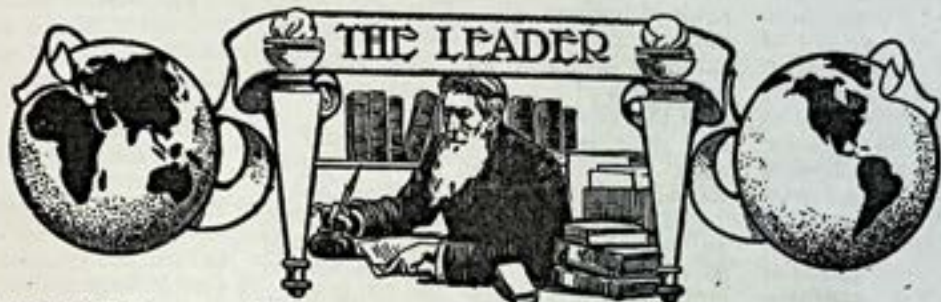


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Christian union is not possible where the spirit of denominationalism is rampant.

It is the human structure everywhere that blocks the way to the prayer of our Saviour being answered.

THE LION IN THE PATH.

The negotiations for union between the Presbyterian, Methodist, and Congregational Churches seem to be a long time in coming to anything like maturity. Since the movement for the union of these bodies was first mooted, some years have elapsed, and we had almost forgotten that such a thing ever existed. Or, if we had not forgotten, we were not quite sure whether the thing was dead or alive. Apparently the movement is still living, and there is still a possibility that those in favor of union will gain the victory. Our knowledge that the question is still a live one is gathered from the reports of the meetings of the recent Assembly of the Presbyterian Church of Victoria. It would seem as if the Methodists and Congregationalists were waiting the final decision of the Presbyterian courts before moving further in the matter. And, as Presbyterian courts are composed mainly of Scotchmen (Scotsmen is, perhaps, the proper word), a great deal of caution enters into their deliberations. Not that we object to this. On the contrary, deliberation and care are to be commended as likely to produce better and more lasting results than hasty and impulsive action.

Scheme for union.

The matter has proceeded so far that the General Assembly, representing the whole of Presbyterianism in Australia, has approved of a scheme of union, which it has remitted for the consideration of the various State Assemblies of the Commonwealth. With our present knowledge, we can only speak of the attitude of the Victorian Assembly to the recommendation submitted to it by the General Assembly. It will enable our readers to better understand how the matter was dealt with if we give an extract of the proceedings, taken from the last number of the *Presbyterian Messenger*, which, under the heading of "Federation of Churches," reads as follows: "A crowded house indicated warm interest in this subject, and the Rev. Geo. Tait moved,

That the Assembly having on its table the basis of doctrine and scheme of polity remitted to it by the General Assembly of Australia, and its instruction 'to carefully examine the documents, and to report any amendments or suggestions,' report: 1. That, while not committing itself to details, it approves generally of the basis of doctrine and scheme of polity. 2. That it finds it impossible for so large a body to criticise the details of these documents. 3. And that it urges the Committee on Federation to give the fullest consideration to the detailed criticisms and suggestions of Presbyteries, and especially to such as—(a) provide for boards of management; (b) emphasise the ordination of ministers and elders; (c) tend to the extension of ministerial tenure; and (d) tend to secure efficiency for the call of congregations."

Rampant Presbyterianism.

We have quoted the above in full because we think it of importance that we should know what an important religious organisation like the Presbyterians is doing and saying in regard to the matter of Christian union. So far as we can gather, the rock ahead is not so much doctrine as polity. This was made clear by an amendment moved by Dr. Rentoul, which declared that the scheme of polity in regard to principles and modes of church government was alien to and subversive of the central principles and polity of Presbyterian Church government. The amendment concluded with the words "that the scheme be wholly withdrawn as un- Presbyterian and impracticable." The amendment was lost, but it is significant that a very substantial minority voted for it. The voting for the original motion was 101 for and 72 against. From this it is quite clear that a considerable number of representative Presbyterians are against union, unless it can be effected on Presbyterian lines. Dr. Rentoul's speech in support of the amendment was the speech of a partisan, and as such, appealed to the prejudices of his audience. The idea that

filled his mind was not the desirability of union, but the past glory of the Presbyterian Church. A feeling like this is destructive of the possibility of union, and is utterly out of place when calm deliberation is called for. No doubt the Presbyterian Church has a great place in history, but a like boast, with equal truth, can be made by the Congregational Church, and the Methodist Church. But, what has this to do with Christian union? Only this, that it places a barrier in the way of its consummation.

The denominational spirit.

Christian union is not possible where the spirit of denominationalism is rampant. It is an ugly word, and ought never to have been invented, if for no other reason than the undue space it takes up in writing it. It is an unlovely thing, and the more so, as it separates those who love the one Lord. The denominational spirit is very strong in Dr. Rentoul, as may be gathered from his utterance. "It is difficult," he said, "to mix me up with Congregationalists and Methodists"—a sentence that is not robbed of its offensiveness even when followed by the pious wish "God bless them all." We quite admit that to mix up Presbyterians, Methodists and Congregationalists, while they remain such, would be a hazardous experiment. Certainly it would be a travesty on the Scriptural idea of unity. If it is union that the Presbyterian Assembly is discussing, and not something foreign to it, it will have to face the fact that the dividing lines, symbolised by sectarian names, will have to disappear, and the united body be known to themselves and the world as Christians only.

The Divine creed.

Turning from Dr. Rentoul, we have pleasure in noting the utterances of another eminent Presbyterian on the subject of Christian union. Mr. J. Scott Macdonald, the newly elected Moderator of the Presbyterian General Assembly, we judge to be a man of broader vision than our

friend Dr. Rentoul. In an address, reported in the *Brisbane Courier*, he says some fine things on the subject of union. For example, "Our Westminster Confession, which rises in its many towered strength of its castellated architecture, like some old castle, possesses, like some relic of a former age, an interest mainly archaeological." This and similar creeds, he would abolish, and in their place submit a simpler creed. "The question of collating the credenda of other Protestant churches with our own," he said, "and by a process of elimination arriving at a common creed, is not only too mechanical, but it falls short of what a creed should be in the mind of Christ. That creed is not an elaborate thing at all. Peter recited it in his great Philippi confession, and it won our Lord's acceptance: 'Thou art the Christ, the Son of the living God.' . . . All the fundamentals of our faith are no doubt implied in this brief confession, but a little more expansion would be needed to make them obvious." In his view, the lion in the path to unity is not so much creed as polity—the form of church government. It is the human structure everywhere that blocks the way to the prayer of our Saviour being answered.

Editorial Notes

Baptists and Congregationalists.

The Congregationalists of Victoria and the Baptists have been talking of the possibility of union, and at the forthcoming half yearly session of the Baptist Union the matter is to be discussed. The one point of difference between the two bodies is the subject of baptism. There are no questions of church polity or of doctrine to divide them. On the baptismal question both parties are agreed that immersion is valid and Scriptural baptism, and that believers are fit subjects for the ordinance. It would seem, therefore, that a common ground for union is thus provided. But the Congregationalists contend that affusion is also permissible, and even preferable, and that infants as well as believers are proper subjects. Here the Baptists join issue. But surely, if the spirit of union is very strong, it should be possible for both parties to agree to practise that and that only which both accept as Scriptural and right, and to abandon, as a barrier to union, that which is in debate. On this question the Baptists unquestionably already occupy the common ground, and the only ground upon which it is possible to unite without compromise of conscience. The Congregationalist can accept immersion as Scriptural and proper, but the Baptist cannot accept affusion as either. The whole scholarship of the world is on the side of believers' immersion, while the sprinkling of infants, at the best, is a

debatable matter. Why not leave the questionable for the incontrovertible, the sectarian for the catholic position? We should rejoice at union on such a basis.

Country Preachers and the Scoville Campaign.

Unfortunately the stay of Bro. Scoville and his evangelistic party is so limited that at most only four or five of our large centres can be visited. There are many thousands of brethren who will have no opportunity of attending these missions, and thus gathering inspiration for greater service. It would be well for all who possibly can to avail themselves of the opportunity of visiting the cities where the evangelist is at work. Bro. Burns, who himself travelled 200 miles, presents a graphic description of the effect upon his own heart in last issue, and he feels the time and expense were by no means wasted. Especially should our preachers all seek to hear him. This means a financial sacrifice, and a still more important sacrifice of valuable time, but we are persuaded that ultimately the churches interested will be the material gainers. We would suggest that in country districts our churches make it possible for the preachers, at least, to visit the missions. The enthusiasm and inspiration of these immense meetings will far more than compensate for the time and money expended. Preachers will return home conveying the germs of re-awakened apostolic zeal in such measure as to infect their audiences. If we are to get the most out of the visit of this company so highly used of God in the conversion of souls, we must have our country churches linked on the movement as far as possible.

Let Us Sing.

The power of song in evangelism is one of the marked features of modern Christianity. It is a significant fact that every great revival is characterised by the introduction of a variety of new hymns and tunes. In its service of song Christianity stands alone among the world's religions. In no heathen or non-Christian community does the practice of congregational praise occupy the position it assumes among the followers of the Christ. And in Christian lands where the spirit of consecration is low, the fervor of evangelistic hymnology correspondingly declines. As our spirituality and zeal increase, they find an outlet in sacred song, and the ideal of the perfect life beyond the grave is presented to us in the Apocalypse as one of perpetual praise from which the worshippers "have no rest day and night." The Christian who has no music in his heart lives on a low spiritual plane, while those who "feel like singing all the time" are dwelling in heavenly places. In the great evangelistic missions, song plays a most important part. Moody without his Sankey, or Chapman without his Alexander, would be shorn of half his power. But it is not merely the sound of the music but the words of the hymns that have an influence. It is noticeable that our singing

evangelists present the words with distinct enunciation and telling emphasis, and the message thus conveyed has not infrequently the force of a sermon. Great numbers affirm they have been led to decision for Christ by a hymn. It is probable that in many of our churches too little attention has been paid to this important factor in evangelism.

Union in Missions.

The success attending the Chapman-Alexander mission is an evidence of the power of co-operation of religious forces. Roman Catholics and, generally speaking, Anglicans hold aloof, and these represent, roughly, over three-fifths of the religious population of the Commonwealth. Of the remainder, a considerable proportion in every church take no interest, but those who do represent the "free" churches generally, and to their hearty union in the matter the success is largely due. If a temporary and partial co-operation of the most earnest men of some of the various denominations has so great an influence upon the public what would be the result were the union permanent and general? If the laying aside of denominationalism for a few weeks results in such a decided gain to Christianity as a whole, would it not be well to entirely abandon it? The efforts of the missionaries are directed to inducing the people to decide for Christ, but this is no sooner done than the work is proceeded with of labelling them denominationally, or asking them to so label themselves. The people are urged to take Christ for their leader and his word for their guide in all matters, and when they have decided to do so, are expected to connect themselves with some division of which the Scripture knows nothing, and this, too, in face of the facts that Christ prayed that his people might be one and that divisions among the followers of Christ are strongly condemned in the Word they are exhorted to take as their rule of faith and practice. In view of the existing church confusion it is, perhaps, difficult to avoid this inconsistency, but we cannot help thinking that if these consecrated evangelists but saw their way clear to condemn, in the unsparing language of the Apostle Paul, the existing spirit of division with its many sects and names, and to urge their converts to return to the primitive practice of simple unsectarian Christianity, they would have an even greater influence for good. But then, they would lack the support of the religious leaders who are interested in the perpetuation of the existing unhappy denominationalism against which our Saviour so earnestly pleaded beneath the shadow of the cross.

Are you wearied with doubts and terrors? Then God's eternal light is ready to show you your way, God's eternal peace ready to give you peace. Do you feel yourself full of sins and faults? Then take heart; for God's unchangeable will is, to take away those sins, and purge you from those faults.—Charles Kingsley.



CONVENTION OF MISSIONARIES AT
JUBBULPORE, INDIA.

By H. H. Strutton.

We travelled 816 miles each way to attend the Convention of our churches in India, at the invitation of our American brethren.

This Convention is held yearly at Jubbulpore, a suitable centre in the heart of the Central Provinces.

We found about fifty missionaries assembled and were warmly welcomed by them all, this being the first opportunity we have had of accepting their yearly invitation, which has come to us at Baramati. The programme consisted of half-hour devotional seasons before each session, often led by one of the lady workers. There were usually three gatherings each day, and six days were spent in Conference.

The meetings were very helpful to us, as indeed all such gatherings of experienced and spiritually-minded mission workers prove to be. We learnt much by listening to accounts of methods followed in the work of the various stations, and were kindly admitted to all of the business discussions, thus getting an insight into many matters of mission policy that will be of service to us here as our work and workers increase.

One could but be favorably impressed with the spirit and tone pervading all the meetings where mission business was discussed. Matters were well gone into, yet each one spoke to the point and did not waste valuable time. If there was not unanimity in all things there was a very happy way of showing diversity of opinion or of taking defeat in a motion.

