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It is well to talk about love, and better still to practice it; but the supreme test of love given by Jesus himself is—keeping his commandments.

As a command, baptism occupies a conspicuous place in New Testament teaching, and cannot be relegated to a place among those things that are of little importance. In these things it is better to obey God rather than man.

BAPTISTS AND CHURCHES OF CHRIST.

The recent sessions of the Victorian Baptist Union have been of more than usual interest. They have been so, as far as we are concerned, because in discussing the question of union special reference was made to the possibility of union with the Churches of Christ. It is very gratifying to note the friendly spirit manifested by our Baptist brethren to us; and no matter what the outcome may be of overtures for union, there ought to be, and we believe there will be, a closer fraternal bond between both bodies than has hitherto existed. Formerly there has been a certain amount of aloofness between the two, owing to a misunderstanding of the positions held by each in regard to certain doctrinal matters—a misunderstanding that would be removed by friendly discussion leading to a clearer definition of the views respectively held. And because of this we are glad that the Baptist Union carried a resolution to the effect "That a conference between leaders of the Churches of Christ and leaders appointed by the Baptist Churches be asked for with a view to closer union."

A conference desirable.

Such a Conference may not lead the way to immediate union, but, if ever union is to be effected, it is one of the preliminary steps that must be taken. It is desirable that a clear and frank statement should be made as to what the respective bodies regard as fundamental to union. This much ascertained, the discussion of seeming differences would make it clear whether the differences consisted of mere phraseology or fact. It has been urged that it is difficult to understand the position of the Churches of Christ, because they have no written creed. The President of the Baptist Union, Mr. W. J. Eddy, whose friendly spirit we appreciate, seemed to find this a difficulty. "There was little doctrinal difference," he said, "between the Baptists and the Churches of Christ, and no valid reason existed for their separation. Unfortunately, the latter did not possess any basis of doctrine. They always referred the enquirer to the New Testament, so that it was not easy to discover definitely whether there were any points of difference." By this we understand Mr. Eddy to mean that we have not drawn up any confession of faith or articles of a creed, subscription to which is necessary to membership in our churches or for churches to be admitted into our Conference. This is quite true. We are opposed to creed-making, because experience has shown that it is the prolific source of division.

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Creed and basis of unity.

We prefer to express our faith in the language of Scripture. In doing so, we find no difficulty in expressing fundamental doctrines in a concise form. The confession of faith we require from candidates for baptism is the same as that of Peter's at Caesarea Philippi, and our doctrinal basis of unity is that basis of which the Holy Spirit is the author. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 4-6). This is the New Testament basis of doctrinal unity, and we are not prepared to add to it or take from it. If a conference of leaders is held, this should be taken as the groundwork of discussion; and if agreement can be reached on the several points, it will be clear that there is oneness on fundamentals in doctrine. In our opinion a great mistake has been made in discussions for union by regarding the matter as a thing for compromise. In fundamentals there can be no compromise. In methods and mere opinions there may be.

Peter and Paul.

Generally speaking, we liked the tone of Mr. Eddy's remarks on the subject of union.

We must, however, take exception to one statement. Referring to the "ritual view of baptism," he said that those who held this "followed Peter rather than Paul. Peter was in many things more ritualistic than Paul." Let it be clearly understood that we have no sympathy with the "ritual view of baptism"; but while that is so, we enter our protest against any invidious distinctions between the teaching of Peter and that of Paul. The entire apostolic teaching is of equal authority with us. We believe that, in all that pertains to the gospel message, they all spoke as they were inspired by the Holy Spirit. This with us is a fundamental proposition, and must be the common ground on which a stand is taken in regard to the question of union.

A jarring note.

Mr. Thomas Porter was another speaker on the subject of union with the Churches of Christ. We are glad to agree with him in his statement that "the great question was not what the Baptist Union or some other church thinks, but what did Jesus Christ say? They had but one authority. They should stand firmly, but with much love, on the Word of God." We regret, however, that Mr. Porter thought it necessary to say that "his trouble with the Church of Christ was its want of spirituality." As an example of this he stated that, in taking charge of one of the Churches of Christ in America, "he found that among the officers of that church was one whose business methods were such that he could only be called a thief." The bad taste of this is only equalled by its bad logic. The same kind of reasoning would convict all the churches of a lack of spirituality, and cast odium on the eleven apostles, because the twelfth was a thief and betrayed his Master. We do not think that even the Baptist Church would escape if we had the bad taste to retort in a similar fashion. We do not claim for the Churches of Christ an excess of spirituality over their religious neighbors, but we do not acknowledge that

they have less of the genuine article. All the churches could do with a good deal more than what they have. Let it be put down to our credit, however, that at least in one of the practical evidences of spirituality, namely, a zeal for proclaiming the gospel message, both at home and abroad, we are not behind our religious neighbors. We are sorry for this jarring note, coming from one from whom we might have expected better things.

