he come.

The death of Christ is the important fact in history. Rightly viewed, and in the full light of its meaning, nothing else really matters. It is not the whole gospel, but it is the central truth in the divine evangel that is for the saving of the world.

There is no command laid upon Christians that they should remember either the birth or the resurrection of our Lord. Always it is his death that is to be remembered.

The only emblems with which the Lord's people concern themselves when they gather together for worship are the bread and wine, which represent the broken body and the shed blood of the Saviour of the world. In the presence of this symbolic bread and wine, we take in the whole mediatorial work of our Lord; and, wholely tinged with sadness as this feast always is, and always must be, there streams upon it the radiance of the resurrection morn, and it is linked with the perennial glory of the victorious, though once crucified, Christ.

As we celebrate this feast, we sit in the shadow of the cross, but that shadow is shot through and through with the eternal light that streams from the presence of the Christ who lives for evermore. And we, who by the grace of God are walking in that light, shall presently—despite the devious ways of this mortal life—reach the city which has foundations, whose builder and maker is God.

There is an exaltation and a grandeur for myself in the time to come, which Christ knows and I do not; but I am following after. I am pressing up toward that thought that Christ has of what I am and ought to be; and I am determined that I will apprehend it as Christ himself does.—H. Ward Beecher.

## In the Realm of the Bible School.

### HEARING AND DOING.

Sunday School Lesson for June 9, Luke 6: 39-49.  
A. R. MAIN, B.A.

"Be ye doers of the word, and not hearers only, deceiving your own selves." These words from James are fittingly chosen for our Golden Text, for they give the essence of the teaching of our lesson. "The Talmud," says Tarbell, "speaks of 'the dyed ones,' of 'those who preach beautifully but do not beautifully.' There are many such 'dyed ones' to-day, who are ready to profess allegiance to Christ, to say 'Lord, Lord,' but who are not ready to obey the commands of the Lord. It is not the amount of religious knowledge that avails, but the amount that one puts into practice." We do not know as much as we should of God's Word and will; but all of us know very much more than we do. The present study is intended to enforce the lesson of implicit obedience, both for the sake of others who will follow our example, and for the sake of our own eternal destiny.

#### "As his teacher."

On several occasions we are told that Jesus used the saying, "The disciple is not above his teacher." The proverbial statement is likely to be true of any disciple of any teacher. In our lesson it looks as if Jesus meant to say that "the disciple of a blind spiritual guide will be just as spiritually blind as his teacher." That seems most in harmony with verse 39. There is a sense in which it is true, "Like people, like priest" (Hos. 4: 9); but "Like priest, like people" is also true. Our text, then, shows the responsibility of the Christian teacher. He must be exceeding careful in his instruction and conduct. He must do what Paul urged Timothy to do—take heed unto himself and to his doctrine. Otherwise, the people to whom he speaks will be endangered.

In other places in the Gospels, the saying is applied to Jesus and his disciples (see Matt. 10: 25; John 13: 16; 15: 20). It is for the Christian disciple enough to be "as his Teacher." We think of that spotless character, of the life filled with deeds of loving service, of the speech such as man never uttered; and we agree that it would be enough to be as He. Would we like to be as Christ? The Master used the illustration in two important connections. If we would be like Him, we must stoop to lowly service. We must not seek first place. He condescended to a menial's task, and washed the disciples' feet (John 13: 14-16). Jesus also used the words with reference to persecution. If the enemy abused the Master, the servant could not hope to go free (so in Matt. 10: 25 and John 15: 20). To all, Jesus might well say, "Are ye able to drink the cup that I shall drink of?" Ere leaving this great verse we might ask, Will in this case the promise hold good that "Everyone when he is perfected shall be as his Master"? The answer is a glorious affirmative, for John says: "We shall be like him, for we shall see him even as he is" (1 John 3: 2). It would be as well to seek to imitate Him now, to practise diligently. We cannot be too much with him or be too much like him. It is not well to

imitate any earthly teacher too closely; but we cannot walk too closely in the footsteps of Christ.

#### Notes and beams.

The former verse implied that teachers must be careful, because "if the master has faults, the disciple will be likely to follow them." The Lord Jesus now goes on to say that "in order to avoid becoming a blind teacher, whose disciples will be no better than oneself, one must, before judging and attempting to correct others, correct oneself." We have the moral and spiritual preparation of the teacher set forth in a verse which because of its aptness is familiar to multitudes who know but little and care less for the Word of God. Who that ever read or heard it, if he possess imagination at all, can ever forget the ludicrous picture of a man with a beam in his eye offering his services as a remover of chips from the eyes of others? So, says Jesus, is the religious teacher who, retaining his own sin, seeks to instruct others in the path of duty. Of course the Lord does not demand perfection ere we tell his truth; else where were the teachers and preachers? But he does ask for self-reform on the part of a reformer. Each teacher and preacher would do well to ponder the Master's words. Is it ever the case that we profess to be pained at the shortcoming of others while we have a greater fault ourselves? We are very apt to count our own faults as motes and our brothers' as beams. To be concerned about the smaller faults of others, while neglecting to seek removal of our own greater sins is, in the Master's word, "playing-acting." Cowper satirised such folk:

"Their own defects, invisible to them,  
Seen in another, they at once condemn,  
And though self-idolised in every case,  
Hate their own likeness in a brother's face."

#### Brambles and grapes.

Again we have an easy transition. "The unreformed can no more reform others than thorns and briars can produce figs and grapes." "If we condemn others when we are worse than they, we are like bad trees pretending to bear good fruit." Often did the Master set forth the true test of a Christian life by means of this metaphor. Disciples indeed are they who bring forth much fruit. The man living by the Spirit of God brings forth the fruits of Gal. 5: 22—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Let us notice the implication in Jesus' words re fruit-bearing. A tree is indisputably revealed in its fruit. If the fruit is bad, the tree is necessarily bad. The hypocrisy, then, of which Jesus spoke, will come out; it will some time reveal itself in life. There are a lot of things which may be counterfeited so well as to deceive for a time; but there is always some test. There is a test of all Christian profession, and our text gives it. The world has been ready to take the Lord's standard for the Christian. The man out of Christ is but little impressed by our godly profession; he wants to see religion at work. He may consider lightly our words, our hymns, our prayers even—but there is one thing the power of which even the worldling cannot deny, and that

is the power of a godly life. The man out of Christ, when he rejects any test but life, conduct, character, is surely applying Christ's own test. Ere we leave this part of the lesson, see the qualification it gives of a previous word. The Lord said, "Judge not, that ye be not judged" (Matt. 7: 1; Luke 6: 37). Now, we learn that not only is judging permitted, but it is encouraged. "By their fruits ye shall know them" (Matt. 7: 20). We learn, then, that Jesus forbids the cultivation of a critical temper, and judging which is cold, harsh and censorious, while at the same time he insists that we apply to the lives of others, and certainly to our own lives, the test of fruit-bearing. That is, he asks us to use now the very test which he will use later.

#### Foundations true and false.

The Lord proceeds to show the consequences of the conduct of which he had just spoken. The man who follows his teaching is like a man whose house endures because it is built upon the solid rock. The man who does not so follow is likened to one who without a foundation built his house on the sand. The imagery seems to imply that these two men built in the dry season. One was prudent, looked ahead to the testing rainy season, and provided for the permanence of his house. The other was culpably careless, and built his house in or near the dry bed of a wady or water-course. When he built there was no water and no apparent danger. His superstructure doubtless looked as well as that of the former man. The house was less expensive. It was more speedily erected. We can almost hear this builder chuckling at the expense of his slower brother. We can see him comparing the houses when they were finished; and for the life of him he cannot see that his is the worse. But the winter comes. In the rainy season that wady will appear as a rushing, foaming, irresistible torrent. The beautiful house collapses.

Many lessons may be and are drawn from the Master's graphic words. We note that there are only two foundations. We build either on the rock or on the sand. We think of Christ himself as the only true foundation. We have the thought that the difference which the foundation makes is not at once detected. The day of testing may be long delayed, but it will come. The very fact of delay often gives a false feeling of security. But the judging day will come, and the result will be the more awful, as the building seemed the better and the test was the longer postponed.

The great lesson of course is the lesson of obedience to the word of Christ. The contrast is limited to this. It is implied that each man has equal privileges. There is equality of opportunity. There is no contrast between the hearer and the non-hearer, between the believer and the unbeliever, between the professor and the non-professor. It is simply a matter of obedience or non-obedience: "He that heareth these sayings of mine and doeth them" is wise. "He that heareth and doeth not" is foolish. There are many non-professors of Christianity who seem to be getting along nicely. Are they all right? They often say they are as good as professing Christians, and therefore must be as safe as they. It matters not. The man in the parable may have boasted that his house looked as well as did the other's. If a man is not building on the right foundation (and there is only one such), he is in a perilous condition.