Then there was a spirit of "holy discontent" with the attainments of the last year, which tended to create in each one gathered there a desire to accomplish greater things for God in the year being entered upon.

One of the most interesting features of the Convention was the closer drawing together of the two Societies, the F.C.M.S. and the C.W.B.M., and their striving to unify the work wherever possible, by the appointment of joint secretaries and joint committees. There evidently has been much co-operation on the part of the two Societies before; there will be still closer unity in the future.

Of the work reported during Conference there is not room to give reference here. Suffice it to say that the mission is carrying on an extensive evangelistic, educational, orphanage, medical and industrial work in

its 14 stations and that a combined report has been issued of over 100 pages, which makes exceedingly interesting reading. This report has been printed in the "Mission Press" at Jubbulpore, a very creditable institution (supervised by missionaries already busy with other branches of mission work), which turned out hundreds of thousands of printed pages of religious matter in English and Hindi for the year.

The catering arrangements for the Convention were well managed by a catering committee, and we all had our meals together in a specially constructed dining room at the rear of Dr. Brown's bungalow. These occasions, when each one was allotted a different seat for each meal, were opportunities of social intercourse very pleasant to remember.

We hope to repeat this visit again, if we cannot every year. Our American brethren have asked us to make it a rule to attend annually.

Mr. Hall Caine's Hymn

For the Survivors of the "Titanic."

The following hymn, written by Mr. Hall Caine, was sung by a very large congregation at the City Temple, London, on Sunday evening, the tune being that of "O God, our help in ages past" (St. Ann):

Lord of the everlasting hills,
God of the boundless sea,
Help us through all the shocks of fate
To keep our faith in Thee.

When Nature's unrelenting arm
Sweeps us like withes away,
Maker of Man, be Thou our Strength
And our eternal stay.

When blind, insensate, heartless Force
Puts out our passing breath,
Make us to see Thy guiding Light
In darkness and in death.

Beneath the roll of soundless waves
Our best and bravest lie;
Give us to feel their spirits live
Immortal in the sky.

We are Thy children, frail and small,
Formed of the lowly sod;
Comfort our bruised and bleeding souls,
Father and Lord and God.

—From the "Christian World."

"Proud of the Old-fashioned Type."

Dr. A. C. Dixon, of Spurgeon's Tabernacle, London, has been crossing swords with the *Christian World*. This journal is favorable to modern criticism, and Mr. Dixon is not. After the death of C. H. Spurgeon the attendance at the Tabernacle gradually decreased, but under the preaching of Dr. Dixon the old time prosperity has come back. At a meeting of the Pastors' College Conference, Dr. Dixon delivered an address in which he said that he was credibly informed that in the United States it was the deliberate policy of some theological seminaries to have at least one unorthodox professor upon the staff, "in order to keep us alive," as one of their professors put it. "We should go to sleep," said he, "if we did not have somebody to contradict us."

"Do you read the *Christian World*?" exclaimed Dr. Dixon. "It has classified me as holding to the old-fashioned notions. It has just given me the best compliment I ever received in my life. In its last issue it declared that I was 'an admirable evangelistic preacher of the new-fashioned type.'" He thanked God that he had at least made that impression upon the *Christian World*. He would like to know what sort of a man was the evangelistic preacher of the new-fashioned type. He supposed he was a man who presumed to put his own thoughts over against God's thoughts; who preached evolution instead of revolution through the new birth by the power of the Spirit of God. He was proud of being an old-fashioned preacher of the old-fashioned gospel, and prayed God to give him more of the old-fashioned power. For this he lived, and for this he would be willing to die.

Standing by Moses.

His great predecessor, Charles Haddon Spurgeon, foresaw the approach of the present-day apostasy, and faithfully took his stand on the side of truth and died in its defence. The apostasy had grown and spread disastrously since his day. The present gospel, popular in some parts, was a pagan tower of Babel, built up from the unsubstantial mud and ooze of evolution. The old gospel was after the Jacob's ladder method, let down from heaven direct. His conviction was that even in the scientific world Darwinian evolution was as dead as last year's newspaper; the scientific world was coming back to God as the unseen Evolver. It was, at least, recognising God as at the back of nature and working through it. Some American scientists were beginning to talk about "mutation" as the victorious rival of Darwin's famous theory. A book published by Scribner's, of New York, entitled "No Struggle for Existence: No Natural Selection," gives abundant proof that Darwin was a dreamer and a romancer. As for him, he still stood by Moses. Too many preachers had drifted

away from the Inspired Word because they had got into the current of pagan evolution. Let them get back to the simple and sublime teaching of the Book, direct creation by the Almighty through the Lord Jesus Christ.

At the College supper the sum of £776 was subscribed, and the post later brought further donations.

Queensland Letter.

I have been asked by the Executive to send the "Christian" a monthly letter. This is my first attempt. Your readers probably know that Queensland is a big place—eight times as big as Victoria (and vastly more important), but we have only half a million population yet. Wise men are coming here though. We are not strong or robust in churches and church life. There are great problems, internal and external, with us, and we are a peculiar people. Now look at this everlasting problem of getting preachers. We need them, many of them, need them badly, but can't get them. When we do secure men, they are frequently of no use. Someone said (I believe it; probably it was true of me when I came here nearly seven years ago) that "Queensland is the dumping ground for the rejects and failures of other States." Isn't that a shame! Most needy, and most imposed on. Yet every man is recommended by some "authority." Some folk would recommend His Satanic Majesty to a church, if by doing so they could remove him from their parish. But it is not a nice thing, brethren—No! We advise our churches to make very full enquiries about a man before engaging him, and this the Executive will do, if so requested.

Marriage licenses.

This matter has been up for discussion lately. We have granted licenses to men who have remained in the State only a few months. This was felt to be unwise, and the Executive has decided to recommend next Conference to grant licenses only to men who have at least a twelve months' engagement. This is all right, but it does not suit me altogether. I reckon the State, and the State only, should perform the legal ceremony, by the hands of an official a degree above the average registrar. Then the couple could have the sanction and privilege of a religious rite afterwards, if desired. But this would mean loss of fees to the preachers, so I guess I had better not mention the matter. We're terribly poor.

State Evangelist.

But about Queensland. Our churches are in trouble. For years past the ideal held up was to have a State evangelist. This was to solve all our problems, and ensure success. But, unfortunately, the results are not up to expectations, and consequently we are slumpy. I am thinking this

is largely the fault of the churches. Why should we depend for success on the aid, spasmodic and unwise, very often, of brethren outside the local congregation? An active, clean church, decently organised and divinely led, will be having a continual revival, and additions all along the line. I will undertake to stake my reputation (it is not worth much, any way) that Queensland will give a greater yield in souls for Christ, for money and labor expended, than any other State of this Commonwealth! And a spiritually-minded, cultured, and experienced State evangelist, who knows our plea, and respects the independence of the local congregations, willing to work hard (with or without a frock coat, without preferred), will work wonders up here in a year, or less. And such a man we are determined to secure, if it costs us double the usual salary.

Other matters.

That Federal scheme to distribute literature to immigrants—Bro. A. Barnard is

doing splendidly at Ma Ma Creek. It was lucky we found him. For years he has done mission work in England, holding almost identically our views on doctrinal matters, but knowing nothing of us. Came to Toowoomba church almost by accident, and quietly identified himself with us. He is an acquisition. If we could have placed in his hands information re us, at his first port of call, probably we should have been saved some trouble. This work is going to pay all right (12,000 immigrants are going to Queensland last year), and the whole State will support the work.

We look forward to the Scoville mission. Big plans are made at Brisbane and Toowoomba, and the brethren everywhere are working and praying for success.

Our southern country districts are in the grip of a drought just now, especially around Tannymorel, and things look very gloomy for the winter. Is it Scriptural to pray for rain? The Lord send it, anyhow, and quickly.—John W. Parslow, May 16.

Thoughts on Soul-winning.

By Minnie Mitchell, Hawthorn, Vic.

In the Christian life there are three kindred experiences realised by the heart with "joy unspeakable and full of glory."

The first of these is the awakening of our own souls in the love of Christ. He has always loved us, but one day—one sweet, ever-remembered day—we come to him, enter into his life, and realise that he is in us, and we are in him. All life becomes transformed with glory. It is as if the sun had burst forth on a grey day, illuminating all the world with radiance:

"Heaven above is softer blue,
Earth beneath is fairer green,
Something lives in every hue,
Christless eyes have never seen:
Birds with sweeter songs o'erflow,
Flowers with fairer beauties shine
Since I knew, as now I know,
I am his and he is mine."

This is the glory of the new birth. It is the foundation of all effective Christian service. It is our key wherewith to win others to Christ.

Next to the experience of the divine birth of the soul in Christ, comes the communion of our souls with those who are one with us in him. This is a joy known only to those who love Jesus, and thus realise communion in his love. "We know that we have passed from death to life, because we love the brethren." Our Saviour prayed, "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them" (John 17: 23).

Then, out of our own heart conscious-

ness of the indwelling presence of Christ, and our fellowship in that consciousness with other hearts, there grows the Christ-longing that those outside should share with us this wonderful glad heart-union. The voice of Christ speaks to us: "Come ye after me, and I will make you fishers of men" (Mark 1: 17). He who has so unique a work to do in the hearts of men makes his own tools, and calls all who love him to enter this glad service. Soul winning is not a natural gift, but a fruit of the Christ-life. Study the characters of those who exert the most influence in soul-winning, and you will find that the real secret of their power lies in their wide, tender sympathy with the needs of the human heart. Because they love, they understand, and they have learnt that love in the heart of Christ. "He that abideth in me bringeth forth much fruit."

See the wonderful intuitive sympathy of Jesus in dealing with men. He approached Nicodemus through the mind, the woman of Samaria by her heart. Nicodemus reasoned, the woman felt. Both were given the gospel in the way it would readiest find entrance. Nicodemus received a magnificent proposition to work out mentally; the woman's longing was satisfied by the living water. In the same manner, in proof of his resurrection, Jesus met the need of Mary by the one word, with its fullness of meaning and understanding, and Mary was satisfied; but to the doubting Thomas he gave the outward tangible signs which were not necessary to Mary's intuitions of love. Other Scripture instances will readily suggest themselves. They present to our minds

a great truth. The human heart is complex, and different methods may be helpful with different natures. We are thus kept from depending on ourselves, and our own wisdom. "He that winneth souls is wise," but it is the wisdom of Christ by which we work.

"You know not what to speak: Christ knows.
You know not when to speak: Christ knows.
There is a time to keep silence and a time to speak:
Go to them in the name of Christ."

An evangelist once told how in a crowded street a little lost child looked up into his face, and stretching out its hands said in pleading tones, "Won't you please to show me my way home?" So the hearts of many turn wistfully towards the home of their soul, seeking they know not what, for "Thou hast made us for thyself, and the heart never resteth till it findeth its rest in thee."

This is especially true of the young before the materialising forces of life have had time to do their deadening work. In the Intermediate Department of the Bible School, between the ages of 12 and 16, the golden opportunities of soul-winning present themselves naturally, and the Senior Department follows as the training ground of the soul in the Christian life. Boys especially should always be sought for Christ before the age of 16. It is sad to think how many parents in ignorance hinder the spiritual development of their children by chilling their first desires to confess their Saviour, which impulses are the natural and right results of the teaching they receive. Many sad instances present themselves to our minds. We are told that the child is "too young" to join the church, but, alas! he is not too young for the temptations of the devil! Coleridge has an illustration of a man who thought it unfair to influence a child's mind before it had come to years to choose for itself. "I showed him my garden. He said, 'It is covered with weeds.' 'O,' I replied, 'that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil towards roses and strawberries.'"

During the past year, the Australasian Churches of Christ gained 565 new members from the ranks of the Bible School. Experience leads us to believe that the child should be received into the church when he arrives at the years of intelligence, and nurtured therein in the love and knowledge of Christ. If this fact was generally recognised amongst church members, the work of soul-winning would present much less difficulty of approach than it does to-day. Instead of the beaten track of hardened hearts, we would deal with the fresh fertile soil of the unfolding life.

* All children, and some philosophers, have open minds:
There are few philosophers, and many children:
Address yourselves to children."



The Well of Sychar.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4: 13, 14.

The Scoville Mission.

The Work at Sydney.

MESSAGE FROM CHARLES REIGN SCOVILLE.

C. R. Scoville, writing to C. R. L. Vawter, says:—"I know that you will be pleased to know that the Town Hall was packed to the doors last night. We all feel very thankful for this. The city is just ready now for a great meeting, and this is the time we should begin in some large building and stop here for a solid month. There were 72 confessions here yesterday, making 504 to date.... The spirit of the services yesterday was superb, and I hope to see people hanging on to the roof at Enmore to-night. I trust that you will have a great

week in preparation, and that you will above all impress it on the people that they must bring the unsaved to the mission."