Out of touch.

Mr. F. C. Spurr's ideas of Christian union are evidently self-evolved. It would be unfair to take him as representing the Baptist position. If reported correctly, his utterance on union betrays a confused condition of mind, which it is impossible to follow with any satisfaction. It is clear, however, that he is out of touch with the majority of his fellow-preachers. We are glad that it is so, and that the majority of Victorian Baptists remain steadfast in their witness to the apostolic ordinance of baptism, and are not prepared to lose their identity by casting in their lot with those who disregard it. It is well to talk about love, and better still to practise it; but the supreme test of love given by Jesus himself is—keeping his commandments. As a command, baptism occupies a conspicuous place in New Testament teaching, and cannot be relegated to a place among those things that are of little importance. In these things it is better to obey God rather than man.

Editorial Notes

What Have We Sacrificed?

The special missions now being held in Australia necessarily occupy our attention, but in our interest in the progress of the gospel at home we must not lose sight of the still greater needs in the immense heathen fields of the world. £4200 is the aim set before the Australian churches for Foreign Missions this year, which really amounts to less than an average of a penny a member a week. The greatest critic of Foreign Missions can scarcely urge that this is an unreasonable sum to expect. By a stretch of imagination it is just possible to conceive of some of our members so poor that even this small amount is beyond their means, but such cases are extremely rare, if they have any existence. How few of us have ever made sacrifices to send the gospel to the heathen; have gone without a favorite article of food or clothing or devoted an extra hour to labor in order that we might have fellowship in this most important of all work. For this work the Saviour sacrificed his life, and for this work our F.M. Committee asks the 21,000 disciples of the Commonwealth with their hundreds

of thousands of pounds to each contribute the paltry sum of a penny a week! Surely this is but playing at the work. And yet, so weak is our faith or so cold our love that even this amount is greater than we have ever yet given. However pressing the calls of the local churches or the claims of the great home fields, we cannot close our eyes to the pleading needs of the hundreds of millions of dying heathen or close our ears to the imperative command of the Master to "preach the gospel to the whole creation." Let our response on July 7 be worthy of the plea we present and the profession we make as advocates of New Testament Christianity.

Conversion of Children.

There is a danger that children may be pressed into the church before they are ready—before they realise the importance of the step they are taking. Sometimes they may be unduly influenced by a desire to please their Sunday School teacher or preacher, or be led by a pathetic story or impressive exhortation to a hasty decision. The soil may be rich, but too shallow to produce a crop, and the seed "forthwith spring up because they have no deepness of earth." But, on the other hand, children are not likely, as in the case of some older people, to seek union with the church from selfish motives, and their sincerity is generally more transparent. While it is requisite to exercise much care in the baptism of very young people, we must not overlook the fact that the great majority of Christians commence their Christian life while yet of tender years. In one of Dr. Chapman's great meetings, the evangelist had upon the platform a large number of ministers, and on his asking them to stand, it was discovered that, with only one or two exceptions, these had all confessed Christ before they were 20, and the great majority before they were 15. A similar test applied to several hundreds of active church workers had the same result. As a rule more interest is taken in the conversion of a man and especially if he has led a wild life, and yet every one can see that a child sincerely turned to the Lord is a far more valuable asset to the church, for his future usefulness is not handicapped by the memory and influence of past wickedness, and he has the whole life to give to the Lord's service. It has been said that "he who converts a middle-aged man converts a unit, while he who converts a child converts a multiplication table." By all means children should be baptised if it is evident that they sincerely believe in and love the Lord, but care should be exercised by those responsible that they should not be received merely upon momentary impulse or before they understand what is involved in their baptism.

"Feed My Lambs."