The church that is not missionary will die; the man that is not missionary will be small eternally. Let us remember this on July 7.



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**What the Bible Says of the Heathen.**

Ask of me, and I shall give thee the heathen.—Ps. 2: 8.  
 The dark places of the earth are full of the habitations of cruelty.—Ps. 74: 20.  
 The idols of the heathen are the work of men's hands.—Ps. 135: 15.  
 The heathen think they shall be heard for their much speaking.—Matt. 6: 7.  
 Gentiles walk in vanity, understanding darkened, alienated, past feeling.—Eph. 4: 17-19.  
 As many as have sinned without law shall also perish without law.—Rom. 2: 12.  
 These, having not the law, are a law unto themselves.—Rom. 2: 14, 15.  
 Know that I am God: I will be exalted among the heathen.—Ps. 46: 10.  
 God reigneth over the heathen.—Ps. 47: 7, 8.  
 His righteousness hath he revealed in the sight of the heathen.—Ps. 98: 2 (M.).  
 He will furnish all the gods of the earth.—Zeph. 2: 11.  
 The day of the Lord is near; it shall be the time of the heathen.—Eze. 30: 3.  
 I will set my glory among the heathen.—Ex. 39: 7, 21.  
 He shall speak peace unto the heathen; his dominion from sea to sea.—Zech. 9: 10.  
 The heathen shall know that I am the Lord, when I shall be sanctified in you.—Ex. 34: 23.  
 As ye were a curse among the heathen, so ye shall be a blessing.—Zech. 8: 13.  
 Then said they among the heathen, the Lord hath done great things for us.—Ps. 126: 2, 3.  
 The glory of the Lord is risen upon thee, and the Gentiles shall come to thy light.—Isa. 60: 1-3.  
 The mountain of the Lord's house shall be established. All nations shall flow into it.—Isa. 2: 2.  
 That they may possess all the heathen.—Amos: 9: 11, 12.  
 All the ends of the earth shall see the salvation of our God.—Isa. 52: 10.  
 Thy way, known upon earth, thy saving health among all nations.—Ps. 67: 2-5.  
 This gospel preached in all the world for a witness unto all nations.—Matt. 24: 14.  
 That repentance and remission of sins should be preached in his name among all nations.—Luke 24: 47.  
 God would justify the heathen through faith.—Gal. 3: 8.  
 On the Gentiles also was poured out the gift of the Holy Ghost.—Acts 10: 45.  
 How shall they believe in him of whom they have not heard.—Rom. 10: 14.  
 And how shall they preach, except sent?—Rom. 10: 15.  
 Pray ye, therefore, the Lord of the harvest that he will send forth laborers.—Matt. 9: 38.  
 It pleased God to reveal his Son in me, that I might preach him among the heathen.—Gal. 1: 15, 16.  
 Go ye, therefore, and teach all nations.—Matt. 28: 19, 20.  
 The heathen. Who are they? Such were some of us, but we are washed. Heathenism is simply the condition of all who are "without God in the world," whether their skin be black or white, whether they be civilised or barbarous. All may not agree to every thought here expressed, but it will cause us to think.

ated from the life of God." Alienated by wicked works, and their minds at enmity with God.  
 2. A state of darkness. Over these dark places of the earth the Sun of Righteousness has not yet arisen. Satan still blinds their minds.  
 3. A state of lawlessness. (Rom. 2: 12). Having not the divine law they will not be judged by it. "The ground of judgment is their works, the standard of judgment is their knowledge."  
 4. A state of cruelty. Where God is unknown, the love of God is unseen. Beware of those who would cruelly murder your faith.  
 5. A state of idolatry. Man will worship. If he has no revelation of God he will make a representation of God. Idols are not always the work of men's hands, but frequently the work of men's brains.  
 6. A state of vanity. Vain imaginations characterise all ignorant worshippers. Great thoughts are not Saviours. To be without Christ is to be without hope.  
 7. A state of death. "Past feeling" is the last and hopeless stage of the disease. "Mortification." Doomed. You hath he quickened who were dead. In a case like this all human remedies are useless.  
 II. The Christian's Obligations to the Heathen.  
 These obligations are very real, and spring out of our relationship to Christ himself. 1. As saved ones we are to bless. "I will save you, and ye shall be a blessing" (Zech. 8: 13). Blessed and

made a blessing (Gen. 12: 2). Saved to be satisfied, sanctified, and made the saviours of others.  
 2. As illuminated ones we are to attract. We are God's lanterns. The light hath shined in our hearts that we might give the light (2 Cor. 4: 6). How are the heathen to come to thy light if they never see it? Let your light so shine, etc.  
 3. As taught ones we are to instruct. God's way is to be known before his saving health can be enjoyed. Paul delivered that which he had received from the Lord. (1 Cor. 11: 23). Have you?  
 4. As witnessing ones we are to testify. Ye are my witnesses, saith the Lord. It is the work of the Spirit to convict; it is the work of the witness to declare. The church is the witness, the court is the world, but the greater part hath never yet heard its testimony.  
 5. As interceding ones we are to plead. We are priests unto God. The priest acted, not only for himself, but for those who were without. Are we remembering the heathen without as we ought when we come before God?  
 6. As sent ones we are to go. The missionary spirit of many has not got beyond this: "Here am I; send him."  
 7. As sanctified ones we are to manifest. If God is not sanctified in us he will not be known to others in all the fulness of his grace. A dying girl once said, "I want to go to Mr. Whitfield's God." (See 2 Cor. 5: 10, 11.)—Jas. Smith.



**THE SAVIOUR'S SILENT APPEAL.**

Centuries ago the land we love to call the Home land, the land of Britain, was a heathen land, worshipping the God of thunder and offering human sacrifices. But the gospel came, and to-day we belong to a nation that is the greatest and noblest on the earth. What the gospel did for our forefathers it can do for us. Let us show we believe this by giving

**A Record Response on July 7, 1912.**

I. The Condition of the Heathen.  
 1. They are in a state of alienation. "Separ-



## New Zealand.

**DUNEDIN.**—F. L. Hadfield preached at the Tabernacle yesterday week, and on Thursday evening Bro. Hadfield and Sisters Hadfield and Brassett were given a farewell in the church. Our offering for Home Missions on May 5 exceeded £50.—L.C.J.S., May 13.

**NELSON.**—Meetings on May 5 were again large. We were glad to have our aged Sister Walker with us again, who has not been very well. The right hand of Christian fellowship was given to Bro. and Sister James, obedient believers, who have decided to become associated with the assembly here. We give them a hearty welcome. Of late it has been observed that outsiders are attending the worship meeting. Bible School: One special feature of the afternoon's work was the lesson set on the sand-table by Sister Phillips. The lesson was from "The Garden of Eden." One could see without questioning what it represented. It reflected great credit on our sister, being beautifully done. There are good prospects in the work here.—E.M.J., May 9.

## Tasmania.

**LAUNCESTON.**—During the evangelist's absence at Hobart, the services were well attended, the members rallying well around the local brethren who spoke at the services. We are still rejoiced with the interest shown in the services, and are hoping for a big mission towards the close of the year, when we shall be trying to bring over a brother from the mainland to help us. Meanwhile we are in preparation. Last Sunday's services were well attended, some of our isolated members being in attendance. Bro. Geo. Stimson, from Canley Vale, broke bread with us, and spoke to the school in the afternoon, where he was much appreciated. A large number of strangers were present in the evening, when Bro. Wilson's subject was "The Hope of the Christian."—A. P. Wilson.

## West Australia.

**CLAREMONT.**—We are pleased to report good attendances at our Lord's day morning meetings. On April 28 we had the pleasure of a visit from Bro. and Sister Bolduan, of Victoria, who are here on a visit. We were pleased to have their fellowship, and trust they may have an enjoyable stay in W.A., and a safe return. The gospel meetings have been fairly well attended. Bro. Bell, of North Fremantle, has occupied the platform for the past three months. To him and all the brethren from sister churches who have so kindly occupied our platform both Lord's day mornings and evenings we tender our heart-felt thanks.—E.H.E., May 7.