LYRIC PICTURE PALACE.

G. T. Walden writes:—

Bro. Scoville held a meeting for men only in the Lyric Picture Palace at 3 o'clock. There was a magnificent attendance and three men made the good confession. Bro. Phillippi went out to Lilyville Bible School and 14 of the scholars confessed Christ. At the Mosman Bible School the invitation was given to any scholars to accept Jesus, and three came forward, one of them being the son of Bro. and Sister Illingworth.

TOWN HALL.

In the evening the Sydney Town Hall was packed to the doors, and many left, unable to secure seats. There was a magni-

ficent spirit in the meeting, and Bro. Scoville preached on "Christian Union," and set forth to that large crowd the basis upon which we think the Saviour's prayer might be answered. At the close of the address 51 came forward, most of them adults. On examining the cards after, it was found that the following churches would receive members:—Petersham, 11; Sydney, 10; Enmore, 9; Paddington, 8; Erskineville, 6; Marrickville, 2; Belmore, 2; Hornsby, 1; Mosman, 1; North Sydney, 1; total number of confessions during the day as far as we know was 74, making a total for the mission of four weeks, 504; of these Enmore has already received 72.

CONCLUDING MEETINGS.

On Saturday afternoon Bro. Phillippi held a service in the Women's Prison at Long Bay. About 100 women attended and greatly enjoyed the meeting. To-night we hold a thanksgiving service at the Enmore Tabernacle, and on Tuesday, Bro. Scoville delivers his lecture in the Concordia Hall on the Passion Play. The next day they leave for Melbourne. Our meeting at the Town Hall was a fitting conclusion to the evangelistic services and indicates what might have been done if we could have secured a large hall. Bro. Scoville and the party carry with them the whole-hearted appreciation of our people for their efficient and faithful work done as missionaries. The success has greatly heartened us, and all churches are rejoicing in the spiritual uplift that their visit has given to us. The 504 decisions represent an addition of one-eighth to our entire membership, and we feel sure that there will be a splendid spiritual aftermath to the visit. We bespeak for them and we know they will receive the heartiest of welcomes in the other States. They are worthy of everything we can do for them.

SCOVILLE AT PETERSHAM.

GREAT MEETINGS.

It has been a glorious sight to see the buildings filled every night during the past week to hear Bro. Scoville. From every quarter people have come. Attracted by the name Scoville to the building, they are soon bowing to the Name above every name. They have been great meetings. Every night, with a choir of upwards of 60 voices, the building has reverberated with song and speech, until every one present is taking a practical part in the meetings.

GREAT POWER.

Every meeting has been charged with a dynamic power inexplicable, yet undeniable. Some have tried to trace it to the songs, others to the solo sung by Mrs. Scoville, others to the sermon, but I think no one thing can be said to produce it. The songs have power, the solo has pleading, the sermon has pathos, yet each draws from the cross its own share of that life-giving stream, which must prove powerful. Sufficient to say, there has been great power

in the meetings, and God is the source, and the gospel is the channel.

GREAT VICTORY.

Was ever the gospel preached in power without great victories? Never! We have been beholding victories—real trophies of the cross of Christ. To describe each day would take too long, even if it could be done.

Monday was a great beginning. The building was packed, and three came forward for Christ; the next night was better still, and 14 came forward. This has gone on all the week until at the close we have to report about 63 who have come forward for Christ. This total is made up by 39 coming out in the evening meetings, and 24 in the girls' meeting, held on Tuesday afternoon by Mrs. Scoville. "Great" victory is the only word that can adequately express the cases who have come out for Christ. Strong men, noble women, hopeful youths and maidens have given their lives to Christ. Some other time we shall express our personal feelings of the mission, but

now we can but praise God for these great meetings, this wonderful power, and these victories.—E.C.

AN APPRECIATION.

Joseph Fraser, of Merewether, writes:—
I went from Newcastle to Sydney to hear Bro. Scoville and his party, and had a real soul-stirring time. When I heard Sister Scoville sing the good old way, I said to a friend by me, "That's worth coming to Sydney to hear, and all the rest given in." One cannot help singing when Bro. Marty leads, and singing for all you can. And then you listen with rapt attention when Bro. Scoville uses the hammer of the Lord to break the hard and stony hearts. Then to see the fine, big, stalwart men and women and boys and girls, making their way through the crowded seats to the front to confess the Christ, you feel like David of old, your cup running over. God bless the Scoville mission to all Australia, is the prayer of your brother in Christ, Joseph Fraser.

The One Book in Many Books

How the Bible Permeates Modern Literature.

By F. N. Peloubet.

In an old book the author represents himself as having a very singular dream, which he called "The Blank Bible." He dreamed that he was in his library one morning, and that, taking up his Greek Testament to read his usual chapter, he found to his surprise that the old familiar book was a total blank; not a character was inscribed in it. Thinking he had made a mistake and had taken up the wrong book, he opened another; and behold! that also was a blank from beginning to end. Indeed, every printed Bible in the world was simply white paper. Not a word of the Bible was left on earth.

And, worse still, it was found that every text and every phrase that had been quoted even in poetry and fiction had been remorselessly expunged. A vast portion of literature became instantly worthless, and was transformed into so much waste paper. "Many of the sweetest passages of Shakespeare were converted into unmeaning nonsense, from the absence of those words which his own almost divine genius had appropriated from a still diviner source." Milton was almost ruined. Walter Scott's novels were filled with perpetual lacunæ.

The dream was to show to how surprising a degree the Bible had penetrated all literature. There is an old story of a man who, having read Hamlet for the first time, exclaimed, "Why! It is made up almost entirely of quotations," because that play has been so freely quoted in literature. The amount of quotation and inspiration

from any book is almost a test of its literary power and influence.

In a recent brilliant article on the Bible Prof. Henry van Dyke asks: "Suppose that it were possible to dissolve away all the works of art which clearly owe their being to thoughts, emotions, or visions derived from the Bible—all sculpture like Donatello's 'David' and Michelangelo's 'Moses,' all painting like Raphael's 'Sistine Madonna' and Murillo's 'Holy Family,' all music like Bach's 'Passion' and Handel's 'Messiah,' all poetry like Dante's 'Divine Comedy' and Milton's 'Paradise Lost,—how it would impoverish the world!" The same author, in his delightful book on "The Poetry of Tennyson," states that he has found more than five hundred Biblical references in Tennyson's poems. It is said that Longfellow has more than three hundred such references.

The author of "A Century of Bibles" tells us that "Mrs. Browning has in one poem more than one hundred Bible references; Shakespeare, although he died only four years after King James's Version of the Scriptures was published, has used more than five hundred quotations and allusions to the Bible, while Bacon refers to it in almost every essay he wrote."

In other ways the Bible has made its impress upon literature. It has called into existence other books by tens of thousands; it has poured a wealth of meaning into familiar phrases "far beyond the measure of

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the bare words." It has been like the fountain of the Oriental legend, which had the mysterious power to cause a new fountain to gush wherever some drops fell on the barren plain.

"And blessings follow in its steps until where'er it goes
The moral wastes begin to bud and blossom as the rose."

Now, what blessings and help come to us from this relation of the Bible to modern literature?

In the first place, it enables us to realise how very modern is that ancient book. It is not a far-away Oriental book, prehistoric in its early records, and antique in authority and interests; but it is as fresh in its appeal to human needs and interests to-day as if it were written but yesterday.

For like all enduring literature it appeals to the very sources and springs of human life, to all that is deepest, to all that belongs to essential human needs and experience, motives and hopes and fears. It mirrors every aspect and phase of human nature. A late writer on the drama tells us that Shakespeare's Hamlet is so intensely and widely interesting because every human being has a little Hamlet in his nature.

The Bible is printed so differently from other books, divided into verses or into so solid paragraphs, that it is difficult to read and unattractive, and is bound so differently, that we are apt to gain this wrong impression of it as a very ancient book apart from modern life and daily work. But the frequent quotations and illustrations that give point and power and brilliancy to the writings of to-day show us that the Bible possesses the quality of eternal youth, and is a part of modern literature and modern education. Again, we see the divineness of the Bible in comparing it with other literature.

Literature is the expression of the best thoughts of the greatest thinkers, interpreting life, picturing life, giving us new insight into the depths and variety of its meaning. "We want ideals; we want motives; we want the interpretation of our own hearts to ourselves; we want great thoughts: . . . if a book does not do this sort of work, it is not literature."

But the Bible goes farther and deeper than any other literature. It expresses the thoughts and feelings of God, who is training not only individuals but nations for their perfect ideals, the perfect man in Jesus Christ, the perfect society in the coming of the kingdom of heaven.

It is the divine interpretation of life. It is the literature of eternal life.

And this Bible literature, with its supreme motives, and with actual results so vastly beyond those of all other literature, is thus seen to be divine.

The finding so much of the Bible in modern literature adds interest and charm to both. An allusion in our reading to some story of phrase or event in the Bible gives

a magic spell to the secular literature, and at the same time refreshes our memory and intensifies our interest in the Bible record. Often the use an author makes of the Bible reference gives a new interpretation, a new application, an intenser, richer meaning than we have seen in the passage before.

What would the literary references to "the juniper-bush," "the cloud no bigger than a man's hand," "the cave of Adullam," "Jonah's gourd," "Joshua's moon," "a whole Peter's sheet," mean to one that did not know the Bible stories from which the authors derived their metaphors? On the other hand, take such a case as Dr. Lyman Abbott describes. On a platform with some of the first citizens of the city "I took up a pocket Bible, and, saying, 'I have here an old book, which is a favorite with me,' proceeded to read Jotham's parable of the trees from the book of Judges. Two gentlemen on the platform asked me what the book was from which I read the story; one of them was a judge in one of the courts of the State." In such a case the reference will turn us to the Bible.

It is both interesting and profitable to mark on our Bible margin any references we find in other literature.

Another advantage of connecting the Bible with modern literature is the aid it gives us in seeing the Bible from many points of view.

In a powerful story of deep insight I lately read of a young man who became engaged to a girl after having but seen one side of her character, but soon after by a violent outburst of inherited temper an entirely different aspect of her character was revealed. The author says: "He made the common mistake of divorcing that particular sunny and beautiful aspect of his lady-love with which he was best acquainted from the multitudinous prisms of her womanhood. He was in love with one prism of a complex whole, or, rather, with one color of the rainbow itself."

Now, life itself, truth, the Bible, which is the truth about life, are many-sided prisms. The Bible has all the colors of the rainbow to match the shades of human experience. Literature helps us to see all the aspects of the Bible's many-sided prism, and apply them to our daily lives; to see "the Bible in the light of to-day, and the life of to-day in the light of the Bible."

Finally, by means of the great variety of modern forms of literature we learn how to understand and interpret the same forms of literature in the Bible, its poetry, metaphors, visions, stories, parables, dramatic passages, emblems, hyperboles.

We are thus kept from errors of interpretation that have marred the works and thoughts of those that have seen in the Bible only one single form of literature, by the canons of which every word was to be understood.

Thus by means of modern literature we may find the new Bible, the old Bible in a

new light, the same blessed word of God, just as

"When in scenes of glory I sing the new, new song,
'Twill be the old, old story that I have loved so long."

—C. E. World.

Romish Substitute for the Bible.

A worker in the Irish Church Missions writes in the *Banner of Truth*:—"Many people tell me they have the Bible, but in every case the so-called Bible turns out to be only a copy of a Scripture history, which is so abbreviated that it is misleading. In one house where this book was produced as the Bible, we had been talking on praying to saints. I asked: 'Is it right to kneel down to a saint?' The woman replied: 'Yes, for Cornelius bowed down to Peter; I can show you that in the Bible.' Here she got the book, and read that Cornelius bowed down before Peter; but the book did not state that Peter said: 'Stand up; for I myself also am a man.' When I showed her Peter's words in the New Testament, she would not believe them. My book was the devil's, and therefore was wrong; hers was right, for it was sanctioned by the Church and used in the schools! There is a plentiful supply of Scripture 'Histories,' but no Bibles! Truly there is a famine in the land; not a famine of bread, but of the Word of the Lord."

Mohammedanism and Mecca.

The power and influence of Islam may be gathered from an impressive fact, stated in few words, by an American contemporary. Although one of the most inaccessible cities on earth, Mecca has each year visitors in such numbers that it must be ranked in this particular with London and New York! No city in the world can boast such cosmopolitan character as is imparted to the mysterious city in the wilderness of Arabia, by the multitudes who, at the cost of incredible pains, annually crowd into its confines. This city is the oldest place of resort in existence, yet of all the millions who have visited it, not a score of Christians are known to have come out alive! No flag of citizenship would save a man's life were he known as a Christian within the sacred precincts of the city, where the Prophet himself declared and decreed that no unbeliever should set foot. "Mecca," says Dr. Samuel M. Zwemer, "has become the religious capital and the centre of universal pilgrimage for one-seventh of the human race." As the False Prophet foresaw, the Mecca pilgrimage binds his disciples into a unity which could be effected in no other way.