It now appears evident that the Scoville campaign in Australia will result in thousands confessing their faith in Christ. The majority will probably be of the "common

people" who, as in the days of Jesus, are prepared to listen "gladly," and of these a very large proportion will be children and young people. It behoves all the churches directly interested to take immediate measures to conserve the results of the mission by judicious care of the converts. This can be done efficiently only by systematic arrangement. Every convert should be under the special supervision of a competent and congenial helper. The church officers who do not realise the importance of nurturing the young converts and make provision accordingly have mistaken their vocation. It will be absolutely necessary to devote much time to the care of the lambs even if the old sheep have to be partially neglected. They have had their share and in some cases more than their fair share of attention already. If the name of each newly-born member is placed on a limited list and looked after and reported on by a sympathetic brother or sister, who will keep in constant touch with him, hundreds will be retained in church fellowship who would otherwise soon drop out. In the case of young people, something of the "Big brother" plan might be adopted as in America, where it appears to work well. A young convert is linked on to an older Christian of the same sex who becomes his or her chum, and these spend much time in company together. But whatever plan is adopted, it is all important that systematic arrangements be made at once for the spiritual nourishment and exercise of the "new-born babes," that they may grow thereby. Their spiritual future will in most cases depend upon their first three months' experience of church life.

Light Keepers.

It is as though you were a lighthouse keeper, set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not its owner—you are its keeper. That is your name—you are a light-keeper. You are set there with this as a trust. It is this that lifts our little life out of insignificance and gives us an importance in the universe of God which is stupendous in its grandeur and its responsibility. To fail in our place is to interrupt some purpose of God.—J. R. Miller.

Service brings to man happiness that rises above comfort or discomfort, happiness that triumphs over physical pain, happiness that is the food of the soul.—W. A. White.

Since we are what we are by the impacts of those who surround us, those who surround themselves with the highest will be those who change into the highest.—Henry Drummond.



THE THIRD TEMPTATION.

By A. J. Saunders.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."—Matt. 4: 8-11.

The whole purpose of these temptations is to break down submission to the will of God. God is supreme; to allow him to have his way with us is the final test of all religion. Satan entered the field to oppose the authority of God. As we have seen the first temptation referred to the present and physical needs of Jesus. The second temptation was a little stronger, and referred to the personal protection of Christ, and promised by means of a miracle the allegiance of the Jewish authorities at Jerusalem. But Jesus wanted no short cut method to Jewish favor. Satan then returns for the third and last time, and hurls his sharpest weapon, his severest test, at Jesus. It has to do with his character, his Messianic claim, his very mission in life, and his methods of work.

It is a suggestive picture which is now presented to us. Together they go forth—Jesus, the good, and Satan, the evil one, to conquer the world. Behind them is Jerusalem—the holy city. The sons of Abraham are walking its streets as of yore utterly unconscious of the great conflict about to be begun. In the midst stands the temple, and to it go the faithful. They are as of old concerned with rites and ceremonies and ritual. Religion is to them simply the correct performance of the externals of worship. While Jesus tries to show that religion is not rite or ceremony or ritual, but moral conquest. It is character; it is life. It was a bright, sunny day. God's world was really beautiful. From a high mountain apart came trooping before them panoramic scenes of world beauty, power, strength, majesty. There at their feet lay the world, and it was for occupancy.

Jesus' mission.

As Jesus stood on that mountain apart he was brought face to face with his real mission in life. He had been called, and

he felt himself set apart to win the world to God by a character religion. Here was the question for Jesus: Should the success of his mission be a gift or a conquest? Should his life-work be passive or an accomplishment. Shall he take it, or win it. The tempter was willing to give all world power and authority to Jesus on one seemingly small condition—the supremacy of Satan. What a short cut to power for Jesus. Was it not just what he desired? Messiahship meant dominion. Here it was promised. And yet Jesus refused it. But why did he refuse it? Because his acceptance of this offer meant the lordship of Satan; and also, he refused because his mission was one of conquest, and not the mere passive reception of a gift. Jesus had not come to fold his arms and quietly receive the submission of the world. He clearly saw that he was called to a fight. He must win the world to God. All Christian work is a warfare:—

"Onward, Christian soldiers, marching as to war,
Looking unto Jesus, who's gone before,
Christ, the Royal Master, leads against the foe;
Forward into battle see his banners go."

Did you ever think on the astounding presumption of Satan in this incident—"All these things will I give you"? As if they belonged to him. And yet he has so far fooled us that for many, many years our popular theology believed him, and thought that the world belonged to the devil, and God had to buy it back again. The world—men and women do not belong to Satan. "The earth is the Lord's, and the fulness thereof." It is an unwarranted presumption on Satan's part. Is it not so everywhere and at all times? Take one example—the drink trade. That black hydra-monster so conducts itself as to give the impression that the world belongs to it. It is a lie. Satan does not own this world. We belong to God. Let us shake off this evil spell and assert the God within.

The victory.