**PERTH.**—We were pleased to welcome home Bro. and Sister Little and Miss B. Little, who have been spending holidays in the East. A. Lucraft, of Fremantle, spoke to us this morning, and in the course of an earnest address he pointed out that the best teaching we could get failed without the assistance of honest and consistent living. The Bible School continues to grow. Eleven scholars were added to the roll during the month of April, and on the last Sunday 223 were present. The anniversary is to be held next month and the officers expect that the celebration will be the best yet held. The additions to the building are al-

most completed, and we look forward to great results in Bible School work. The Men's Class has arranged a social for the 21st inst. Short but practical papers will be read upon "The Good of the Class," and discussion will follow. The "Monthly Bulletin" is being regularly distributed by the young men of our membership, and in this way many strangers are induced to attend the meetings.—W.A., May 5.

**CHINESE MISSION, PERTH.**—Our anniversary will be held in the Lake-st. chapel on the 28th inst. Joseph Tie Ghan's picture of "The Good Shepherd," which was so greatly admired last year, will be again exhibited. The Women's Mission Band of Fremantle will take part in the programme, and we trust that the meeting will stimulate interest in our work amongst the Chinese of Perth.—W.A., May 5.

## South Australia.

**LONG PLAIN.**—Mr. Willmore, deputation from the British and Foreign Bible Society, addressed the church this morning. Bro. Cuttriss conducted his afternoon Bible Class, the subject being the ninth of a series of studies in the Epistle to the Hebrews. There were 22 members present. A Bible School has been organised, with S. Duck as supt., and D. Daniel as secretary, and a capable staff of teachers. The gospel meeting was well attended, a goodly number of young men being present.—May 12.

**MALLALA.**—Last Lord's day morning the right hand of fellowship was given to Bro. Hall, who was recently immersed by Bro. Cuttriss. To-day it was our pleasure to receive J. H. Stearns, who leaves shortly to take up work under the auspices of the Bolivian Indian Mission in South America. Bro. Stearns has a fine personality, and is an acceptable and acknowledged preacher of the gospel, for he has been used in the strengthening of God's people and the saving of the lost. We commend him to the churches throughout Australasia. We have had a number of visitors lately—Sister Page, from Norton's Summit; Bro. Brussel, from Mile End; Bro. Childs, from Hindmarsh. The Bible School is making satisfactory progress, as is also the recently organised Adult Bible Class under the joint leadership of Bro. Cuttriss and F. M. Worden.—May 12.

**PORT PIRIE.**—The interest in and promise of our mission are such that we have decided to extend it to five weeks, thus finishing about May 27. The missionaries are deeply earnest, and much appreciated. We had a fine and memorable service on Sunday morning, when ten converts were baptised, and one restoration, made an addition of 11 to our membership—21 in two Sundays. Bro. Griffith spoke from Romans 12: 1; a splendid sermon. A fair number attended the men's afternoon service, and there was one decision. We look for a good number more.—G.A.M.

**NORTH ADELAIDE.**—On May 12 Bro. Barrett was welcomed into the church meeting here, by letter of commendation from the church at Balaklava.—V.B.T., May 13.

**HINDMARSH.**—May 19, good meetings. Attendance at all meetings keeping up. Last Lord's day Bro. and Sister G. Wilson and Bro. P. Harrison were received by letter from Port Pirie church, Bro. and Sister Moore and their son Harold, from Norwood; to-day, Bro. and Sister Everett and their daughter, from the church that used to meet at Wilbur. Regret is expressed at

the decision of O. H. Finlayson to relinquish his duties for the time as choir conductor, and the choir has sustained a distinct loss, as Bro. Finlayson has done a splendid work during the last two years in building up the choir, and the effect of his tuition will remain with the members.—J. W. Snook.

**GLENELG.**—We had a fine meeting to-night. The writer gave a special address to young people on "God's Telephone," and Walter Ferris from the Bible School, confessed Christ. We had there are many more to come, and therefore work on in faith.—E. W. Pittman.

**SEMAPHORE.**—Meetings to-day were good. We were pleased to see a number of visitors at the morning service, among whom were Sister Moore, Goolwa; Bro. Ludbrook, Nth. Adelaide; Bro. Coin, Queenstown. Bro. C. Grear was received into fellowship from Balaklava. The writer preached to-night.—W.J.T., May 19.

**PROSPECT.**—Meetings well attended to-day. Mr. and Mrs. Folland received by letter from North Adelaide. 104 in Bible School. Two new students owing to mission at Port Pirie expected until June 9. Church rejoicing over success of Bro. Scoville in Sydney, and Bro. Griffith at Pt. Pirie. Miss Weeks, of Hindmarsh, sang with great effect to-night, "I will give you rest."—I. A. Paternoster.

**QUEENSTOWN.**—Training for Service class was recommenced on Monday, 13th inst., under the direction of Bro. Brooker. The scope has been enlarged so that it includes a Young Women's Class as well as the young men. The strong affinity existing between the local Baptist Church and us was further strengthened on Wednesday evening last, when we postponed our usual mid-week meeting so that all our members might attend a mission our Baptist friends were conducting. The meetings on Lord's day, 19th inst., were well attended. At the meeting for worship Bro. Lawton presided; Bro. Hawkes exhorted the church. Bro. Brooker delivered a fine address in the evening on the final commands of Christ.—A.C.

**KADINA.**—Monday evening, May 13, at our C.E. meeting, the writer gave an address, and at the close a young man who had wandered away from Christ returned. Tuesday evening, May 14, Bro. Norman Bartle and Sister Miss Eva Deaby were united in marriage. They were both faithful workers in the Bible School. At the Thursday evening prayer meeting Miss Avis Rule made the good confession, and was baptised the following Saturday afternoon, and received into church fellowship this morning. To-night we had another fine congregation.—E. G. Warren, May 19.

**GROTE-ST.**—Meetings well attended to-day. Bro. Stearns, from Mallala, was present with us. He is going to South America on behalf of the Bolivian Indian Mission. James Manning addressed the church, J. E. Thomas preaching the gospel at the evening service. Death has come into the home of another of our old and esteemed members. Our aged Bro. Henry Wright passed away on the 16th inst. He was an officer of the church for many years, and was a faithful Christian. Owing to his weak state of health he had been meeting with our brethren at Norwood up to the time of his decease. We sincerely sympathise with his family in their great loss. Bro. H. Wright, of Perth, W.A., and G. D. G. Wright, of Norwood, are sons of the deceased. Owing to the Chapman-Alexander mission, our midweek service has been cancelled until the close of the mission. Wednesday, June 12, a very important business meeting of the church will be held.—W.J.M., May 19.

## New South Wales.

**INVERELL.**—Meetings during the week have been nicely attended, and many cases of interest are apparent. Yesterday, we had splendid meetings. Bro. Coleman spoke to us on "The Church: Its Membership, Ministry, Message and

Mission." We received by letter from S.A. Sister Mrs. Hamilton, now residing at Delungra. The afternoon meeting was again well attended. Subject: "A Great General Saved through a Little Girl." At the conclusion, the chapel was filled with people eager to witness the ordinance of baptism. "Some Remarkable Conversions which I have Witnessed," was the evening theme. Two men made their stand for Jesus. At the evening breaking of bread, the right hand of fellowship was extended to Gordon Hamilton, son of the sister before mentioned, and Sister Fegan.—G. Brightly, May 6.

TYALGUM.—Good meeting for a dark night on Sunday. On the following night the church annual meeting was held, when F. C. Brown was elected secretary, and Wm. Goodall treasurer. We have about eleven members, and now that the land is paid for, and we have over £40 in hand for the building itself, these are most anxious to build. A motion was carried that an effort be made to erect a chapel 28 x 20, with 12ft. walls. The country is new, the people—including our members—struggling settlers; the town is growing rapidly. The new butter factory is to be opened in November. Several other new buildings are being started now. For us to get that chapel up means more money than we can muster. Of that £40 in hand, Tyalgum brethren gave £12/10/8. Will the brethren supplement those gifts?—W. A. Strongman.

DUNGAY.—An old-time baptismal service was held here on Sunday afternoon, when Bro. Strongman publicly immersed a married woman in the creek at Dungay. Great local interest was shown in the event, more than 30 persons being present. A chart address on "Baptism" preceded the immersion. Many of those present had never before witnessed this ordinance. Our sister confessed Christ ten days previously at Dungay.—May 6.

INVERELL.—During the week the meetings continued to be well attended. Nine confessions during the same—five on Lord's day—eight adults. This concluded our month's mission. We have had a season of revival. Men and women have been saved, the members refreshed, and many people led to think of the Bible as the only needed authority. The visible results number 19; God alone can judge of the others. Our State evangelist in every address delivered set before the people obedience to the gospel in such a way that none, we believe, were offended, but many, we know, were convinced, but unwilling to go all the way. Bro. Waters goes to Narrabri to lead in the singing exercises. We were enabled to reach over 3000 with the word of life. We trust for a rich harvest following upon the consecrated sowing of T. R. Coleman. On Tuesday evening we met in the chapel for the purpose of saying Godspeed to our brother. Addresses of appreciation were delivered by Bren. Cook, Cosh, Cust, Archdeacon and Lewis, all of whom spoke in high esteem of the work of our brother. We commence a prayer service on Lord's day, half an hour before the worship meeting.—G. Brightly, May 6.