You are not what you ought to be, and you are not what you can be. You may rise yet, and fight a good fight yet, and be a man once more, after the likeness of God who made you, and Christ who died for you.—Charles Kingsley.

Great hearts alone understand how much glory there is in being good. To be and keep so, amid the injuries of man and the severities of Providence, is not the gift of a happy nature alone, but it is strength and heroism.—Jules Michelet.

The habit of falsehood includes not only a lying tongue, but even the practice of exaggeration—clothing what is said in extreme terms, going beyond the truth, allowing the imagination to make up for lack of recollection, or to embellish statements of facts or thoughts.—A. T. Pierson.

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In the Realm of the Bible School.

JESUS ON JOHN.

Sunday School Lesson for June 16, "Christ's Witness to John the Baptist," Matt. 11: 2-19.

A. R. MAIN, B.A.

Jesus was at the height of his popularity in Galilee. The Baptist meantime lay in prison, according to Josephus, in the castle of Machærus, a few miles east of the Dead Sea. Because of his faithfulness to the message of God, because of his daring to face the tetrarch Antipas with a call to repentance such as that with which he greeted the meanest of Herod's soldiers, John languished in a dungeon, only saved from death because the princeling feared the people too much to give way to the entreaties of his infamous wife (cf. Matt. 14).

John's message.

One day, as the Master was in the midst of his work, there came to him two men bearing a message from John, "Art thou he that should come, or do we look for another?" Many explanations, intended to save the reputation of the Baptist, have been given of these words. Some have thought that John asked because of his disciples' sake, and not his own. Some see in the words only a hint to Jesus that now was the time to show himself to be that which John knew he was. We agree with Farrar when he dismisses all such views and says, "John Baptist in his heroic greatness needs not the aid of our charitable suppositions." The plain meaning of the passage is that John asked the question simply because he wanted to know. But one may object, How could John not know? Did he not point Jesus out as the Messiah? Unquestionably he had done so, and had the very assurance of God himself that Jesus was the Messiah and Divine Son (cf. John 1: 29-34). But that does not disprove that afterwards his faith wavered. Many a man in our own day has been a hero of faith, and yet has had a temporary doubt. In one of his sermons, F. W. Robertson calls attention to the fact that men often failed most signally in those points of character for which they were most remarkable in excellence. The meek Moses "spoke unadvisedly with his lips." John, the apostle of love, wished to call down fire upon a village. Courageous, impetuous Peter proved a coward. The strong Elijah ran away at a woman's threat. What wonder that faithful John should waver in his faith? Farrar cites Luther, Jerome of Prague, and Savonarola as men of transcendent courage, who yet had a season of failure and despair. Who thinks the less of them for that? John had better excuse. Used to a free, independent, desert life, he had for months been cooped up in a lonely cell. The body affects the spirit. Again; he had apparently been neglected by Jesus. Must he not have pined for a message? "Among so many miracles, might not one be spared to the unhappy kinsman who had gone before his face to prepare his way before him? Among so many words of mercy and tenderness might not some be vouchsafed to him who had uttered that Voice in the wilderness?"

There is one splendid lesson to learn from John's doubt. He took it to Jesus. Many have erred grievously and been led away because of a neglect of John's method. Our doubt, as his, would speedily disappear on application to the Author and Perfecter of our faith.

The Master's reply is noteworthy. We are told by Luke that Jesus in that hour healed many that were sick (7: 21). Then he told John's disciples to tell their master of what they had seen. This was better than merely saying, "I am the Christ." The Master knew that John would interpret the message aright. To us, as we read the words which the two were told to take back to John, one of the most remarkable things is its climax with the significant juxtaposition of two very different things: "The dead are raised; to the poor the gospel is preached." The best was clearly kept till the last. How are these evidential? Jesus knew that John would see the point. The Saviour had before used the illustration in the synagogue at Nazareth (Luke 4: 18-21). Poor folk had not "good tidings" till Jesus came with them. Some of his followers have not regarded the poor as Jesus did. It is wonderful, altogether beautiful, a marvellous revelation of the loving heart of Jesus, that he should say in effect: John, you may know me by my tender solicitude for the poor. The message closed with a rebuke so tender as to bear presentation as a benediction, yet none the less effective because of that: "Blessed is he who shall find no occasion of stumbling in me."

John's character.

When the people standing by heard John's question and the answer of Jesus with its implied rebuke, they would be apt to think slightly of John and to imagine that he had fallen from his high position. To remove their depreciatory thoughts, Jesus pronounced over the Baptist, in language of perfect loveliness, the finest eulogy ever uttered over mortal man. Was John like one of the reeds by Jordan's banks which bent with every passing breeze? They knew better. They knew that he had rebuked the religious leaders, those in high social position, as readily as he had called the poorest and meanest to repentance. They were well aware that John lay in prison because he refused to truckle, or to modify the message of God to suit the pleasure of Herod himself. "What went ye out to see? A man clothed in soft raiment?" Everybody who heard the words remembered that John had a rough garb of camel's hair; they thought of the leathern girdle, of the locusts and wild honey, and agreed that he was no pampered epicure. "What went ye out to see? A prophet?" Yes, they agreed that it was so. Such power did John have that the cities emptied themselves into the Jordan valley. The enemies of the Baptist, even Herod, could not vent their spite on him because the people at large were convinced that John was a prophet (see Matt. 14: 5; 21: 23-26). Some thought he might even be the Messiah (John 1: 20). In one incomparable word the Master gave the fitting epitaph of his harbinger: "Among them

that are born of women, there hath not arisen greater than John the Baptist."

John's superiority—and inferiority.

John is compared with the Old Testament prophets. It is declared that no one of these was greater than he. Some have wondered if any were his peer. Abraham and Moses have been suggested. On one view of the lesson, John means to say that John was ahead of all the old prophets. We do not take it that there was a contrast as to character. "John's office and mission was higher than that of any of his predecessors." He was, Jesus says, "more than a prophet" (v. 9). He not only prophesied of the Messiah, but acted as his Herald, and actually pointed him out. Alexander Maclaren surely expresses truth when he says, "The principle on which John's superiority to the whole prophetic order is based is that nearness to Jesus makes greatness. In that long procession the King comes last, and the highest is he who walks in front of the Sovereign."

Now comes a great word: "Notwithstanding he that is least in the kingdom of heaven is greater than he." "Least" should rather be a comparative; perhaps the best rendering would here be, "he that is comparatively little" is greater. All in the kingdom are really exalted, there are no "little," but all are not at the same level. What did Jesus mean? Not that all in the kingdom (and Col. 1 will tell us of the folk who are in) are in character greater than John. As in the case of John *versus* the old prophets, so here it is a contrast in privilege, not in character, which is suggested. The least of that which is greatest, one has said, is greater than the greatest of that which is least. John was not in the kingdom, though he acted as the herald of the King. It is our privilege to have been translated out of the power of darkness into the kingdom of God's Son.

John's generation.

Jesus proceeded to reveal the difficulties attaching to his work and John's. The people—and the reference is apparently to the formalists amongst the Jews, especially the Pharisees—were comparable to children in the market-place. First a game of funerals is suggested; and they told back. Then since funerals seem too dull, one suggests a game of marriages; when, lo, the very ones who were against funerals as too serious now sulkily refuse to play at weddings! The Baptist came stern, an ascetic; and him the Pharisees libelled: "He hath a devil." Jesus came mingling with his fellows in ordinary human and social intercourse, and the very folk who blamed John now find fault with Christ because he was not as John. They slandered him as a man gluttonous and a wine-bibber.

But all were not as these. Some were fittingly called Wisdom's children. Some welcomed the forerunner of the Messiah. They could recognize that both the asceticism of John and the absence of it in Christ were right in the varied circumstances. If "children" be the word, then we take it that the reference is to the disciples of Jesus and John. If "works" is that by which wisdom is said to be justified (so R.V.), then "the measuring is that the method of operation has been justified by results," i.e., by the effects produced in the lives of Jesus' and John's disciples.

Not simply how we feel but what we give determines our interest in missions on July 7.



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Diksal Doings.

With regard to the work here I am just plodding along, working quietly amongst the people, and they seem to be more responsive. One old high caste granny, whose grandson I saved from death, says that she will never cease to praise the name of Christ for saving her boy. I have had an increase of patients this month, with their varied complaints. The financial side of it is improving; also the news that here is a dispensary is spreading among the villages, and people are having more faith in the remedies. I have had also a good deal of practice lately in removing teeth. These people have a great fear that if their front teeth are removed their eyes will fall out, so I have to assure them that such will not happen, and after a bit of persuasion they submit to the ordeal. I have not any dentist chair, etc., nor do I need one. The patient squats on the ground with his head against my knees, then I stoop over his head and grasp the tooth, which, with a little manipulating, comes out easily. Sometimes the patient is so angry with the tooth that when it is drawn he will take it and break it between two stones, and then come and thank me most profusely for extracting it. Many a weary sufferer has been relieved this way, thanks to the kindness of Bro. Gros-

venor, of Adelaide, who so kindly gave me a set of instruments, etc., to use out here.

We have been having very good times, preaching in the bazaars and villages, good crowds gathering round us to listen to the truth. Last Lord's day we were preaching in the market to a good crowd, when a man hurried into the ring with an armful of melons and gourds and laid them at our feet as a thankoffering for benefits received through our medicine.

A good number of portions of Scripture and tracts have been circulated, and we believe God's Word will accomplish that whereunto it was sent. We have opened a school at the people's request, and have a good Christian in charge here. We have 15 pupils and more to follow. We cannot measure the far-reaching influence of such a branch. We come into daily contact with these boys, which must be an influence. Mrs. Watson and Nancy are away in the hills to escape the dreadful heat here at present. We are all well here. There are now about ten native Christians here on the compound, all witnessing for the truth. Mrs. Watson, when she returns, may possibly start a school for girls. There is a great need for enlightenment here among the women folk, and some favor the idea of a school.—H. H. Watson, Diksal, India.

How Christians Give
 In the Native Churches.

The following estimates have been made from Dr. Leonard's valuable table of statistics of the Protestant missionary societies of the world:—

In 1910, the 2,222,892 native communicants of the Protestant bodies in the foreign fields gave 5,249,405 dollars, or a per capita of 2.36 dollars.

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said, "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered, "It might be too much for a white man to give, but not too much for an Indian, who has this year heard for the first time of the love of Jesus."

In a mission station in China a man recently appeared, bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the cravings of hunger.

In the Home Lands.

When we come to examine ourselves by churches, we are reminded of one church whose printed programmes cost more than it gave to missions, another which spent twenty times as much for its choir as for missions. There are, however, beautiful examples of liberal giving.

A widow in Dr. Gordon's church in Boston, living in one room of a tenement house, gave 800 dollars in the Foreign Mission collection. When the doctor called and asked how she could give so much, she said: "Here I am comfortable, and have enough, living on 200 dollars a year. But I do not know how I could go to meet my Lord if I lived on the 800 dollars and gave him only the two hundred."

Working all day long in the office of a large city is a stenographer who is surely one of the King's stewards. Some years ago she began to save her small earnings and quietly to send them out to the foreign field, until to-day, through God's blessing on her gift, more than a thousand souls in India can look up into the face of a heavenly Father and rejoice in eternal life.—The Missionary Voice.

Annual Offering: First Lord's Day in July.



Oun Aim for 1912-13.

New South Wales	£1111	Western Australia	£250
South Australia	£1275	Queensland	£250
Victoria	£1225	Sundry	£14
Tasmania	£75		
Total	£4200		



West Australia.

PERTH.—Splendid services to-day. Bro. Blake-more gave us an instructive address upon Eph. 1: 18. The attendance at the Bible School was 233. In the evening a most impressive service was held in honor of "Mother." Special singing was rendered by the choir of the Men's Class, and many men in the audience wore a white flower in recognition of the good influence of a mother's life. Bro. Blake-more spoke feelingly from the text, "A foolish man despiseth his mother." At the close of the service a young lady from the C.E. Society made the good confession. Amongst our visitors we noticed Mr. and Mrs. G. H. Archibald, of the London S.S. Union.—W.A., May 12.

PERTH.—Our meetings were well attended to-day. We had in our morning meeting Sister Price, from Illawara, and Bro. and Sister Garland, and Bro. E. Shacklock, who had been on a tour to other lands with the Y.A.L. boys. J. Emblen, the preacher at Maylands, spoke to us, taking for his text Deut. 33: 27. A large attendance assembled in the evening, when Bro. Blake-more spoke upon the great need there was for more active workers in the church's activities.—W.A., May 19.

New Zealand.

MORNINGTON.—On May 5 Bro. and Sister Hadfield met with us around the Lord's table, and Bro. Hadfield gave a most impressive exhortation. He spoke on the work in general, and gave many instances of the wonderful power of the gospel. His address was an inspiration to all.—W.E.P.