You will observe that this was a moral crisis in the life of Jesus. It involved a choice. There was need of volition. Two ways were offered to him—the divine way and the evil; the hard way and the easy; the active way of conquest and the passive way of mere reception. Jesus was ever

true to God, to his mission, and to himself. He chose the divine way, the hard way, the way of conquest. It was a volitional choice. He had to nerve himself; he had to rise above the allurements. With the satisfaction of victory he said: "Get thee hence, Satan." So it must ever be with us. Every sin is the victory of the lower over the higher self. It is the easy way. It is the short cut to the goal. But Jesus' way is the best. Victory is a strong volitional act—Get thee behind me, Satan.

The victory also recognised the Lordship of God—Thou shalt worship the Lord thy God, and him only shalt thou serve. You see apart from any theological reason Satan could not possibly be the Lord of the world. What a miserable, awful place this would be if Satan ruled. Think of drink, lust, murder, selfishness, covetousness, hatred, and all the littleness and narrowness of human life. On the other hand, the Lordship of God stands for everything holy, peaceful, loving, brotherhood, justice, truth. The reign of God is the ideal—perfection. Jesus recognised the needs of men. He saw plainly the two principles of life. His world dominion must rest upon brotherhood, justice, love, truth. The Lordship of God meant all these and more. Realising this, it was easy to say, Get thee hence, Satan.

So it must be in every victory. There are these two essential elements of victory: God must be supreme. His principles of life must be followed. The Lord, he is God indeed. I have set the Lord always before me. And there is the volitional act of choosing God, and his principles of life in opposition to Satan.

A present value.

Do you not see a value to us in Jesus' temptations? He fought not alone; he represented the race. He fought not only once, but again and again did these temptations appear in one form and then another form. But through them all Jesus holds fast to his principles of life-work—the Lord is God, the world shall only be won by slow, persistent character conquest. And the insinuations of Satan must be determinedly, volitionally put under foot. That is Christ's message to us in this third temptation. He has shown us the way to victory, and says, Come on, follow me.

"The far winds brought me tidings of him—one
Who fought alone, a champion unafraid,
Hurt in the desperate warring, faint, fordone;
I loved him, and I prayed.

"The far winds told the turning of the strife;
Into his deeds there crept a strange new fire,
Unconquerable, the glory of his life
Fulfilled my soul's desire.

"God knows what mighty band invisible
Gave my dream power, wrought answer to my
prayer;
God knows in what far world our souls shall tell
Of triumph that we share.

"I war alone; I shall not see his face;
But I shall strive more gladly in the sun,
More bravely in the shadow, for this grace:
'He fought his fight, and won.'"

The divine reaction.

Yes, he has fought his battle, and won; and is for ever the inspiration to every fighter in the great battle of life. The last scene in this temptation is very tender and sweet. It reminds me of the protection and love which George Washington, first President of the United States, showed to his aged mother. It was the night of his inauguration to the Presidency. A fashionable ball was held in his honor. Wealth, beauty, society, were all there, but at nine o'clock, the hour when Mother Washington retired to bed, her famous son came to her and giving her his arm, said: "Mother, I know it is nine o'clock; let us go." She was old and tired. Life had had its trials for her, but she had lived to bless the

world. And now an angel of God—her own son—was ministering to her. So with Jesus; he had fought and won. Alone, tired—angels came and ministered to him. God will take care of his own. The day may have been long; the work hard; perhaps the success meagre; but at even time there shall be light. Sorrow may endure for a night, but joy cometh in the morning. I was visiting an old brother some time ago. He has had a long and varied experience, and now is old, lonely, and living very humbly. But angels of God are ministering to him. He said with tears in his voice: I am far more contented and happy now than when I was young and a rich man. Angels came and ministered to him.

And so with you, my brother, my sister. Fight on, and win. God is with you. Jesus fought and won. There are angels hovering round. After the battle come the joys of victory. "He fought his fight, and won." God, give us also the victory.

religions—to make no compromise between their efforts to reach God and its own declared way of receiving salvation?

These and hundreds of similar questions must continually present themselves to the mind of the missionary in India. What are we to do with them? There is no time, even if there were the inclination, to deal with such questions here. Fortunately for us, the answering of many such is in higher hands than ours.

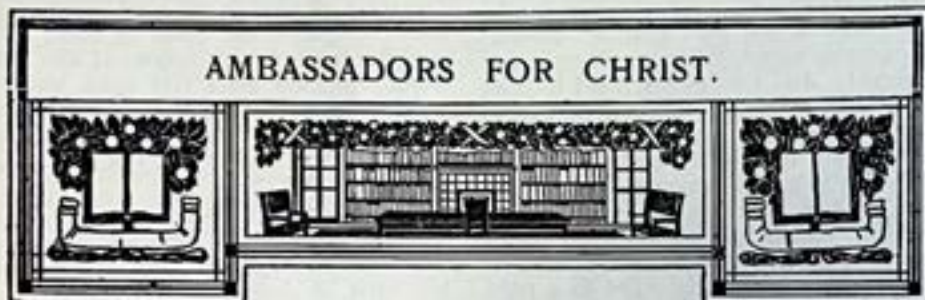
The atonement.