MEREWETHER.—There was a good attendance at the meeting for worship last Lord's day. T. Fraser was the speaker. We had a visit from Sisters Mrs. and Miss Dawson, of Parramatta. In the evening the gospel was preached by J. Fraser, senr. An elderly lady, who had made the good confession the previous Lord's day, was immersed.—S.L., May 13.

TYALGUM.—Preliminaries in connection with the proposed chapel are going well. So far three brethren will work on the job. Another brother is providing a plumber to do all the iron work—roofing, baptistry and tank. Lighting has been provided for. A Lismore sister has presented communion table linen. The following cash donations call forth our gratitude: W. E. Davies, 5/-; Bro. and Sister Hagger, 6/- (their total now being 21/-); Mrs. Stratford, 4/-; W. Davis, 5/-; Mrs. Burtenshaw, 5/-; A. M. Wotherspoon, 4/- (second gift); Mrs. Newton, 5/-; J. G. Snow (second gift), 10/6. Total cash in hand is now £48/8/8, leaving £101/11/4 still required. Lis-

more C.E. is providing a big Bible. A communion service and other church furniture is still unprovided for. Gifts of goods or cash are needed now. The bills will be due in six weeks. Please send your gift to W. A. Strongman, Tyalgum.

BROKEN HILL (Railwaytown).—On May 5 special services were held in connection with the Bible School effort. The afternoon collection, 7/6, will be devoted to the Children's Hospital. Similar service at Wolfram-st. resulted in an offering of £1/18/2 for the Children's Cot movement. At our morning meeting on May 12, we had the pleasure of receiving into our fellowship Sister Mathison, who has put on Christ by faith and obedience; also Sister T. Wells, by transfer from Semaphore, S.A. Bro. Jones has opened a Kindergarten class for young children, a badly-needed institution in this part. It is proving a great success, and we are sure of winning the hearts of the parents to Christ through the children. Our Bible School is growing fast; over 40 present to-day. Altogether a splendid spiritual tone is prevailing.—C.H.H., May 19.

MEREWETHER.—There was a good attendance at the worship meeting last Lord's day. Bro. Fox, Sydney, exhorted. In the afternoon Bro. Fox addressed the Bible School scholars. As a result of his appeal two of the scholars confessed Christ. The influence did not end with the close of the school, for at the gospel meeting, conducted by T. Fraser, two more scholars took their stand for Jesus. We expect to have Bro. Jinks with us on the first Lord's day in June.—S.L., May 20.

HORNSBY.—On Sunday, 13th inst., at the meeting for breaking of bread, we had the pleasure of the company of Bro. Phillippi, of the Scoville party. He addressed the church, and through his able exhortation created a very favorable impression. The second year of the work at Hornsby is just finishing, and the anniversary meetings will be held on Lord's day, June 2, with special services at 3 p.m. and 7 p.m.; also on Wednesday, June 5, when a public meeting will be held.—J.H.C., May 20.

PETERSHAM.—Good meeting this morning. Bro. Coleman exhorted. We had a number of visiting brethren—Bro. Fletcher, from England; Bro. and Sister Button, from Paddington; Bro. Marks, Victoria; Bro. and Sister Spence and son, from Witchworth, Canada. We had the pleasure of extending the right hand of fellowship to our young Sister Thelma Pearce. Considering the Scoville mission is in the city, we had a good gospel meeting, and three young sisters made the good confession. Bro. Scoville and party are to conduct mission services each night during the coming week. We are hoping and praying for a great revival in Petersham.—T.I., May 19.

SYDNEY.—During the past week Bro. Scoville has been conducting a mission here. Attendance very good each evening. About 40 confessions so far, as a result of the five nights' mission at the City Temple, and an increased interest in all departments of the Lord's work. Bro. Goode, of Petersham, gave a fine address this morning on "Representatives of Jesus Christ." Visitors present: Sister Barff and Sister Simpson, from Lancaster, England; Sister Williams, from Merewether; Bro. Lewis, from South Yarra, Vic.; Bro. and Sister Clements, Bayswater, Vic. Three were received into fellowship. At night, as a number could not gain admittance to hear Bro. Scoville at the Lyric, a large overflow meeting was held at the City Temple.—J.C.

HAMILTON.—On Friday evening, May 17, we journeyed out to Wallsend and had a prayer and praise meeting at Bro. Taylor's house. Our aged brother is getting very feeble now, so we thought to cheer him up. Brea Stow and Nesbitt spoke words of encouragement and help. On Sunday, May 19, Bro. Laver spoke to the church on the responsibility of winning souls, and we were all enthused and helped. We had with us the Sister Mrs. Stocks, from Toowoomba, Q. In the evening the gospel was preached by J. Fox, of Sydney. He spoke with great power and feeling. There were good attendances at both services. We have to thank our Sisters' Sewing

Class again for a donation of 15/- towards the church building fund. We are anxiously awaiting the arrival of our evangelist, A. W. Jinks, and are looking forward to great things for the Master's work.—W. Stow.

ENMORE.—A beautiful, sunny day. A large number broke bread at Enmore, and nine were received into fellowship who had confessed during the Scoville mission. In the afternoon we had a good Bible School, but our kindergarten is overflowing the rooms that we can give to them, and we shall soon have to face the question of providing extra accommodation. One of our little kindergarten children was run over by a motor lorry on Tuesday, May 14. She was with us last Sunday. Her class in the Kindergarten marched in front of the hearse in the funeral procession. At the close of the school the invitation was given to confess Christ, and two of our scholars came forward. "We are being greatly refreshed. Every church in Sydney is feeling the throeb of quickened life. People that we have preached to for years and whose conversion we hoped and prayed for are rejoicing in having accepted Jesus Christ during the Scoville mission. Bro. Marty, the musical director, is full of sunshine and smiles, and has quite captured the hearts of our singers, but of all the members of the Scoville party we can say, as it was said of Caesar of old, "They came, they saw, and they conquered." Our message to the other States is, Get ready for a great ingathering. Have the sheepfolds up in order that the lambs may be retained. At Enmore members of the church are voluntarily assuming the care of new converts, so that we look forward with confidence to retaining all these that have been brought to the Lord through Bro. Scoville's labors, and the effort that the members of the church are putting forward to secure the co-operation of the new members in church work is proving a great blessing to the older members.

NORTH SYDNEY.—The mission conducted by Bro. Scoville and party closed here on May 14. The total number of confessions was 20. On May 15 we had the privilege of witnessing the baptism of five of the scholars from the school who had decided for Christ. On Sunday last three of these received the right hand of fellowship. Amongst visitors we had with us W. J. Phillips, from Toowoomba, Q.; also Sister Jerrens, from Swanston-st., Vic. At the gospel service Bro. Saunders gave a splendid address on the theme "When God Speaks," and we witnessed the baptism of another of our Bible School scholars.—W.J.M.

PADDINGTON.—"My! It was good to be there!" came from the lips of everyone present at the meetings held to-day. Bro. Scoville really excelled himself (for it was he who was the speaker and teacher), and the chapel was packed. "The Cross" was the theme, and we were indeed lifted up. When Sister Scoville, with her pure rich voice, sang "Calvary," there was hardly a dry eye in the building, and before the sermon was ended, it was easily seen that the message had borne fruit. A greater blessing, however, was in store for us, for thirty of our elder scholars in the Lord's day School decided to follow Christ. Our hearts were made glad whilst our evangelist, Jos. Franklyn, took their noble confessions. The gospel barque was again launched at night with Bro. Franklyn at the helm, and yet another soul was saved. The Bible School is under new management, Bro. Stephenson having resigned, owing to his removal to Belmore. The new man in charge is S. G. Goddard, late of Hamilton.—S.G.G., May 12.

## Queensland.

ALBION.—At Albion, which is a rapidly growing suburb of Brisbane, there is, with continued financial help and energy, a strong possibility of building up and establishing a powerful cause. At present the membership stands at 35, but the Bible School has, during the past four months, made phenomenal progress. It is now

Continued on page 370.

## Able to Keep.

By Alan Price.