WELLINGTON.—Two confessions since last report—two splendid young ladies—and some large, interesting meetings. Last Sunday week in the morning we had a fine gathering. It was a children's service, putting into practice some of the "League of Worshipping Children" suggestions of the *British Weekly*. We gave ten minutes to the young people in special song, prayer and address. The church address was also adapted to the young worshippers. There was a large gathering of parents, friends and Bible School people. The whole service was enjoyed by and helpful to every one present. We would urge upon all our churches to develop this service, and so bridge over this unfortunate and wasteful gap between the church and the school.—A.J.S., May 17.

OAMARU.—On April 28, Bro. Arnold, of Dunedin, exhorted at the morning service, and in the evening addressed a splendid meeting. J. R. Clarke, of Gore, conducted the services last Lord's day. Next Sunday we expect Bro. Harward back in our midst, after an absence of some weeks. The quarterly business meeting of the church was held on April 24, and the reports of the various branches of the work showed that good progress had been made. Last night there was a good attendance of members to bid farewell to Bro. and Sister Hadfield and Sister Brassett. Bro. S. Clarke presided, and short but inspiring addresses were given by each of our missionaries.—F.G.R., May 9.

CHRISTCHURCH.—On April 28, we had the privilege of hearing an address from Bro. Hadfield, who emphasized the needs of more interest being taken in Foreign Missions. On April 30, the Endeavor Society celebrated the completion of

the sixth year of its existence by a rally, which was at an early stage of the proceedings converted into a farewell meeting to Bro. and Sister Hadfield and Sister M. Brassett. Short addresses were given by members representing the various organisations of the church, and a presentation was made to Sister Brassett, who was for four years a faithful Christchurch worker. The outgoing missionaries gave addresses in reply. Last Lord's day, May 12, the Bible Classes held a very successful quarterly rally, at which there was a large attendance, and some instructive papers on "The Holy Spirit." At an after session, a good address from 2 Tim. 2: 15 was given to an appreciative audience by Mr. C. R. N. Mackie, of the Baptist Church. This was followed by tea in the tent. At the close of the evening service, we had the joy of seeing two young men make their stand for Christ, one of them being from the Centennials' Bible Class. These were baptised at the prayer meeting on Wednesday evening.—P.S.N., May 15.

NELSON.—Lord's day, May 12, a very good meeting for worship. Visitor, Sister Webb, of Ngatimote. Sister Kraliagen was present after a long vacation. P. Bolton ably exhorted. Bible School: a very good report for the afternoon's work; attendance, 127; collection, 9/4; four perfect classes. The evening meeting was fairly well attended. At the close of a good sermon on "Christ the Divine Magnet," one young lady from the Bible Class accepted the invitation to go forward.—E.M.J.

PUKEKOHE.—We have just concluded a three weeks' mission, with A. F. Turner as evangelist. Most of the time the meetings were well attended, and sectarian opposition keen. Bro. Turner preached faithfully the primitive gospel, and though only one addition is reported, much good has been done. We are deeply indebted to the Ponsonby-rd. brethren for the loan of their evangelist free of charge. Like other churches we are suffering from removals. A few weeks ago we were called upon to part with our Sister Henderson and daughters, who removed to Auckland. Now Bro. and Sister Ashby and daughter have been removed to Wellington. These were staunch supporters and willing helpers in the church. Three have been received in, one by faith and obedience, one by letter, and one formerly immersed. We are now occupying the new Odd-fellows' Hall, which is a great improvement, well lighted and seated and comfortable.—M. Bell.

Queensland.

ROMA.—Since our last report we have had times of refreshing from the presence of the Lord, and mainly through the instrumentality of our visiting evangelists, H. G. Blackie and A. W. Jinks. From March 31 to April 14 inclusive, Bro. Blackie preached with considerable ability and power to weekly increasing congregations, the "teaching character" of his ministry being helpful to everybody, and the week-night prayer and exhortation meetings showing the chief improvement. From April 21 to May 5 inclusive, we were favored by the earnest and faithful labors of our State evangelist, Bro. Jinks. He was a real hustler, and his constant visitations of the members and his earnest talks stimulated the people well who attended; and his indoor and out-door lectures on the pernicious "cigarette" were calculated to do good to the many young men who listened to him. We were able to give Bro. Jinks a little farewell social, knowing that he would

shortly be leaving our State for New South Wales. We wish him a hearty and loving farewell in the name of the Lord, praying that his wisdom and spiritual blessing may follow him wherever he goes. Last Lord's day Bro. Blackie resumed his labors amongst us, and the day was one of real joy and blessing to all. His exhortations of the Scriptures are simple, searching and stirring, and he is not afraid to declare the whole counsel of God, nor afraid to declare the whole. Saunders has been away about two months, and we miss his presence and help. We hear he is having a good time in Sydney at Bro. Scott's mission.—Philip Brown.

ZILLMERE.—Good meetings last Sunday. Bro. Burrows speaking at both services. At the morning meeting Sisters Mrs. Stabe, Miss Stabe and Mrs. Burrows were welcomed back from the south, after attending the Federal Conference. All meetings increasing and interest good. Bro. Parslow, of Toowoomba, has promised to bring a visit from him. Bro. Burrows is going his most for the church. The annual Band of Hope social was held on May 18. Bro. Jinks made an excellent chairman. The social was held in the School of Arts; we had a good gathering of all classes.

South Australia.

TUMBY BAY.—Good meetings at Ungarra last Lord's day morning, also good gathering at Lipson in the evening. At the latter place we broke bread for the first time, eight being present. There are now four churches on the great Eyre Peninsula pleading for New Testament Christianity. The C.E. in Tumby Bay is growing in power and numbers.—R.H., May 22.

NARACORTE.—We were pleased to have with us on Sunday, May 19, Sister Davis, from Perth, W.A. Still having good interest at various meetings.—N.J.G., May 20.

PORT PIRIE.—Splendid meeting on Sunday morning. Nine converts were immersed, and afterwards received into membership, also two who were restored. Over 150 sat at the communion service. Pastor Taylor spoke words of sound advice, and pleaded for thoroughness in the Christian life. Evangelist Griffith preached a splendid sermon on "The First Christian Church." We had a wealth of good teaching, and hope for good results. The tent was well packed again in the evening. Mrs. Griffith has joined her husband for the last week of the mission.—A.E.M., May 20.

UNLEY.—Splendid meeting this morning. J. E. Thomas gave a fine stimulating address. Several visitors were present. This evening Bro. G. H. Jenner, from Norwood, spoke well on the theme "The True One." A special meeting of members has been called to consider a proposal to build a primary class room in connection with the Sunday School, the need for which has been much felt for some time past.—P.S.M., May 19.

GLENELG.—On Wednesday and again to-night we were favored with a full chapel. After an address on "The Unique Christ," another made the good confession, a son of elder W. Wright. He was immersed at the same time as Walter Ferris, who came out last Lord's day.—E. W. Pittman.

BALAKLAVA.—Splendid meetings again all day to-day. In the morning Bro. Ewers exhorted. The Bible School has shown a substantial increase, and is now a fine school. The Adult Bible Class is also being well attended. Our evening meeting was again well attended. Bro. Ewers giving a fine address, one young lady making the good confession.—H.E.B., May 27.

SEMAPHORE.—Meeting this morning with small H. J. Horsell exhorted the church. Sister Brebner, Balaklava, and Bro. Earwaker, Hobart, were received into fellowship. There was a splendid representation of strangers in our meeting to-night, which was a good one. The work in general is making steady progress. The

May 23, 1912.

church gave a unanimous vote for my services during a further 12 months. We have decided under present conditions to postpone the building of our chapel for the present.—J.T.W.

SEEDMARSH.—Splendid meetings. At the breaking of bread the church had the pleasure of receiving into membership by letter from the May-house church, Bro. H. D. Smith and his wife.—J.W. Sook.

KADINA.—Our Thursday evening meetings are improving in interest and in attendance. We have some nice addresses from some of our young brethren. At the close of the writer's address last Thursday evening, a young man made the good confession. This morning we had a good morning. Bro. Wright presiding. To-night we again had a large congregation.—E. G. Warren, May 20.

NORWOOD.—Splendid meetings last Sunday, Bro. Dickson speaking at both services. At the morning service special reference was made to the death of our aged Bro. Henry Wright, father of our respected Bro. G. D. Wright and Harry Wright, of Perth, W.A. To-day our meetings were not so well attended. Bro. Dickson spoke in the morning, and Bro. John Fischer in the evening. We were all glad to have Bro. Schoor with us again, looking so well, after his long illness.—S.P.W.

PROSPECT.—Good meetings to-day. Four new scholars in the Bible School; 108 present. Evening meeting large, and splendid outlook for mission, which begins June 9. Visitors present, Sister Warfield, Wallaroo; Sister Skidmore, Lam-Sey, and Bro. Stanley Thomas, of Grote-st. We were glad to have the use of the electric light for the first time. Over 30 present at Junior Endeavor this morning.—Ira A. Paternoster.

GROTE-ST.—Attendances good at both services to-day. Sister Milligan was received into membership. Bro. Thomas spoke morning and evening. At the close of the evening service six made the confession. Our aged Sister Stevens passed away to-day. She has been a faithful follower of the Lord for many years, and we extend our sympathies to the members of the family and relatives in their sad loss.—W.J.M., May 26.

STRATHALBYN.—To-day we had with us Bro. Taylor, from Croydon. We enjoyed his presence. The envelope system is in working order, and we expect better results. The individual cap system was also started last Lord's day. Sister Raggatt presented us with the tray. Monthly prayer meetings have been started, preparing for the forthcoming mission.—B.J., May 24.

MAYLANDS.—Since last report, good meetings. J. W. Cosh recently gave a stirring gospel address, during the absence of the evangelist. The Brass Society is active, and at a recent temperance meeting had a good address from Mr. Bonnet, who accompanied the O.B.I. gymnasts. The Bible School continues to grow, and there are 170 on the roll. A fortnight ago the supt. met the members and officers of the church and auxiliaries at a social evening, where a happy time was spent. Our teachers intend taking the Archibald course of lectures. The choir has been re-organised, and Bro. Arthur Chew is now leading it. To-night they rendered the anthem "Rejoice in the Lord." The services all day were good, and two have been received by obedience. Bro. Taylor, though suffering with a severe cold, preached the gospel to an attentive audience.—R.L.A.

New South Wales.

NARRABRI.—A tent mission began at Narrabri on Sunday, May 19. Good meetings and one confession up to date. Many more are interested and hopes are entertained for many decisions.—May 23.

ERSKINEVILLE.—On Lord's day, May 19, we had the joy of receiving into our fellowship three of our Bible School scholars and two young women as a direct result of the Scoville mission. On the same day Bro. Phillippi, of the Scoville party, addressed the church in the morn-

ing and the school in the afternoon. At the latter service 20 scholars came forward and confessed their faith in Jesus as Lord. At the evening service a young man took his stand for Christ and his church.—J.C., May 20.

INVERELL.—On Lord's day morning we had a fine attendance after the mission, when Bro. T. G. Cosh addressed the church on "Serving God or Mammon." Sister Kaltenbacher has taken the Bible Class in hand, commencing in the afternoon. The service at Delungra was well attended. The evening meeting was good. During Bro. Waters' absence at Narrabri, the assistant evangelist is carrying forward the work. Our thankoffering for blessings received during the mission amounted to £10/12/6. There is beginning to show an aftermath following upon our month's effort. We have heard of several who are enquiring the way of the Lord since Bro. Coleman's visit. All the membership is enthusiastic, and willing to extend the cause of Jesus.—G. Brighty, May 22.

BROKEN HILL (Railwaytown).—At the conclusion of Bro. Jones' address last Lord's day evening, on the question, "Which is the 'one baptism' of Eph. 4: 5?" one young man and a mother with her daughter made the good confession. On Thursday evening the elder sister and brother were baptised. The week-day Christian Kindergarten Class is proving a great success, in opening the way for our evangelist into the homes and Christ into the hearts of the parents; the Bible School is growing each Lord's day. We are reaching a lot of men with our open air meetings, before the gospel services. Good meetings to-day. A J.C.E. Society will be inaugurated next Lord's day morning, under the superintendency of Bro. A. E. Chapman.—C. H. Hunt, May 26.

HURSTVILLE.—Lord's day, May 26, H. G. Payne exhorted. The Lord's day School was well attended. We had a visit from Bro. Grant, who addressed the children after their classes. The gospel service was well attended, though several members were at the united meeting in the City Town Hall, but we had a very impressive service, and at the close we had the joy of seeing one young man make the good confession. We are still praying and trusting that we shall before long have a building of our own.—Eleanor J. Winks, May 26.