But how are we to meet those who will have none of Christ's atonement—those to whom the very idea of substitution is revolting, who abhor the thought of an innocent life being taken in place of a guilty one, or for the matter of that, as many of the higher caste Hindus do, of a life being taken at all by God? Can we say to such: "God is God; therefore we may not question his right to institute whatever plan of salvation he chooses for mankind?" Such an answer may be an expeditious way of disposing of the argument, but not a convincing one. It would speedily populate the world with fatalists and hopeless sinners if such were all we had to tell them. Are we not able, rather, to find within the heart of all men that which acknowledges the idea of sacrifice; that it is only by sacrifice all things worth having are gained? Where did such an idea originate? Who placed it first in the mind of mankind? Surely the God who withheld not his only begotten Son. There is no doubt that God could, had his very nature been different, have saved men by some other means. But he is gracious, and he has evidently chosen this world out of all others, as that upon which his grace to mankind will be exhibited.

I do not wish to attempt to lay down here any plans which I think should be followed in presenting our great evangel to India's people. If we, each of us, are truly ambassadors of Christ, we have a right to expect that the Holy Spirit will guide us into all truth, and enable us to present God's truth in his own way to any and every one we work amongst.

It pleased God, when he first set about the task of redeeming a nation out of bondage, to be afterwards peculiarly known as his chosen people, to institute the passover, a feast of substitution, as a means of their redemption. Afterwards he instituted the sacrifice of the sin offering, through which the one for whom it was offered could, by identifying himself with the victim, and placing his hands on its head, receive forgiveness of sins. He showed that none, even if he were a leper, should be excluded from this cleansing; and if he then redeemed a nation and wrought salvation for individuals, how much more efficacious is the great Sacrifice of which these former were but shadows? And how will it not become possible for India, with all its ancient religious customs, notwithstanding its antagonism to things Christian now, to be-

AMBASSADORS FOR CHRIST.



Col. 1: 12-20; 2 Cor. 5: 18 to end.

Notes of Conference Sermon preached at Jubbulpore, India, March 7, 1912.

By H. H. Strutton.

Concluded.

A knowledge of the difficulties we are surrounded by is necessary. India is a difficult field. None more so. But difficulties should never spell discouragement. If it were not a difficult task, many, if not all of us, would not be here. For India would probably already have been Christian.

Wise methods.

"Progress is lamentably slow," says the pessimist on our home committee. So it is. "For the amount of effort put forth, and the amount of organisation set going, converts are very few." True again. "Cannot some more readily responsive field be found and our efforts concentrated there?" says the church member with the anti-missionary blood in him. Or, "What's the use of it all?" says the out-spokenly unsympathetic one.

Well, did ever missionary from the days of Christ till now find his task easy? Some have found ready response to their message, when even thousands have accepted it, but their difficulties merely follow such results, instead of precede them. And one realises out here that when a large number of converts have been added to the church the fact that they have all understood fully the meaning of the evangel they have heard

cannot be for one moment assumed. Nor can the missionary consider his labor ended.

Then, again, the younger the ambassador, the more likely is he to ask this question when he comes to a land like India: "Can our message not be modified somewhat? Can we not emphasise a little more the example of Christ's life, and a little less the absolute necessity of his death, as a means of getting these people to accept his salvation?" "Many of the Indians are keen on reforming their own religion; can we not introduce Christianity to them as a reforming element, with Christ as the great Example, and summit of Godlikeness?" To all such questions the answer is: "No, we cannot."

What then? Are we to trumpet forth the fact that all who do not worship our God through Jesus Christ will be eternally lost? Are we only to show these people that they are outside the pale of God's redeemed, hopelessly blind, unable to recognise God's gracious provision for them, and yet tell them that God will eventually punish them for their blindness? Is there no hope for even those amongst them who are feeling after God, if haply they might find him, and yet who never apparently have an opportunity of hearing of him? Is Christianity to recognise nothing good in their

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come a nation redeemed by the precious blood of Christ, even though now we only see the individuals from amongst them coming out as a result of our evangel?