The sad extent of our church losses is brought home to us annually by the returns submitted at the various State Conferences. Were it not for such losses our cause would go forward by leaps and bounds and instead of a diminutive credit balance and additions we should have a snowball-like accumulation. There is joy among the angels, and on earth, when the one, the tens or the hundreds spontaneously come out on the Lord's side, but oh! the tears of the angels when the same numbers go back and walk no more with him.

With prayerful hope we watch the course of the present missions. We long to see the fair cause of primitive Christianity rise from comparative obscurity to take its proper and foremost place among the religious forces of the nation. Enthusiasm begets enthusiasm, and the hundreds added may become thousands. But what about the aftermath? What about the time when the joy of salvation is followed by the pain of temptation, when the new-born members must take their place as units in the great body of Christ? Here is the necessity for a realisation of the ever-keeping presence of Christ. The word save has the double meaning of rescue and protection; the first were vain without the second. Our evangelists may point the Saviour as the Lamb of Calvary, the stricken of God, the personification of pity, the sinner's friend. Outside the temple this picture hangs to be gazed at; hundreds see it and enter. Inside we must hang an equally attractive picture—Christ, the Christian's friend—him that is able to keep us from falling and present us faultless before his throne. It is sweet to read of the Shepherd who went into the wilderness to seek the lost; it is just as sweet to know he carried that sheep and kept it till it got home. The Lord is thy shepherd—"the Lord is thy keeper"—"Behold, he that keepeth Israel shall neither slumber nor sleep."

It is not the purpose of these lines to enlarge upon the many means by which the church in general can assist in retaining those newly born into the kingdom—rather to emphasise the importance of each, whether young or old in the church, leaning his whole weight on Christ the protector. "If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Christ never rescued a sinner from the world to turn him adrift in the church. The welfare of the saved sinner is now the double care of his Saviour. It would be cruel to save if there were no power or inclination to keep. Let the elder in the faith enjoy the hope of protection to the full and his beacon light, splashed and battered by the rolling waves of life's temptations, will blaze out afresh to cheer and guide those commencing the voyage of faith. Let the sailor also realise that he

that holds the ocean in the hollow of his hand will never allow the waves to swamp the barque whose compass points Christward and whose chart is the word of truth.

Never let it be imagined that sentimentality alone means safety. We must commit the keeping of our souls in well doing as unto a faithful Creator. It was Peter who recommended this. Peter the proud fell, but Peter the penitent stood. When he turned he strengthened his brethren. A life of well doing followed his early lapse. That look of his Saviour brought him back, and the constant committal of himself in well doing enabled him at last to win a martyr's crown. To enjoy the full keeping power of Christ the Christian must be a doer. The worker co-operates with Christ, and Christ comes close to his fellow-worker.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

### N.S.W. Bible School Notes.

#### KINDERGARTEN DEMONSTRATION.

The Bible School Committee has arranged for a Kindergarten demonstration to be given by Mr. E. C. Jones, of Rockdale, a well-known expert in Bible School matters. Mr. Jones is an enthusiast in this department, and every teacher will do well to receive from him his expert knowledge. After the demonstration Mr. Jones will give a model lecture on the primary work, and anyone who knows the complete equipment of the school under Mr. Jones' charge, will understand that it will be of the best. City Temple, June 18, 8 p.m. Teachers, bring your note paper and pencil and your friends.

We are pleased to report that the training of the child in N.S.W. is finding its basis in the primary department. Besides the schools that already have the Kindergarten going, it is being started with great success in Paddington, Petersham, North Sydney and Belmore.

We are discovering the truth that the "teacher's hand may cover and shelter the germinating seed, but not the luxuriant tree."

#### THE VISIT OF MR. AND MISS ARCHIBALD.

Everybody is asking, "Who is Mr. Archibald?" Mr. Archibald is a Bible School expert from England, who is coming, with his daughter, Miss Ethel Archibald, to Sydney for a week's lectures, commencing August 19th.

Can any good thing come out of England? Come and see! Mr. Archibald is said by those who know him to be of a strong and commanding personality, and has a fund of experimental knowledge to lay before his hearers. To give an idea of the ground he will cover in these lectures, the following is on "The Study of the Child," which is given the first night:—

"The Child's Endowment; Developing Periods and Nascent Crisis; The Old and the New Psychology; Difference in Children; The Motor Child; The Sensor Child; What Makes a Child Impulsive; The Disobedient Child; The Restless Child; The Quiet Child; Children's Dress; Recreations; Punishments, etc."

What teacher in our schools but does not need some information on the above points? They are what the poor are to the world—everlasting.

Should none of the lectures meet the particular difficulty of any teacher, a thing almost impossible—there will be opportunity to put any question to the lecturers through the medium of the question box. This box is opened on the last night.

The meetings are to be held afternoon and night. Time and place will be given later.

Tickets, transferable, for the whole week, 25/-.

—E. Coleman.

## Obituary.

JOHNSON.—It is with a keen sense of our loss that we report the death of our Sister E. Johnson, the beloved wife of Bro. William Johnson, our esteemed treasurer. Our sister had been ailing for some time, but gradually grew weaker during the past fortnight, passing slowly away on the evening of the 16th, aged 50 years. She was baptised by H. Swain, and united with the church at Fitzroy Tabernacle in 1908. Her earnest, consistent Christian life won the esteem of all who knew her, and her last testimony will long remain in the memory of the writer. We laid her body in the Melbourne Cemetery on the 18th, a large number of the Tabernacle members being present to show their esteem and sympathy. Our deepest sympathy goes out to the husband and children and all who mourn her loss, yet we sorrow not as those that have no hope. A memorial service will be held on Sunday evening, May 26, in the Tabernacle.—J. Whelan, Vic.

### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND.

Churches—North Fitzroy, collected by sisters, per Mrs. Forbes, £9/4/6; Prahran, 5/-; Tarradale, £2; Cheltenham, per Mrs. Staynor, £2/2/-; Kyneton, £4; Colac, £8; Drummond, £12/8; Cheltenham Conference fee, £1; Kyneton Conference fee, 10/-; Kyneton, two members, £1; R.W., £3/12/6; Mrs. Connell, 2/-; Bible School Union, Refund of Rent, £4/5/-; Collection at Conference, £39/17/3; Church, Stawell, £12; St. Melbourne, £8; Castlemaine, £12/10/-; Warragul, £3; Brunswick, per Bro. Donaldson, £2/10/-; Buninyong, per Miss Sutherland, £2/10/-; Montrose Conference fee, 10/-; Sisters A. and M. Stevenson, West Portland, £1/15/-; Bro. R. Pryor, Utiama, 5/-.

M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.  
W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

#### FOREIGN MISSION FUND.

Churches—Bet Bet, for native preacher, Diver, £5/10/-; Buninyong, per Miss Sutherland, 6/-; North Richmond, £2/10/-; Prahran, 15/-; Montrose, per Mrs. Darling, 12/3; North Fitzroy, quarterly collection, £4/9/3; Brunswick, per Bro. Donaldson, 15/-; Swanston-st., per Miss Campbell, 7/9; Sisters Mrs. and Miss Zeina, Doncaster, for Bible Woman for Mrs. Pittman, £5; School, Doncaster (b), £2/12/4; Mission Band, Doncaster, for support of Bro. Shah, India, £3; Girls' Guild, Ballarat, £5/0/6; Do, two members, £1; Bro. Farnham, Oamaru, N.Z., 10/-.

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

# SILVER STAR STARCH

THE BEST IN THE WORLD.

Correspondence.

PASSOVER AND EASTER.

Kindly inform me why Easter falls in the middle of April one year, or the last or second last week in March another year. That the crucifixion occurred at the Passover is evident. Now the time of the Passover was absolutely fixed at and on a certain date annually, and this date or time was unchangeable (see Exodus 12 and 13). Does the moon fix Easter time, or does Easter time fix the moon? It seems from the New Testament account that there was no moon on the morn of the resurrection, "For it was yet dark," whereas our Easter always has a moon, sometimes nearly full on that morning. I have read Dean Farrar on the matter, but I confess to his ecclesiastical dissatisfaction.—Thomas Geraghty, Tannymorel.

[In answer to the above we may say that Easter is regulated by the moon. With the Jews the Passover was what is termed a "fixed" feast, and was easily so, because their calendar was different to ours. The Jewish months were lunar months, and began with each new moon. Nisan was the first month in the Jewish year, and the month in which the Passover was observed. The Passover was observed when the moon was 14 days old. Easter with us is a "movable feast" because of the difference in the length of our months. The reference in the New Testament to it being yet dark on the resurrection morning may be explained, if explanation is necessary, by the fact that nature itself was disturbed by the stupendous events taking place at that time.—Ed.]