PADDINGTON.—Bro. McKnight, one of our deacons, laid aside his little seven year old boy a few days ago. Little Willie was a scholar in our Bible School. During the last hours of his suffering he made use of the following words:—"Daddy, I do love you, but I want to go and be with Jesus." Bro. Franklyn, with words of love and sympathy, gave the parents much comfort in their sad bereavement. Despite the tremendous draw to the city Town Hall (Scoville Party), our chapel was not neglected, and a fair attendance encouraged our evangelist in his gospel effort. Bro. Franklyn ably treated on the life of Daniel, and drew a wonderful lesson from it. Everyone was satisfied, and our hearts were gladdened when four decided for Christ—one young man and three women.—S.G.G., May 26.

PETERSHAM.—Grand meeting Lord's day morning. Two rows of new converts were present—portion of the result of the Scoville mission—to be received into fellowship. Bro. Coleman addressed the new converts. We also had the pleasure of extending the right hand of fellowship to Bro. and Sister Button, whose recommendation was received from the church at Paddington. We also had Sister Neilen, of the Ann-st. church at Brisbane, as a visitor. Bro. Scoville exhorted, and gave a stirring address.—T.I., May 26.

SYDNEY.—Splendid meeting this morning. Bro. Phillippi, of the Scoville mission party, gave a fine address. Nine were received in by faith and baptism, and Sister Welsh and son by letter and baptism; Bro. Taylor, from Tasmania, with a from W.A.; Bro. Taylor, from Tasmania, with a travelling letter, also present. Wednesday night quite a number of young men were baptised, converts from the Scoville mission. Bro. Leck, one of our oldest church members, is still in very different health. Sunday evening the church

building was closed, as a huge mass gospel meeting was held in the Town Hall, which was packed.—J.C.

ENMORE.—We had a splendid attendance yesterday at the morning meeting, and 23 were received into the fellowship of the church; 20 of these had confessed Christ at the Scoville mission, and been baptised, and the other three were immersed believers. One family of mother, father and three children were received, making a complete household. Two ladies were the last of a large family of daughters who had accepted Jesus Christ. Two other married couples were among the number. In the afternoon Dr. Verco, our Bible School supt., gave an invitation to the scholars to accept Jesus, and three accepted and made the good confession.

LILYVILLE.—We are rejoicing in the work at Lilyville by the splendid uplift in answer to an address made by Bro. Phillippi, of the Scoville party, who in an address on "Choosing Sides," had the joy of witnessing 14 come forward and make the good confession of faith in Jesus, also one young man was immersed into the ever blessed name. The brethren amongst themselves have restarted the week evening meetings, which shows the growing spiritual life.

MOSMAN.—Splendid prayer meeting on Wednesday evening, when we had the pleasure of an address from Bro. Phillippi, of the Scoville party. Good attendance at the breaking of bread this morning, when we were glad to have as visitors Bro. and Sister Jacob Saxby. Bro. and Sister Claude Saxby were received into fellowship the previous Lord's day. Bro. Illingworth gave a very helpful address on "The Sacrificial Life." To-day was made "Decision Day" in the Bible School, and when Bro. Illingworth extended the glorious invitation, we were delighted to see four of our scholars come forward, and hear them confess Jesus as their Lord and Saviour. The usual gospel service was not held this evening, as all the members were urged to attend the big united gospel service at the Sydney Town Hall, led by the Scoville party.—S.G., May 26.

Victoria.

GEELONG.—Last Wednesday evening we had an official opening of our new school hall and Kindergarten room. A meeting was held in the church, when addresses were delivered by Bro. Gordon, Putland, and H. F. Christopher. Sunday morning service was well attended. Several visitors were present; Mrs. Walley, Mrs. Bowden, and Misses Bernard, Fivash, and Groves, who were recently immersed, were received into the church. A record Sunday School, 115 present, and several of the usual scholars absent. The church was packed at night, when Bro. Gordon preached on "Heaven." Two made the good confession. This week Bro. Gordon leaves Geelong for his annual leave. He will be away all the month of June, but we have been very fortunate in securing the services of Bro. Frank Thomas for the whole time, as Bro. Gordon will be away in South Australia with his parents, recuperating. We all trust he will come back, built up to again take up his work with renewed effort, as there is a great work before him in Geelong.—W.B.

WARRAGUL.—Two youths from the Bible Class—W. Thomas and Irwin—confessed their faith in the Lord Jesus and were baptised by Bro. Sivyer on Lord's day afternoon, May 5. On May 12, at a fine meeting, Bro. Sivyer speaking on "The Mistake of the Rich Young Man," two young men confessed their faith in Jesus.—R.W.J.

MILDURA.—Mr. J. H. McKean, of Albert Park, recently visited Mildura to be married, and last week Miss Ethel Cameron, eldest daughter of our esteemed fellow worker, R. G. Cameron, was united in marriage with Mr. Silas Harrop, of Mildura church. They received many gifts from the church folk and friends. They have settled amongst us. The Lord's day services are steadily growing in numbers and power. The

Continued on page 386.

Correspondence.

LITERATURE DISTRIBUTION.

In your issue of May 2, my hard heart was moved with another appeal from the able pen of Bro. J. Inglis Wright, concerning the distribution of Christian literature; an enthusiast, doubtless, and justly so. Would to God there were more like him. In the apostolic age it was preach, preach, preach, not write, write, write. This was because the hearers of the Word could not read. We have to come down to the present age for that. During the first 14 or 15 centuries of Christianity, God entrusted the Romish Church with the written oracles. They carefully preserved it under chain, lock and key, and would do so still. Since then, God directed otherwise, and taught man the use of the press. The question to my mind is, Shall we still confine our energies to the pulpit, or the press, or employ both? The latter, surely. Now let us compare the amount of expenditure on the pulpit with the amount spent on the press. If this comparison does not move us to adopt modern means of spreading the primitive gospel, it is hard to say what will. Surely we must view the proclamation of the gospel from a business point of view, as well as from sentiment. If one or two thousand pounds would advance our Lord's kingdom more through the circulation of printed matter than by building a church and paying an able preacher, we ought not to close our eyes or purses to it; more especially so when we consider the indescribable difference between the works of the "prince of this world," and the "kingdom of God's dear Son." I cordially endorse the able writing of Bro. J. Inglis Wright, but desire to point out the fact that in the question of circulation of literature we might with advantage view the methods employed by others engaged in professedly similar work. They do not "set up committees of young members to distribute free." They do as the merchant does—pay their agents by results. The agents or colporteurs are trained and qualified for the work. The work pays its own way, as it should do. I desire to suggest here that any Christian sensible of his obligation in this matter should resolve to set aside a fixed percentage of his net income during the year, and forward the same to the prospective "Board of Literature" on the first day of January in each year. I will be glad to be engaged in this enterprise myself.—Sincerely yours, R. Mansell, Mildura, Vic.

LETTER FROM JOHN SHERRIFF.

It may interest you to know that on Feb. 27 last, Miss E. Dobson and the writer were joined together in matrimony at Forest Vale Mission. Bro. Thos. Anderson, of Bulawayo, officiated, assisted by Pastor Steigerwald, of the Matopo Mission. Some sixty white guests were present. The meeting house was nicely decorated, and everything passed off most pleasantly. After reception and tea, a Bulawayo photographer, who came out for the occasion, took several groups of photos, and about 8 p.m. the company had left in motors, mail coach, cycles, etc., for Bulawayo.

About 9 p.m., Bro. and Sister Anderson having taken full charge of everybody and everything at Forest Vale Mission, the young couple left in a friend's motor for Bulawayo, literally smothered in a shower of rice from all the white, colored, and black residents of Forest Vale Mission. We left by train on the 28th for Durban, via Johannesburg, arrived at Johannesburg on the morning of March 1, spent the day at the home of Bro. and Sister Wilson and looking round the city, and left at 8 p.m., same day, for Durban, where we arrived at 7.30 p.m. on March 2. We were kindly met at the train and taken care of by a Mr. A. E. Bulstrode. Some 16 years ago the writer had the pleasure of taking this gentleman along with his brother Ernest (now in England) to be immersed at a Baptist watchnight service in Pretoria. It is quite a coincidence that, on attending the Baptist Church here the first Lord's day after our arrival, the very same minister, Mr. Batts, was preaching. Mr. Batts visited us at our

lodgings this morning, and was deeply interested to learn how the Lord had used the Pretoria stonemason since we last met.

We had intended staying here a month, then returning home via Capetown, after spending a month there. But wonderful improvements have taken place here since my visit in or about 1896. Durban now claims to be "the garden of South Africa," and from what we have seen, it certainly has some claim to the title. It is up to date in every respect, and is, I think, the most English town in South Africa.

Last Tuesday we had the pleasure of rubbing up against some 1500 immigrants, who stormed the streets of Durban, en route for Australia—the no mistaking them. Hope you received them in good order and condition, and that you won't be sorry for so doing.

I was going to say above that we have so fallen in love with the beauties and attractions of Durban that it is now probable we shall stay here till we return home. God's deep blue sea is a glorious sight to behold after ten years inland in Africa, and we are feasting our eyes upon it. We would both have dearly loved to have crossed the sea, but neither time nor means would allow of it. To do what we are doing will mean much hard work on our return.

Our lodgings here adjourn a Zulu mission, under the control of the "African General Missionary Society." We have received a warm welcome from the missionaries in charge (Misses Brown and Ringland). Have accompanied them to the native women's school, boys' night school, and last Lord's day spoke to Christians at the native compound in the morning and gospel meeting in the mission hall in the afternoon, when our hearts were once more rejoiced by the power of the simple presentation of the gospel of Jesus Christ to the black man.

Needless to say, this complete change and rest is putting new life into us all (we brought little Molly with us), and I am afraid our holiday of two months will be all too short.

The last news from home—F.V.M.—is that "all's well." With love and greetings to you and all who love our Lord Jesus, on behalf of Sister Sherriff and your brother in Christ, John Sherriff.

HELP THE IMMIGRANTS.

To the Sisters.

Dear Sisters,—At our Victorian General Dorcas meeting, one of our number, who is a port officer in connection with temperance work, told us many of the women and children arriving by the immigrant ships are poor, and are insufficiently clad. During the Conference the advisability of meeting the boats with suitable literature setting forth the plea advocated by our churches was discussed. We feel we would be more likely to get them to our meetings if we were able to minister to their creature comforts, for as a rule strangers are grateful to those who are kind to them when they are in a strange land. We remember our Master's words, "I was naked, and ye clothed me." "When, Lord?" "Inasmuch as ye did it unto one of the least of these." Parcels of clothing, which should be clean, may be sent to the General Dorcas, care of Swanston-st. church, and money to Mrs. W. C. Craigie, Harcourt-st., Upper Hawthorn. On behalf of the Committee—(Mrs.) L. R. Martin, Supt.

N.S.W. Home Missions.

By H. G. Payne.

Notes from the Field for April.

Auburn.—F. Collins. One addition by faith and baptism.

Erskineville.—J. Clydesdale. Two additions by faith and baptism.

Junee-Marrar.—T. G. Mason. Two additions by faith and baptism. One restored. Arrangements have been completed for lining the chapel at Marrar. A small chapel is being built at Mimosa, which is to be opened with a week's mission by Bro. Mason.

North Sydney.—F. T. Saunders. One addition by faith and baptism.

Richmond-Tweed District.—Cassidy. One addition. Rose has spent some time at Upper and Lower Mongogerie. There are some bright prospects for the newly formed church at the latter place. Other places visited are Bungawalbin, North Arm, South Arm, Coraki, Woorroowoolgin, North Arm, and Bight. Tyalgum.—W. Strongman. One addition by faith and baptism. The whole of the circuit has been visited. The moonlight journey covers 120 miles of road. At Longview the Union S.S. has been disbanded and four schools started, of which we have one.

State Evangelist.—T. R. Coleman has conducted a tent mission at Inverell, which resulted in 15 confessions. There had been eight baptisms during the period covered by this report. He is now at Narrabri, holding a mission with the assistance of Bro. W. Waters and E. J. Waters, the latter thus spending his holidays.

Summary.—Total additions: By faith and baptism, 15; restored, 1; total, 16.

General.—The church at Inverell is contributing half the cost of an evangelist to assist Bro. E. J. Waters. Bro. Cust is engaged in this work at Narrabri. Bro. A. W. Jinks begins work at Hamilton-Murrumbidgee on June 1st. Bro. Strongman has expressed his intention of leaving his field in order to take further studies.

Scoville Mission.—This mission began on the 2nd of May, and to date (23rd—three weeks) has resulted in over 400 confessions in spite of the difficulties which have attended the work. In view of these the result has been magnificent, and we rejoice that the atmosphere created in Sydney is such as will assist the missions in the other States.

Finance.—The income of the Committee from March 1 to May 20, including a credit balance of £19/6/3 brought forward from last year, is £17/2. The expenditure for the same period, is £13/8. The overdraft is £221/16/6.

The prospect with the lean winter months ahead of us is not pleasing. We trust that better will not let the special expenses in connection with the Scoville mission weaken the Home Mission funds. Rather let us give the more liberally to indicate our thankfulness for the conversion and all the blessings of the mission.