What was Paul's message in the chapter read, 21st verse? "He hath made him to be a sin offering to us." Are we not, then, in the position of the Israelitish priests, who had to proclaim to the one who felt his need of placing himself within the scope of that offering, that to all who will come and identify themselves with the sacrifice for sin, to all such is pardon and forgiveness. To all: *Freedom*, which is the essence of the word forgiveness, and power to overcome the sin also. In other words: full salvation for all who will, high or low, caste or outcaste, intellectual or ignorant.

The message.

This brings me to the last, and perhaps the most important, requisite of the missionary ambassador. He must come to these people absolutely convicted that the message he has to give them is *the message of God* to them, and have an unwavering faith in the religion of Jesus Christ. He must believe that, concerning what he has ever been taught with regard to man's state by nature, his need as a sinner, and the efficacy of Christ's atonement to save to the uttermost all who come unto God by him; concerning these things, I say, he must believe that he has the highest possible authority: God himself. Any doubtful ring in his message regarding these fundamental truths will cause him to drop to the level of competitive philosophy, in a land already overcrowded with philosophers, and if he meets men with subtler minds than his, and whose philosophy is much more venerable and venerated, he must not feel any surprise.

The aim of Christ's evangel, we have seen in Paul's letter to the Colossian Christians (1: 20), is to "reconcile all things unto himself, all things in heaven and earth." *When will this reconciling take place?* Will it be in our day that the haughty Brahmin or Babu will become reconciled to the idea of receiving salvation through the cross of Christ?

If we looked at what has been accomplished so far, we should doubtless say, No! If we looked at such matters from the standpoint of our own ability to overcome their existing prejudices, or perhaps from the standpoint of our own weak faith, we should again say, No. The answer to the question lies in the fact that the One we represent is not limited to the means we are or have been familiar with alone to bring about his plans and purposes. He is the Omnipotent One. He can do impossible things. Let us expect, then, that even such as those we work amongst will be reconciled to God through the blood of Christ's cross. Impossible things are happening every year in the physical world. Thirty years ago it was thought impossible that ever the human voice would be recorded and heard over again. Twenty years ago

men would have ridiculed the idea of sending messages through space without any wires to convey them. Ten years ago it was said that men never could fly through the air. Yet these are becoming common-places with us now, and who knows but that some of us here will yet see our Indian post peon making his daily rounds in an aeroplane?

If, then, such apparently physically impossible things have become possible, shall not the spiritually impossible be even more easy of accomplishment?

Reconciliation.

How will they become reconciled? By the preaching of the cross. Preach it how we will; use whatever secondary means we may; yet it is the cross that must be the centre and circumference of our evangelism. Christ said, "And I, if I be lifted up, will draw all men unto me." Eventually we will find that the cross is the greatest attractive power on earth, and the greatest theme in heaven.

"O cross, that liftest up my head,
I dare not ask to fly from thee."

We must not be surprised if it becomes a little hard for the metaphysicians of India to understand this evangel. It was not addressed in the first place to metaphysicians, but yet it will stand the severest test of metaphysical enquiry. Faith in it as the revealed word of God places it within the grasp of all. Christ came to a people whose every hope for earth and heaven was centred in the Messiah promised to their fathers; he came moreover to a world that was ruined and lost; he was Messiah to the Jew; he was the bread of God to give life to the world.

So let us remember while we tell out our evangel to these people, that the element that will connect their faith with salvation does not altogether or entirely depend on our message, nor upon the amount of faith exercised, nor upon the condition, intellectually or otherwise, of him who exercises the faith. It is not that the sinner



"Lazarus, Come Forth."

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.—John 11: 43.

merely believes, nor that he believes the gospel, but that *he believes God*. "As though God did beseech you by us, we pray you in Christ's stead," is our message—"Be ye reconciled to God."

Need we then be discouraged at small results for our labors? No! Should such dearth of results lead us to seek out other

ways of reaching India's millions? No. We are ambassadors for Christ, not for ourselves, and if we faithfully follow him day by day, we shall find all the encouragement we need at last in his "Well done, good and faithful servant, enter thou into the joy of thy Lord."

history along with the study of Bible history. The periods covered by the writers were of the greatest importance to the whole world, and no other book except the Bible can be found which contains this amount of historical reference and interest.

The fountain of pure literature.