DALTONGANJ, INDIA.

G. P. Pitman writes from Daltonganj, India: "We are plugging away here, surrounded by awful ignorance, prejudice, and sin. It is a strange experience to preach the gospel in another tongue, but it is the sweetest of all our experiences, even though we feel as if we are preaching at a dead wall. It is sometimes hard to believe that the gospel is the power of God. But we look away to other fields and other times, and then we are sure that India's turn will come. Indeed, only about a hundred miles from Daltonganj is a district where there are already 165,000 Christians. They are the converts of three missions, Church of England, Lutheran, and Roman Catholic. Many of them are, of course, poor specimens, but even among the Roman Catholics a good number must be humbly and truly believing. I met one of these a few weeks ago, and his knowledge of the gospel facts and his evident sincerity were quite pleasing. The leaders of these three missions acknowledge that a large proportion of their converts are very poor stuff, but they say their hope is in the weak converts' children, who are being taught from their infancy. In that particular district the aboriginal tribes preponderate. In ours, we have all the castes, and the work is bound to be slower. But the Christian population in India is increasing much more rapidly than any other section, and there is a very hopeful spirit among the missionaries of all denominations. Meanwhile we are cheered by the good news from afar, the wonderful progress and enthusiasm of the churches in the Commonwealth and New Zealand. May you go from strength to strength."

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Good accommodation at Brookdale, Emerald. Fern gullies, bath, piano, beautiful scenery. Charges moderate. Mrs. D. Charman, Emerald.

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Do not forget to visit Katoomba, Blue Mountains, "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

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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PERFECT FIT. Suits from 50/- BEST WORK.

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In building up our huge trade for "Mutual" Tea, we have always had in mind the necessity for maintaining the absolute purity and uniformity of each blend.

Nothing but pure tea is used in "Mutual" blends, and all dust and foreign matter are carefully sifted out. "Mutual" Teas are carefully selected and scientifically blended by experts—not ordinary grocers—so that you may depend upon your particular blend being the same yesterday, to-day and always. The blends are made up at frequent intervals and packed from

bulk into tins and packets as orders are received. Thus they are always fresh and fragrant.

We have no hesitation whatever in advertising that "Mutual" Teas are the best value on the market, as we import direct and pay no commissions or middleman's profits. We shall be glad to send you samples to enable you to test the matter for yourself.

The most popular "Mutual" Blends are No. 5 and No. 6. No. 5 is a tea of special value. Fine quality, flavour, and richness in cup it is unequalled at 1/6 lb. No. 6 is a very desirable tea with quality and strength—true Ceylon character—at 1/3 lb.

The prices for the various packages are—

No. per lb.	5lb.	10lb.	20lb.	Half-Chest.
5.	1/6	7/6	15/-	29/- 80/-
6.	1/3	6/3	12/6	24/- 65/-

We make a specialty of RATION TEA for Station use, and will send samples and quotations at your request.

THE MUTUAL STORE

Flinders Street, Melbourne.

## From the Field—Continued.

100 strong, and is still going ahead. An energetic evangelist is needed, but there is something that isolated brethren and sisters can do, and that is, send a regular contribution to Bro. Enchelmaier, Salt-st., Albion, so that the cause may make decidedly noticeable headway. Two isolated members have begun contributing, but who will follow the same course? From one shilling to ten shillings a month will be accepted with thanks. Now then, brethren and sisters, start now! Don't wait for each other, but send postal notes, cheques, or money orders.—A. W. Jinks.

**GYMPIE.**—Pleased to report good interest in the work here since the arrival of Bro. W. B. Hayes. As a result of this, the Young People's Society and open air work have been recommenced very successfully, and the gospel services are well attended. On May 5 we held our Sunday School anniversary. Bro. Hayes conducted the afternoon meeting, giving a special address to children on "Think, Act, Pray." At the evening service he gave a special address to parents on "Our Responsibility to the Young."—S.C.T., May 8.

**WEST MORETON CIRCUIT.**—The writer on May 12 addressed the meeting in Rosevale at the breaking of bread. There was a good turnout, and an interesting meeting resulted. After the meeting, rode to Franklin Vale, to meet with a few of God's children in that isolated part and break bread. It was a joy to be there. It was an inspiration to meet the aged disciples, Bro. and Sister Parkes. Sister Hodges had come all the way over from Laidlaw to be at the meeting. After this service, rode to Mount Walker, where we had a full turnout and a good meeting. The whole circuit is in a splendid condition. We are expecting to have a special mission in Rosewood ere long. I expect to conduct a mission in Boonah, beginning on May 27.—H. U. Rodger, May 13.

## Victoria.

**CHELTENHAM.**—Magnificent meetings on Sunday. In the morning, visitors: Mrs. Neilsen, of Brisbane, and Bro. Shiels, of Adelaide. At night, F. L. Hadfield preached the gospel to the profit of all. Mrs. Hadfield spoke to the children, and with her husband sang in the Matabele tongue. R. Lyall read the Scripture, and said a few words, and best of all, there were two decisions, Sisters A. and B. Howard acknowledging their faith in Christ.—T.B.F.

**GEELONG.**—Last Lord's day, at 10.30 a.m., our new hall was opened with a successful prayer meeting. At the morning service we had many visitors, including Bro. McGregor, from Melbourne, and Bro. and Sister Tingate, from North Sydney. At the Sunday School we had a record attendance, and the Century Bible Class were in their new hall, and the little children their Kindergarten room, with their tiny chairs, instructed by Sisters F. Alford and D. Russell. At night we had the church full, and had to get scores of members to occupy the school hall as an overflow meeting. Bro. Gifford Gordon preached an eloquent and searching sermon on "Who is a Christian?" At the close of the service two young ladies were immersed, and one made the good confession. The members are talking freely of Bro. Scoville's mission, and a good contingent are going up by special train on June 15 and 29.—W.B.

**CARLTON (Lygon-st.).**—All the meetings on Sunday last were again largely attended. H. E. Knott, of Ascot Vale, gave a nice address in the morning, and Horace Kingsbury spoke to a very large audience at night upon "Why be Baptised?" There were four confessions.—J.M.C.

**MELBOURNE (Swanston-st.).**—Several visitors last Lord's day morning. Bro. Frank E. Thomas addressed the church. One was received into fellowship who had been baptised the Lord's day previous. In the afternoon the church choir

assisted at the Empire service held at the Masonic Hall. Good attendance at the Bible School. Bro. Allen's subject in the evening was "The Scriptural Grounds of Salvation versus Erroneous Human Grounds." Splendid meeting. Mr. and Mrs. Nafziger, of the Chapman-Alexander mission party, were present.

**HARCOURT.**—B. W. Manning gave a good address on "Obedience and Disobedience," after which a lad (a scholar from the school) came forward and confessed Christ.—A. E. Gartside, May 19.

**SHEPPARTON.**—The attendance at worship, Bible School, and gospel services has greatly increased during the last few weeks. We have had three confessions among the Bible School scholars. In addition to the usual meetings during the week, a weekly cottage prayer meeting is now being conducted, which is well attended.—R.A.

**BRIGHTON.**—At the morning service, Bro. Manifold presiding, the invitation was given for any one to come forward and confess Christ, and we were delighted when Will Grey, son of Bro. and Sister Charles Grey, stepped out. Sister F. Davis is home again, and we were glad of her fellowship. Total attendance in the Bible School, 168. We had a visit from Bro. and Sister Gibson and Sister R. Jolley, of North Carlton, and at the evening service, three sons of Bro. and Sister Carver came out for Christ, and were baptised the same hour of the night with four others. We have decided on a week's mission preparatory to the central Scoville mission.—T.R.M.

**PRAHRAN.**—Yesterday we had a record attendance at the breaking of bread, record contributions received, record meeting at night, with chapel full, and five confessions. These, with two otherwise added, will give us seven additions for first week of mission. More are on the brink of decision. Meetings continuing until time of Scoville visit.—P. J. Pond, May 20.

**COLLINGWOOD.**—One of our Bible School girls, who made a stand for Christ during the recent Simultaneous Mission, was baptised last evening. We are looking forward to the Scoville mission, when we hope to see others from our district won for Jesus.—A.B.C., May 20.

**COLAC.**—Fine meetings again all last Lord's day. We had a record attendance at Bible School in the afternoon, with three additional scholars, two for Young People's Class and one for Bible School. In the evening Bro. Chandler's address, entitled "God's Saving Power," was delivered in fine spirit to another packed congregation. If the interest of the Colac folk continues (which we hope it will), we will have to buy more furniture to provide for seating accommodation.—E. Sheldrick, May 20.