The payment of that promise you made at Conference, or the giving of a regular weekly amount to the Home Mission collector in the church, will help us.

The last "wireless" from the "Titanic" was "S.O.S."—"Save Our Ship." Our appeal is "S.O.S."—"Save Our State." Send your response to C. J. Lea, 45 Park-st., Sydney.

Victorian Home Missions.

By M. McLellan.

The following is a brief synopsis of reports received from the Home Missionaries:—

A. R. Benn.—Kaniva District; good meetings; one addition by faith and baptism.

G. Chandler.—Reports from Colac; splendid interest in all the meetings; three additions by faith and baptism.

W. Gale.—Good meetings at Castlemaine.

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May 30, 1912.

J. R. Cambridge.—Reports a fine interest in his district, viz. Kymeton, Taradale and Drummond. **J. E. Shipway.**—Has had increasing attendances at Sorell; over 100 present at one meeting; visited Glen Thompson, where he found a number of interested believers. He intends to visit them again.

H. M. Clipstone.—Has resumed his labors at Congrove and Shepparton; meetings well attended.

H. Long.—Maryborough and Bet Bet; eight addresses by faith and baptism since Conference; crowded meetings at Maryborough.

W. Uren.—Brim district; good meetings, especially at Dunnunkle.

F. D. McCallum.—Has much improved meetings at South Melbourne.

H. Swain.—Has resumed his labors in connection with the church at Warrnambool.

F. J. Snyver.—Good interest in gospel meetings at Warragul; two added by faith and baptism.

Allan Wedd.—Laboring at St. Arnaud; interest in the meetings increasing; one added by faith and baptism, and two confessions.

Two additions at Preston, where Bro. Hall is preaching.

F. J. Goodwin has commenced at Horsham and Parkmead.

We have also encouraging reports from A. Cocks, Wonga Park, and C. H. Pratt, Croydon.

Obituary.

WRIGHT.—Bro. Henry Wright passed away very peacefully on Thursday evening, May 16, at the ripe age of 82, and we laid his body to rest in the Presbyterian Cemetery on Friday. Bro. Dickson conducted the service at the grave, and was assisted by J. E. Thomas and D. A. Ewers. Our late brother leaves a widow, three sons, viz. Bro. Harry Wright, of Perth, W.A.; Bro. G. D. and Mr. Wm. Wright, of Norwood church, and one daughter, Mrs. Cottle, of Port Pirie. We sincerely sympathize with them in their sad loss, and trust that our heavenly Father will comfort them as he alone can in the hour of bereavement. Bro. Wright was baptised in Scotland in 1850. In 1854 he came to Victoria, and after spending several years on the goldfields, he associated himself with the Collins-st. Baptist Church. He prepared the plans and specifications for the Collingwood church of Christ, and was a deacon in that church for some time. In 1878 he came to Adelaide, and was a member at Chapel-st., Norwood, where he served as a deacon for about six years; then he moved to the city, and was transferred to the Grote-st. church, where for about 20 years he served in the office of deacon. During the last few years he has been residing near the Norwood church, where he was a most regular attendant, and it was only on March 28 this year that he transferred his membership from Grote-st. to Norwood. For 62 years he was an active church worker, and has set us a very high example to follow.—S.P.W.

MEYER.—It is with deep sorrow we have to report the death of E. T. Meyer, who passed away on May 4, 1912, at his late residence, "Bloomfield," near Broome Hill, West Australia, at the age of 98 years. He had been suffering from cancer for three years. Part of that time was spent in Fremantle, under medical treatment, and whenever at all fit, he was with us at the Lord's table. His splendid patience in suffering and his cheerful disposition were always a strong incentive to us to grapple with the woes of life with courage and Christlike fortitude. Our brother joined the church at Mount Gambier, South Australia, 38 years ago, and had been a consistent member up to the time of his death. He leaves a wife and a grown-up family of three sons and three daughters to mourn their loss. While fully realizing that medical skill was unavailing in the presence of that disease, he knew also that the Great Physician is coming to restore.—J.L.

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COMING EVENTS.
JUNE 2.—Charles Reign Scoville's great Melbourne soul saving campaign opens in Wirth's Hippodrome, and continues every night except Saturdays. Great meetings are expected on Sunday nights. Let members loyally support the week-night meetings also, beginning at 7.30. Let us bring souls to the mission and to Christ.

JUNE 2.—Northcote Sunday School Anniversary, in the Northcote Town Hall. Speakers: J. C. F. Pittman in the afternoon and C. Anderson in the evening.

JUNE 2 & 3.—Sunday School Anniversary at Preston. Good singing. Special services. A good time. Monday, June 3, 8 p.m., Demonstration. Programme of splendid variety. All welcome.

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. Pond. Tea on tables, 6.30; public meeting, 7.45. Admission, Adults, 1/-; children, 9d. All welcome.—A. B. Collings, Sec.

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

IN MEMORIAM.
HONES.—In loving memory of dear Ida, who fell asleep, May 30, 1910, at North Melbourne; also father of above, July 26, 1906.
Our loved ones go, we know not why,
And quickly broken are earthly ties;
We ask why heaven favors some,
The answer comes, Thy will be done.
—Inserted by loving mother, sisters and brother.

BIRTH.
GOLB.—May 20, 1912, to Mr. and Mrs. Sydney Golb, of "Milford," Vista-st., Mosman—a son (Roy Maston).

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

Scoville Soul-Saving Mission,
COMMENCES JUNE 2nd,
WIRTH'S HIPPODROME.

From the Field—Continued.

brethren are working to reach a place and do a work worthy of a great enterprise in this great colony. Our fine Bible School is eagerly preparing for anniversary in about two weeks. The new cause at Merbein is upheld by men and women of sterling character. R. G. Cameron, with local brethren, maintains the Lord's day services in this rapidly developing district. Brethren from Mildura exchange frequently with Merbein and vice versa. A Lord's day School is one of the early projects of the Merbein church.—H. Gray.

WARRAGUL.—A period of quiet, steady progress is giving place to renewed activity and greatly increased attendance at our gospel meetings. F. J. Sivyer is doing good work. On Lord's day, 12th, we had the pleasure of receiving into fellowship a son of our esteemed Bro. and Sister Thomas, also a brother of Sister Irwin. At the gospel service, two young men came forward, and we believe others will follow. Week-night services well attended. Special effort being made by all members to sustain the increased interest exhibited.—A.C.W., May 13.

MORELAND.—Good meetings continue at all services, but some of the members have been kept at home through sickness. Gospel meetings very encouraging. Two confessions since last report. Finance is sound. At the recent annual business meeting Bro. Pittman was asked to extend the term of his engagement for another six months. All officers of past year re-elected with one exception. Bro. Brown filled this vacancy as deacon.—J.H., May 15.

HORSHAM.—On May 10, we had a meeting in the chapel to welcome our new evangelist, F. J. Goodwin. The chapel, which was tastefully decorated, was crowded. Songs, recitations, etc., were rendered, and the officers welcomed our brother to Horsham. He suitably responded. Bro. Millar received a token of esteem from the members, on the completion of his term with us, and our Sister B. Millar (organist) received a suitable presentation. Bro. Goodwin preached last night to a good congregation; at the conclusion a young man confessed Christ.—A. E. Gallop, May 13.

BERWICK.—During the past month we have had as visitors a number of students from the Bible College, whose presence was much appreciated; also Bro. and Sister G. Warmbrunn, from Dandenong; Bro. and Sister N. Warmbrunn, from Hobart, and Sister Mitchell, from Hawthorn. Bro. Brough was with us to-day, and very acceptably exhorted the church and preached the gospel in the evening.—E.E.H., May 19.

TARADALE.—At present we are having Bible Class meeting on Lord's day evenings, under the leadership of Bro. Jackel. Last night was decision night. We were pleased to see one of our Bible School scholars come forward and make the good confession. To-day we had a working bee, and put a new roof on the chapel.—A. C., May 20.

MURRUMBEENA.—Since last report the church has been making steady but sure progress. One addition by letter, also letter received for two others yet to be received in. Bro. Combridge has been doing our visiting for the past three weeks, and we are seeing the results of his efforts in our increased attendances. C. L. Lang occupied the platform in the evening since April 7, and we have had good attendances throughout. Lord's day, May 12, we had one confession at Bro. Lang's farewell address. L. McCallum spoke last Lord's day to a fair attendance. The Bible School is growing, and the Kindergarten School in Munster Avenue is growing weekly in numbers. Cold weather has driven us from the marquee inside, but the interest is still maintained.—W. C. A. Luke.

BENDIGO.—At the Bible School anniversary the superintendent, T. J. Cook, presided over a splendid morning meeting. The Old and New Testament lessons were read in unison by the school and church in alternate verses, led by

teachers Stewart and Renley. Dr. Cook gave the address on Jesus calling the little child, bracketed with the words "Feed my lambs." In the afternoon our evangelist, Bro. Connor, conducted a noon hour evangelist, Bro. Connor, conducted a very large gathering in the Masonic Hall, after which an adjournment was made to the Temperance Hall, where the lady teachers had provided a splendid tea for all the Bible School workers, a splendid tea for all the Bible School workers, a splendid tea for all the Bible School workers, both at Bendigo and Golden Square. The night meeting proved to be one of the best yet held, both in numbers and enthusiasm, and reflected credit on our evangelist, superintendent and leader. Bro. Connor's subject was from the words, "And the city shall be full of boys and girls playing in the streets," from which a powerful address was given. The anniversary hymns were a treat to listen to, and showed the care bestowed by our leader, A. E. Streader, assisted by Sis-an efficient orchestra of 12 instruments, with Sisters J. Cook and F. Dines at the piano and organ respectively. The customary tea and entertainment take place on Wednesday, and on Sunday next the Kindergarten have the right of way during the afternoon, together with babies of the cradle roll.—J.S.

DONCASTER.—Since last report the work has been most encouraging. Splendid interest at all meetings. Bible School anniversary a grand success. J. E. Thomas, of Adelaide, was with us on the Wednesday, and delighted the gathering by his interesting and practical address. A married woman has been added to the Lord by faith and baptism. Adult Bible Class is a special feature of work. A fine band of young men attend regularly.—J. E. Allan, May 26.

MELBOURNE (Swanston-st.)—Last Lord's day morning we had a very enjoyable meeting. Sister Hadfield, en route to Bulawayo, South Africa, and other visitors were present. Bro. Dunn was speaker. The individual communion service was used for the first time. Good attendance at the Bible Class and school. Bro. Vawter, of the Scoville mission party, was present, who remained for the evening service, and preached. Splendid attendance and interest. A young man was baptised.

SOUTH MELBOURNE.—A good attendance at the morning meeting yesterday. An increased number were present in the evening, and at the close of the service our sister who confessed Christ the previous Lord's day evening was baptised. Our people are growing enthusiastic over the great mission that has now begun.—May 27.

DANDENONG.—A young sister baptised last Lord's day was received into fellowship this morning. At the evening meeting, one restoration and one confession, a girl from the Bible School. Meetings well attended.—J. Proctor, May 26.

MEREDITH.—On May 19, Bro. Swan exchanged with Bro. Brough, and delivered two fine addresses to good audiences. Last night, at the conclusion of the writer's address on "The Value of the Soul," we had the joy of seeing a young man nobly confess the blessed name.—A.M.

PRAHRAN.—Five baptisms, two otherwise welcomed to fellowship, and another confession—a married lady, at our meetings yesterday. Another record attendance at the breaking of bread, and the chapel filled at night. In the afternoon at the invitation of the superintendent, Bro. Ward, 49 scholars in the Bible School resolved to live for Christ. We expect a number of these to make the good confession publicly in the near future. The Junior C.E. (Bro. Wakefield, supt.) now has 35 enrolled. Y.P.S.C.E. now meets at 6 p.m. on Sundays. A convert from the recent mission at Hampton (Miss Elsie Cowell) was baptised at Prahran last week. The brethren at Hampton, with J. H. Tinkler preaching, are holding the audience built up in the mission.—P. J. Pond.

CASTLEMAINE.—Meetings are being well attended. Last Lord's day one was received into fellowship. On May 26, a number of the members paid a visit to Newstead to assist the work there. Bro. Gale is now preaching there once a month. On May 8, a social meeting was held to

bid farewell to Sister Cadlo, who, after many years of faithful service, is leaving us for W.A. Our sister was presented with a nice set of brushes, etc., as a token of the esteem and affection in which she was held by the church. We can afford to lose such a member, but we know the loss is a great gain to the church at Perth.—J.S.

COLLINGWOOD.—Good meetings on May 14. In the morning R. Pittman gave an encouraging address. We gave the right hand of welcome to one who was immersed last Lord's day evening. We are holding a gospel mission this week, and hope to do a good work. The work at Collingwood is steadily moving on.—T.T., May 27.