The Bible is the most popular book in the world on account of its pure literature. Say what we will concerning the advancement of modern methods of style and beauties of expression, I doubt if any one will ever approach some of the passages which can be found in the Psalms, in the Prophets, or in the Book of Revelation. Considering the fact that these writings have come to us through translations, it is astonishing what beauties and power have been preserved. There is no book quoted oftener than the Bible. Passages have been woven entire into our own literature. No writer of any prominence has ever been able to escape borrowing from the Bible. The reading of it has affected the style of writers like Ruskin and Browning and Milton. Gladstone repeatedly acknowledged his indebtedness to the Bible for his phraseology. Charles Fox said more than once that he owed to the perusal of the Bible his vocabulary. The variety of expression to be found on the part of different writers is strangely commingled with unity of expression due in large part to the fact that all of these men are writing with at least one great purpose in view. For we have in the Bible a style which is more or less uniform from beginning to end—even the style of expression. Different types of men with different tests in what we call literary methods are alike attracted to the Bible and are willing to call it the fountain head and source of vocal expression; and this is a remarkable fact: that if all other books were to be destroyed, any one who wished to perfect himself in the use of language, either written or spoken, might without much hesitation depend entirely upon the reading of the Bible and the incorporation of the language into his own thought. It would be safe to say that such a use of the Bible would result in a vocabulary and a style which would be, in a very large sense, a good education, and would actually determine the kind of speaker or writer the person was to be.

A guide to the conduct of life.

The Bible is the most popular book in the world because it lays down and explains rules for human conduct. The human race needs direction in order to live. It needs guideposts in order to tell it where to go, and the Bible, from beginning to end, through its biographies, through its comments on men's lives, and especially through its laying down of certain rules, is continually appealing to those who are in need of direction. This will always be the case. The fact that men long for some kind of authority is seen in the fact that there is a historical Pope. The fact that they need leadership is seen in the fact of ministers

The Most Popular Book in the World.

By Charles M. Sheldon.

Author of "In His Steps."

The Bible is, in every way, without any question, the most popular book in the world. It is published in more editions, bought by more people, translated into more languages, quoted from oftener, and used in more places than any other book that was ever written by any one at any period of the world's history. The combined output of all the publishers of the Bible in one hundred years has been over 500,000,000 copies. The number of translations at the present time is 486. The number of people studying the Bible in regular courses is unknown, but it is safe to say that it is greater than the combined members of all the colleges and schools and educational institutions in the world. It is the only book which is uniformly used by the different denominations as a text-book for sermons. It is the only book in the world which has been recognised for centuries as containing the greatest and best truths for mankind.

But, after all these things have been said, and they are simply facts which all of us know, there still remains the exceedingly interesting question: Why is this true? Why is the Bible the most popular book in the world? Reasons for it can be given, and this is a simple attempt on my part to give, in the simplest possible manner, some of the reasons why this Book of all books is what it is, and is what may be termed, in common language, the most popular book in the world.

The mightiest theme of all.

First, the Bible is the most popular book in the world because it is continually dealing, from beginning to end, with God and religion. The human race, regardless of everything else, has always been and always will be profoundly interested in anything which deals with religion. Any publication which seriously treats of a Divine Being and of religious things will always create interest. When this treatment is based on a knowledge of God and religion which is profound and which comes from an experience not readily obtained, such a volume will create unusual interest. From first to last the theme of God—his nature, his powers, his desires, his treatment of humanity—runs throughout the entire Bi-

ble. It is simply saturated with the divine presence, and the definition of God throughout both the Old and New Testaments is of a character which appeals to the universal need. Here is a God unlike the god of the mythical ages, but a real everyday being who can be understood, respected and loved. The attributes which are given to God in the Bible are attributes which appeal to all men, and especially the great attributes of righteousness and love, which at once separate the God of the Bible from the gods of other books and other religions. The Bible would not be what it is, and would not appeal to all sorts and conditions of men, if a righteous God and a loving God and a real religion were not at the very foundation of all its pages.

The Bible is the most popular book in the world on account of the range of history which it covers, and especially two ranges: first, the beginning of the race in the creation of the world; and second, the period covered by the birth and life of Jesus Christ. The race will always be curious concerning its beginnings. The Bible is of the most intense interest to us, and always will be, because of what it says about the beginning and progress of historical life. This is on account of the fact that no knowledge on the part of men and women to-day is sufficient to give a true account of what happened at the beginning. The first chapter of Genesis, which marks the opening of the Bible, is of supreme interest to us, because none of us could ever write it, and no knowledge on our part could ever conserve it. The Bible, therefore, stands for a revelation which reaches back of common, ordinary human knowledge. The same thing is true also of that part of history which covers the story of our Lord. No human ingenuity, intellectual or imaginative, could ever create such a life. It is unique as it stands. In addition to these two unique historical writings, the entire history covered by the Bible is of the most fascinating character. It is continually opening up not only the story of the Jewish nation, but the story of all the peoples with which the Jewish nation had to deal, both in the old Eastern monarchies and the Roman Empire. In fact, nothing is more fascinating or rewarding than a study of contemporaneous