**SURREY HILLS.**—Fine meeting last Sunday (19th), C. M. Gordon preaching; 4 confessions.—A. E. Seedsman, May 20.

**BOX HILL.**—Our children's day went off nicely, despite the wintry weather. A number of parents came along and enjoyed an hour with the children. The young folk brought flowers and sang sweet hosannas in keeping with the message for them. Our school and Junior C.E. continue to grow.—W.H.N.

**GLEN THOMPSON.**—The writer spent a nice time in this little town, from Thursday of last week, extending over the Sunday. There was a meeting on Thursday night in the home of Mr. and Mrs. Kent, of Strathmore, and on Friday night in the home of Mr. and Mrs. Scott, of Glen Thompson. On Sunday we met in Mr. Scott's home for breaking of bread, and this meeting is going to be continued every Lord's day. Sunday night we had a little gospel meeting in the school at Strathmore, which we enjoyed. The writer is going once a month from Stawell to conduct evangelistic services in the public hall in Glen Thompson. We are looking for good times together, and if the folk untouched are as good and noble as those whom the writer has seen, we shall have some profitable times together.—J. E. Shipway.

**STAWELL.**—On May 1 a united prayer meeting was held in the chapel, when about 90 from

the various denominations of the town assembled. Bro. Shipway led the meeting, and Bro. Gill, of the Baptists, delivered an address. This meeting was part of a series that are being held preparatory to a united mission to be held about June. Our meetings on Sunday were again good when, owing to Bro. Shipway's absence at Glen Thompson, Bro. Burden took the services.—A.P.A.B.

**SWAN HILL.**—Good meeting yesterday morning, several visitors present. One received into fellowship. Bro. Comer is doing a good work in circulating "On the Rock" and by quiet talks. The agricultural outlook here is causing deep concern. We are intensely interested in the Scoville mission, and pray for great ingatherings.—W.G.D.

**DUNMUNKLE.**—The writer paid his monthly visit to this church on the 28th ult. The breaking of bread service was well attended. The gospel service eclipsed all previous meetings in regard to numbers, every seat but the front being taken occupied. Our esteemed Sister Mrs. A. Parsons racknabeal Hospital. We are pleased to report that she is progressing as well as can be expected.—W. Uren.

**WARRACKNABEAL.**—Last Lord's day we had a very good meeting numerically and spiritually. Bro. McFadden, from Stawell, was with us and during the meeting our brother exhorted the church to be steadfast. His message was inspiring, and will long be remembered. T. Everett was recently thrown from his horse, and sustained two broken ribs. We trust he will soon recover. Our brother and his wife have just come to reside in the district. The absence of the rain presents a gloomy aspect for the future.—W. Uren.

**FOOTSCRAY.**—The church recently contracted for the erection of a schoolroom and chapel. The buildings are now very close to completion, and the indications are that the present need of work in that quarter will be nicely filled. The building is of brick, and schoolroom of jaerob; ceilings and walls of schoolroom are lined with fibro-cement, and show up well. Lighting is electric; everything is up-to-date as could be obtained with the money available. The cost of the completed contracts will be from £2100 to £2300. J. Edmund Burke, of 285 Collins-st., is architect. W. D. More, late of Hamilton and Merewether, N.S.W., has assumed the obligations of evangelistic work, and with the loyal help of the brethren hopes for much in this growing district of tremendous possibilities. The brethren are indicating hopeful signs of their spiritual condition, and with earnest prayer and zealous efforts the city will without doubt be stirred by the presence and work of the Footscray brethren. Bro. More was welcomed at a social, held last Tuesday week, at which J. E. Allan, from Doocaster, was present, although not in the best of health. Members also said good-bye at this meeting to W. Rothey, who made a place for himself in the hearts of all of us, and that in only a short stay.

**SOUTH MELBOURNE.**—Forty-six were present at the Junior Endeavor on Lord's day morning. A fine audience at night. Bro. McCullum preached on "The Destiny of the Church." In response to the invitation the mother of one of our Sunday School girls, who was baptised two weeks ago, confessed her Saviour. Three, who came forward the previous Lord's day evening, were baptised. The outlook is encouraging. We intend to support the Scoville mission enthusiastically.—May 20.

**HAWTHORN.**—On Tuesday evening, May 14, the Bible School anniversary was continued, when the school gave a demonstration. The chapel was filled. The supt., P. Rees, presided. Action songs, recitations, solos and quartettes were given by the scholars, and choruses, under Bro. Hickling as conductor. Prizes were distributed by the evangelist. The anniversary this year was most successful. Yesterday we had a good day. Miss Middlebrook was received by letter from Mildura. Four confessions last night. We commence a simultaneous mission next Lord's day. Among the visitors yesterday were Bro. Masro and Kuce.—A. C. Rankine, May 20.

**NORTH FITZROY.**—Good meetings to-day and last Sunday. 222 and 231 respectively at the Lord's table. Full house each evening, and three confessions. W. H. Allen addressed the church this morning. Last Sunday afternoon the Bible School scholars brought over 600 medicine bottles for the Children's Hospital. One little boy, 12 years of age, gathered 57, which he brought along with some pride and satisfaction. Last Thursday evening the church held a farewell social to Bro. and Sister Tinkler, senr., Sister Alicia Tinkler, and Bro. and Sister Frank Butler, who have been removed to Hampton. They have been with us for a number of years, have done good service and will be greatly missed. They were each the recipients of tokens of esteem. J. W. Baker commences his 10th year with us next Lord's day.—J.C., May 19.

## Here and There

Four confessions at Lygon-st.

Seven baptisms at Brighton last Sunday evening.

Prahran reports five confessions at the Sunday evening service.

Four confessions at Surrey Hills last Sunday evening. C. M. Gordon preaching.

The North Melbourne Sunday School anniversary has been postponed until July 7.

Three confessions at South Yarra, Vic., last Lord's day evening. C. A. Quick preaching.

E. H. Eaton is now secretary of the church at Claremont, W.A. His address is Loftus-st.

Three scholars from the Bible School confessed their faith in Christ at Shepparton, Vic.

Next Lord's day J. W. Baker commences his tenth year of service with the church at North Fitzroy.

C. R. L. Vawter wires from Sydney:—"Three hundred ninety added—hundred forty this week. Splendid co-operation."

The Annual Foreign Mission number of the "Australian Christian" will be published on June 20, and promises to be a good issue.

Ira A. Paternoster writes: "The C.E. Rally to have been held on Monday, the 27th, in connection with Adelaide and suburbs, has been postponed to a date to be advertised later."

Throughout Australia the churches are working hard for the Foreign Mission offering in July. Preachers are giving special addresses, and during June offering envelopes will be distributed to every member.

The Superintendent of the Hospital Committee of the Victorian Women's Conference requests that church secretaries will please notify Mrs. W. C. Thurgood, Swanston-st., of any members who are sick in the hospitals.

Owing to the Melbourne Scoville Mission beginning a month earlier than expected, the Committee is relying on all church members to become advertising agents to tell their relatives, friends, acquaintances, neighbors, of the great meetings to be held in Wirth's during June.

Bro. and Sister Hadfield and family and Miss Brassett, of New Zealand, reached Melbourne safely after a rough trip. The steamer was a day late on arrival. There is also a delay in leaving for South Africa, and the date of the departure of the s.s. "Wakool" has been altered to June 4.

An enquirer asks us to explain Matt. 5: 17, 18. In answer, we may say that Christ came, as he said, not to destroy but to fulfil the law or the prophets—to fulfil the types of the one, and the unfulfilled predictions of the other. And what Christ fulfilled, he amplified—made it bigger and broader, so that it became a new thing with a deeper and more spiritual meaning.

The following have been appointed officials for the Melbourne Scoville Mission to act in various capacities:—Usher Conveners, P. D. McCallum, H. Knott. Personal Workers' Convener, R. Enniss. Baptism Superintendent, A. C. Rankine. Press and Reports, W. H. Allen and A. C. Rankine. Musical Organiser, N. Haddow. Publicity, T. B. Fischer. Finance, W. C. Craigie, W. H. Allen, T. B. Fischer. Executive Committee: President, H. Kingsbury; Treasurer, W. C. Craigie; Secretary, T. B. Fischer; F. G. Dunn, W. H. Allen, M. McLeilan.

Wm. Charlick, of the Unley church, S.A., writes, asking us to send his "Christian" after May 23 to London, so we presume he intends taking a trip to the Old Country. We wish him a safe and prosperous voyage and a speedy return. Before leaving, Bro. Charlick was good enough to write the following:—"I would like to say that we are well pleased with the excellent articles and matter which are always appearing in its columns, and it is a great factor in blending the forces of the brotherhood throughout the Commonwealth and New Zealand."