SOUTH YARRA.—On May 14, the Liberty and Debating Society held a mock banquet. The tables were bountifully laden with good things. The President, Mr. Lacey, occupied the chair. The usual toasts were proposed and responded to by members of the society. Miss Withers, Miss Forscutt, Florrie Archer, and Miss Parry added considerably to the enjoyment of the evening by their vocal and elocutionary services. The society has gone into recess until July 2. On Lord's day, 21st, Bro. Quick spoke morning and evening. There were three confessions. Lord's day D. Pittman exhorted. W. J. Jones, with Bro. Quick during the simultaneous mission, gave a very interesting discourse. The three converts were immersed.

HAWTHORN.—Good meetings yesterday. We received into fellowship Bro. and Sister Nelson, by commendation from Footscray, and six who were baptised during the week. Sisters Colley from Cheltenham, and Gray, from Ballarat, were with us. We commenced a week's special gospel mission last night. Fine meeting and one confession.—A. C. Rankine, May 27.

CHELTHENHAM.—Our services were saddened on Sunday through the death of Sister Dorothy Foreman. Special references were made to our late sister at all services. A suitable obituary notice will be sent. At night we had two baptisms, and a most solemn service. We are praying and expecting great blessings through the C. R. Scoville mission.—T.B.F.

SWAN HILL.—Good meetings yesterday; several visitors in the morning. Bro. and Sister Becker came all the way from Day Trap, about 52 miles from Swan Hill. Our brother and sister have been isolated from all fellowship with the Church of Christ, and we were glad to see them. Sister Rodger, from Daylesford, was also present. Gospel meeting encouraging; several strangers present. Bro. Oram is giving a series of addresses on "New Testament Conversions." A district officers' meeting was held last week, when Bro. Oram's acceptance of another year's engagement was received. It was decided to call another meeting at an early date to make arrangements for a mission.—W.G.O.

COLAC.—Splendid time last Lord's day. At the close of the morning service Bro. and Sister Burchett, who have been meeting with us for the past few months, were received into the church, having been previously immersed. Visitors: Sisters E. and B. Cook, of Geelong, and Bro. C. Gray, of Port Fairy. In the afternoon a united Empire service was held in the Victoria, which seats about 800, and was full, all churches being represented. Bro. Chandler took his text from Exod. 12: 26, "What mean ye by this service?" The outcome of this meeting was that we had the church at the evening service taxed to its utmost. Bro. Chandler invited the children to share the platform with him. The address was entitled "The Enormity of Sin."—E. Sheldrick, May 27.

CARLTON (Lygon-st.)—There was a large meeting on Lord's day morning, when three were received into fellowship—two by letter and one by obedience. The visitors included Sister Barrett, missionary, who is accompanying Bro. and Sister Hadfield to Bulawayo, South Africa, and Sister Broome, of Harcourt. We were also pleased to have with us Bro. C. R. L. Vawter, of the Scoville party, who gave a fine exhortation.

Here and There

tion on the Lord's Supper. At the Bible School, under the superintendence of Bro. Reg. Ennis, 186 scholars were present, while no less than 157 attended the Century Bible Class. The opening and closing exercises in the afternoon are brightened by excellent music. Bro. Horace Kingsbury gave a most powerful discourse at night to a crowded congregation upon "Weighed and Wanted." Five were led to confess Jesus as their Saviour—three young women and two young men. The whole church in all its organisations is most active, and members are earnestly looking forward to the Scoville mission. At a combined social on Tuesday evening last, Bro. Kingsbury was presented with an illuminated address, upon which was also a picture of the chapel, as a token of the appreciation and esteem in which he is held by the Bible Class and the C.E. Society. On Thursday night the churches of Melbourne farewelled Bro. and Sister Hadfield and family and Miss Brasnett in the Lygon-st. chapel, mission-aries en route to South Africa. The genial F. M. Lathrop occupied the chair. Horace Kingsbury spoke words of greeting to the churches in South Africa. Robert Lyall gave an affectionate farewell on behalf of the Victorian brotherhood. The will of the missionaries were bright and inspiring, and the lantern pictures gave a fine idea of existing conditions on the mission field.—J. McC., May 27.

MORELAND.—Good meetings continue. Two confessions since last report. All departments in good working order. Junior and Senior C.E. Societies, also Adult Bible Class, inaugurated. S.S. anniversary last Lord's day. Good meetings. At the afternoon gathering Bro. Way spoke most interestingly on "Letters Received by Post." Bro. Finnan at night held the attention of a large audience with an address on "A Frog." All singing by scholars, of a high order. Among our visitors were Bro. and Sister Symes, of Harcourt. Simultaneous mission this week. Brea. Way and Finnan exchange. Great preparations and expectations of the Scoville mission.—J.H., May 27.

EMERALD.—Bro. Cecil Hall is getting along nicely here. His earnestness is much appreciated. With our attentive gatherings and good Adult Bible Class, everything is harmony. The church has offered our brother a six months' engagement with an increased remuneration, which he has accepted. The gospel services are impressive.—W. Bolduan, May 27.

STANWELL.—To-night a Rechabite service was held in the chapel, the Hon. Samuel Manger, with Bro. Shipway, conducting. A forceful, impressive address was delivered. The usual services well attended, and the interest seems to increase.—A.P.A.B., May 26.

GOSGROVE.—Good meetings on Lord's day last. We had with us Bro. and Sister Clipstone and our Sister Bowie, who has been away for some months past. The church is giving 30/- to help defray expenses in connection with the Scoville mission.—J.C.S., May 27.

WEDDERBURN.—Interest in all church work still growing. Splendid attendance at morning and evening meetings, Bro. Marrows having got the ear of the people. 41 members present at the Lord's day afternoon Bible Class. The church has unanimously offered Bro. Marrows a further engagement of six months after the present term expires.—F.J.P., May 27.

EAST SUBURBAN CO-OPERATION.—A well-attended temperance meeting, presided over by J. Pittman, was held on May 21, in the Prahon chapel. Mr. J. A. Nicol, Victorian Band of Hope Union, delivered a vigorous address on "The Drink Fiend," in which he exposed the evils of the drink traffic confronting him during his experiences as a City Court visitor, many thousands of victims appearing to answer charges for drunkenness during his three years term in that capacity, in which he sought to lead them to a sober and reformed life. P. J. Pond spoke on the value and influence of "personal touch." The programme was interspersed with musical items. Prizes were taken at the close.—R. B. Tucker.

The Scoville mission commences on Sunday, June 2, in Wirth's Hippodrome.

As a result of the Sydney mission there were seventy-two confessions on Sunday, making 504 to date.

Bro. Scoville's message is "Impress it upon all the people that they must bring the unsaved to the mission."

Bro. Vawter addressed the church at Lygon-st. on Sunday morning, and preached in the evening at Swanston-st.

C. R. L. Vawter arrived in Melbourne on Saturday in advance of the main C. R. Scoville mission party, and visited several churches on Sunday, and quickly established himself as a favorite. He was also present at the practice of the mission choir, when about 700 were present at Lygon-st. on Saturday night.

When Bro. Vawter heard the choir, he said he had never seen a better choir at a preparatory practice. The choir will be a feature of the mission, but they are singing for the glory of God and the salvation of souls.

Six confessions at Grote-st., Adelaide, on Sunday night.

Two decisions on Sunday from the Bible School at Bendigo.

One confession at Mile End, S.A., on Lord's day evening.

There were five confessions at Lygon-st. on Sunday night. Horace Kingsbury was the preacher.

Five baptisms and two confessions at Surrey Hills, Vic., after C. M. Gordon's address on Sunday night.

All the States are getting into line for the great Foreign Missionary offering on the first Lord's day in July.

Jas. Leach is now secretary of the church at Fremantle, W.A. His address is 30 Healy-st., Beaconsfield, Fremantle.

Frank Thomas will preach for the church at Geelong during the month of June, while Bro. Gordon is having a holiday.

The Victorian Women's Conference Executive will meet in hall, Swanston-st., Friday, June 7, at 3 p.m. Topic: Temperance.

Bro. Kent, of the North Melbourne church, has donated 5000 tracts for distribution at the Scoville mission in the Hippodrome.

The Chapman-Alexander mission is a great success in Adelaide, although for the first four days Mr. Chapman was too unwell to preach.

This year's leaflets for Foreign Mission annual offering are entitled "Rich Kernels," and will be in the hands of church members during June.

H. H. Strutton delivered the Conference Sermon at the Convention of missionaries, held at Jubbalpore, India, a report of which is given elsewhere.

S. M. Phillips has resigned his position of evangelist in the North Melbourne church, and is open for engagement after June. His address is 36 Capel-st., West Melbourne.

The Adelaide brethren have engaged the Exhibition building, which is by far the largest hall in Adelaide, for a month, for the Scoville mission, which commences on August 4.

The St. Kilda brethren had the misfortune, after making provision for holding a week's preliminary meetings for the Scoville mission, to find the ceiling of the chapel had fallen in.

R. G. Cameron, of Merbein, writes that some of the American land seekers who were up his way were passengers in the same steamer as the Scoville party, and spoke very highly of the services they conducted on the voyage.

Enos Coleman, of N.S.W., suggests that as we have a "Bible Schools Day," a "Foreign Mission Day," a "Home Mission Day," it would be a good thing to have a "Union Day"—a day set apart annually for the advocacy of Christian union.

R. Vick, residing at Wonthaggi, Victoria, would be glad to hear of any disciples living in the locality. Church secretaries knowing of any such might communicate with him. Bro. Vick knows of three members, and their intention is to meet together to "break bread."

A successful mission has come to a close at Port Pirie, S.A. S. G. Griffith has been the missionary. We received the following telegram from W. Morrow on Monday last:—"Glorious climax to mission. Twenty-five confessions to-day, making a grand total of eighty-five."

At the last meeting of the Melbourne Scoville Evangelistic Campaign Committee, A. C. C. Clarke, of Richmond, was appointed to take charge of the ambulance. He will have six qualified men and women ready at all times to render, first aid, in case of emergency.

H. H. Strutton, writing of the "Christian," says: "I consider the paper not only maintains its good class of matter and get-up, but has steadily improved. It is about the only religious paper that I feel inclined, out here, to read from cover to cover, and I see a good number."

We are requested to say that all communications intended for the N.S.W. Home Mission Committee should be addressed to H. G. Payne, Secretary and Organiser, instead of A. E. Illingworth. Remittances for the Scoville mission should be sent to the Treasurer, C. J. Lea, 45 Park-st., Sydney.

Victorian Churches of Christ C.E. Union.—The Council of this Union will not hold its usual monthly meeting on Monday evening next, June 3, owing to same being a holiday. The next meeting will be held on Monday, July 1, and so enable the representatives to attend the Scoville mission.—C. W. Timmins, Secretary.

Mr. Tennyson Smith has been conducting a temperance campaign in the coal mining township of Wonthaggi. Here he inaugurated a new kind of "strike," the pledge of which runs as follows: "I hereby undertake to go on strike against intoxicating liquor as a beverage." Our entire sympathy is with this strike.

PUSH THE "CHRISTIAN."

As a result of the Scoville missions now being held, many new members will be received into our churches. In view of this, and as one of the means of retaining them as live members, it is desirable that they should read our church paper, and be informed as to the work that is being done throughout Australasia. The "Christian" is an educational factor that should not be neglected, and its wider circulation would be a means of consolidating the work which missions have begun. We therefore appeal to our readers, preachers, and agents, to commence an active canvass and secure as many new converts as possible as subscribers to the "Christian."

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Topic for June 3.

Daily Readings.

My fellowship. 1 John 1: 1-7.
 My example. Deut. 12: 5-7; Luke 4: 16-19.
 My longing. Psalm 27: 1-6.
 My practice. Psalm 119: 101-108.
 My continuance. Heb. 10: 19-25.
 My companion. Luke 24: 13-32.
 Topic—Fellowship. Psalm. 122: 1-9; Matt. 18: 19, 20.

My own church needs me. Does it? Show how.

I need my own church. Do I? Why?

My Saviour will be there. Do I long to meet him?

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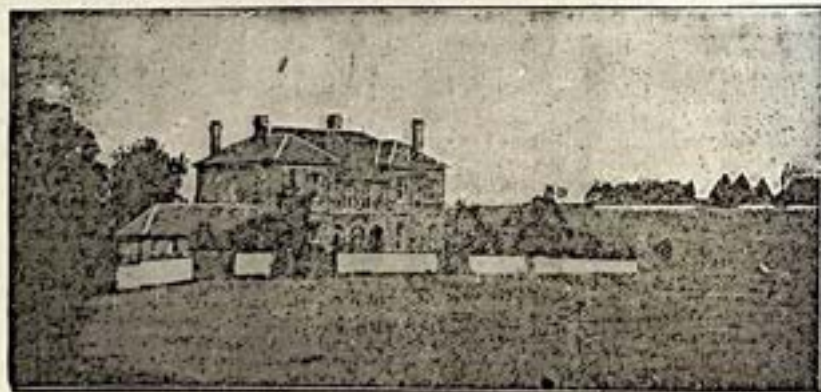
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