The Melbourne Scoville Evangelistic Committee are in real earnest in working up the great mission to be held in Wirth's Hippodrome during June. Through the courtesy of the Brisbane brethren, and at the earnest desire of C. R. Scoville, the mission in Melbourne begins right away. Bro. Vawter, one of C. R. Scoville's assistant evangelists, will be in Melbourne on May 26 or 27, and Bro. Scoville arrives on May 30. During the week various centres will be touched in the Melbourne simultaneous missions, prior to the opening of the great central mission in Wirth's on June 2.

Some preachers in America, says the *Bible Advocate*, make much use of a query box. This explains the following:—In the Vawter meeting at Arapaho this summer the query box was unusually peppery. One night it contained the following: "Mr. Vawter, you believe your church is better than any other." Bro. Vawter replied like a flash: "Of course I do. If I didn't I'd get out of it." Referring to those of other communions who were lining up as "Christians only," came the question: "What do you think of a 'turncoat,' anyhow?" Bro. Vawter replied: "If a man has his coat on wrong side out, I think he ought to turn it, don't you?"

Rowland Morris, of Brighton, Vic., has received a letter from H. S. Earl, who was the first American preacher to visit Australia and labor with the churches here. Bro. Earl, though now an old man, is still doing work for the Master, and is located in Florida, the sunny south of the United States of America. In his letter he says: "We have been favored with the presence and company of Bro. Strongman, from Melbourne. He is preaching at Louisville, Ky. His health was not good, and he came here for rest and recuperation. We had pleasant companionship and sweet fellowship while here, and had many a chat about brethren and the cause of Christ in Australia. With kindest Christian love to you and yours, your dear father and family, and all the brethren who remember me, specially the church at Brighton and Lygon-st."

An Inspiring Meeting.—About 120 representatives of our churches in Melbourne and suburbs met on Monday night last to discuss matters relating to the Scoville mission. H. Kingsbury occupied the chair. It was a most enthusiastic gathering, and the manner in which the churches responded to the appeal for funds to carry on the mission was simply delightful. About 1500 cards for display in shop windows were taken by the brethren, and arrangements made for distribution of circulars, of which thousands are being printed. At the conclusion of the business, the audience most heartily joined in singing the Doxology. At the time this meeting was being held in Swanston-st., a meeting of singers was being held in Lygon-st., where about 400 were assembled to deal with preliminary matters relating to the formation of a Scoville mission choir. We are glad to see this enthusiasm, as it augurs well for a successful mission.

## SCOVILLE MISSION.

The following engagements have been arranged in connection with the first week of the Scoville mission in Melbourne.

### MR. C. R. L. VAWTER,

Assistant Evangelist of the Party, will conduct the mission in the following centres:—

- Monday, May 27, Hawthorn.
- Tuesday, May 28, Northcote and Preston, united.
- Wednesday, May 29, Williamstown and Footscray, united.
- Thursday, May 30, Collingwood.
- Friday, May 31, Ascot Vale, Newmarket and North Melbourne, united.
- Saturday, June 1, Fitzroy Tabernacle and Nth. Carlton, united.

**CHARLES REIGN SCOVILLE AND PARTY** will visit centres, conducting two meetings each night in the following order:—

- Thursday, May 30—1st, Richmond North and South and Burnley, united. 2nd, Hawthorn, Box Hill, Surrey Hills, Blackburn, etc., united.
- Friday, May 31—1st, Brighton and Hampton, united. 2nd, Prahran, Windsor, South Yarra, St. Kilda, united.
- Saturday, June 1—South Melbourne and Middle Park, united. 2nd, Brunswick and Moreland, united.
- Sunday, June 2—The Great Central Mission begins in Wirth's Hippodrome.

## MARRIAGES.

**WARMBRUNN—TATNELL.**—On May 1, at Christian chapel, Hobart, by Mr. A. P. Wilson, evangelist, Norman J. Warmbrunn, of Berwick, Vic., to F. Elvena Tatnell, of Koonya, Tasmania.

**HARROP—CAMERON.**—On May 7, 1912, at the Church of Christ, Mildura, by Hugh Gray, evangelist, assisted by the father of the bride, Silas Harrop, of Mildura, to Ethel Isobel, eldest daughter of Mr. and Mrs. R. G. Cameron, of Merbein.

**PHILLIPS—DALE.**—(Silver Wedding.) At the Christian chapel, Chetwynd-st., North Melbourne, on May 19, 1887, by A. B. Maston, William John, eldest son of William Phillips, late of Beechworth, to Harriet, fifth daughter of James Dale, Castleton, Yorkshire, England. Address: "Norfolk," Gordon-road, Roseville, N.S.W., and Too-woomba, Queensland.

## IN MEMORIAM.

**BRYAN.**—In loving memory of my dear husband, James Bryan, who departed this life on May 24, 1906, aged 83 years.

Safely shielded from all sorrow,  
From the cares of earth set free,  
Where there is no dark to-morrow,  
Oh, how happy he must be.  
—Inserted by his wife.

## COMING EVENTS.

**MAY 27.**—The Victorian Bible School Union will meet on Monday, the 27th, at 8 p.m., in the lecture hall of the Christian chapel, Swanston-st. Business important. The Executive Committee will meet at 7.—J. Y. Potts, Sec.

**JUNE 2.**—Sunday and following nights, Wirth's Hippodrome, just across Princes Bridge, in Melbourne, has been engaged for C. R. Scoville's great mission. Let all pray and work for success. Let all come, especially on week nights. Let each one bring one, and each one win one.

**JUNE 2 & 5.**—Cheltenham Church Anniversary, June 2 and 5. Brethren everywhere invited.

**JUNE 2 & 3.**—The 54th anniversary of the Prahran Sunday School will be celebrated on June 2 and 3 by a tea and public meeting. Speaker, Sunday, 3 p.m., P. J. Poul. Tea on tables, 6.30; public meeting, 7.45. Admission, Adults, 1/-; children, 9d. All welcome.—A. B. Collings, Sec.

## WANTED.

Evangelist wanted for the church at Williamstown, Vic. For particulars, apply to R. Goldsworthy, 39 John-st., Williamstown.

## The Society of Christian Endeavor.

**Pentecost: The Holy Spirit Given.**

Topic for May 27.  
Daily Readings.

By Jesus. Acts 2: 32-36.  
Through faith. Gal. 3: 10-14.  
In fulness. Acts 2: 1-4.  
Without measure. John 3: 31-36.  
For power. Luke 24: 45-53.  
To those who wait upon the Lord. Acts 4: 24-31.

Topic—The Holy Spirit Given. Acts 10: 30-46.

On which side of Pentecost do you live?  
How does permitted sin affect the indwelling Holy Spirit?

A musical evening was held in the Collingwood, Vic., Church of Christ on May 9, when the Junior C.E. Society were presented with the banner, which they were successful in winning. We had a large attendance, and various societies were represented and willingly rendered items to our programme. A collection was taken up in aid of the Foreign Mission work, and the sum of £1 will be forwarded.—Lena Gagg.

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"Francella" Hornby-St., E. Prahran, Aug. 25, '10.

Dear Sir,—I have much pleasure in testifying to the wonderful healing properties of your ointment. I had a very bad leg, varicose ulcers, which for years I went to many doctors. At last I gave up all hope, when a friend of my daughter's asked her to persuade me to try your ointment, which I did, and six bottles cured me, and remain so.—Yours respectively, MRS. EVELINA FRANCIS.

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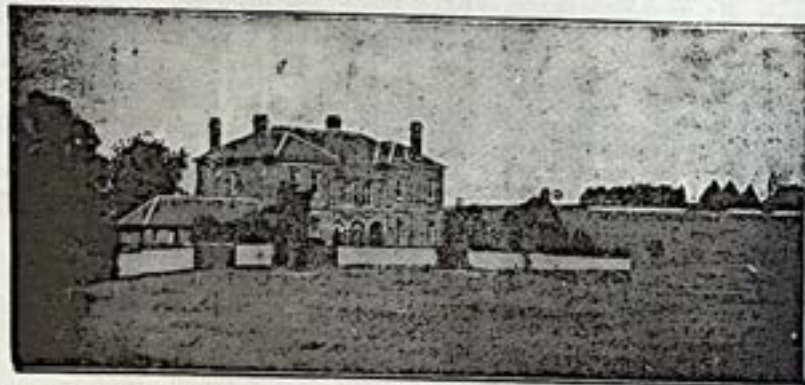
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