and school teachers; and men are glad to find something positive which has been proved by experience, and they want something definite by which to determine their conduct. They find this in the Bible and they always will find it. On this account the Bible is popular because it meets a universal need. No race or individual can do right or determine the great questions of right and wrong without knowing what the fundamental rules of conduct are. They are embodied so often and explained so clearly in the Bible that the human heart turns to them with a feeling of great relief. In other words, men want authority, and if this authority in the Bible is proved by the human consciousness as the ages move on, it is the best possible proof that the authority has a right to be there. Men are never going to conform their conduct to an indefinite, or shabby, or feeble, or false rule of life. It must be positive, and affirmative, and true.

The Bible is the most popular book in the world because it contains the biggest words in the world. It is continually dealing with words which spell the fundamental needs of humanity. Words that are found on nearly every page are God, sin, retribution, life, love, death, future, hell, heaven, right, wrong. These words can never lose their interest to the human race. They will always be big words. The ordinary book from the six best sellers is full of little words. It deals with some trivial chapter in some silly romance. It makes a great ado over some froth and foam on the top of the wave, but it never gets down into the depths. Last year's most popular book of fiction can hardly be found on the bookshelves of this year. Ten years from now even the title of it will be forgotten. The Bible will never be forgotten, because it continually deals with the great things of life—the things that make up the sum total of its happiness or misery, its life or death. It is dealing with man's relation to God and his fellow man. These are eternal facts which make the Bible eternal.

The Bible is the most popular book in the world because it contains the life of Jesus Christ. It is unique in this respect. Other books are written about this life. The Bible writes the life itself. The story is told by credible eye and ear witnesses. It is unimpeachable. It is evidence which any court of the present day would accept. If there were nothing else in the Bible but the life of Jesus in the four Gospels, it would probably be the most widely read book in the universe.

Departure of G. T. Walden

[The following is from one of the Sydney daily papers. The clipping we received did not give the name of the paper.—Ed.]

A very pleasant and enjoyable function took place at Bauman's Cafe, Pitt-st., Sydney, on Tuesday evening last, when a farewell dinner was tendered by the business and public men of Sydney to Mr. Geo. T. Walden, prior to his leaving this State to take charge of a district in South Australia. The State Attorney-General, Mr. W. A. Holman, M.L.A., occupied the chair, and had upon his right the guest of the evening, and was supported by the Solicitor-General, Mr. D. R. Hall, M.H.R., and the Hon. Joseph Cook, M.H.R. The usual loyal toast having been submitted, the chairman proposed the toast of "Our Guest," which was supported by Ald. H. T. Morgan, Messrs. M. Blow, T. E. Rofe, C. J. Forscut, T. Savage, Bagley, and Hall. Mr. Walden, in reply, stated that he was very much moved by the kindly reference that had been made in regard to himself by the various speakers, and expressed his heartfelt thanks to the organisers of the function, and the gentlemen present for so honoring him. Mr. Walden stated that he was more used to tea meetings than banquets, so must be excused if not up to banquet form. He gave the audience some reminiscences of his early life. He was born in Campbell-st., Newtown, and continued to reside in the district for many years; during that time he followed many occupations, his first job being upon Allen's milk cart as a boy, and after that he entered into the greengrocery business upon his own account. He was afterwards apprenticed to and learnt a trade, and he always felt proud of his indentures. His people removed to South Australia, when he was in his teens, and he was induced to go in for the ministry, and after going through the University and obtaining his degree, took up religious work and received a call to Enmore, where he has labored with great success for the past 16 years. He felt it very much leaving his many friends, whose names are legion, but considered it his duty for health and domestic reasons, to accept the call that had been made to him, although it meant a large financial sacrifice. He was proud to be a native of New South Wales, and he hoped to live long enough to see Australia the greatest and most brilliant star of the firmament. He sympathised with business men in their trials and their troubles, more especially when they had a large overdraft at the bank, and received a note from the manager, with a request to "see me in my room." He had been in the same predicament. In conclusion, he thanked all again, and hoped to live long enough to deserve and bear out the good things said of him. The toast of "The State Parliament" was proposed by Mr. John Hindle, and responded to by Mr. J. J. Cohen, M.L.A. Mr. Lockley then made a presentation, on behalf of the assemblage, to Mr. Walden, of a purse of 100 sovs. Mr. Walden thanked the company for so generous and magnificent an act. The toast of "The Press" was proposed by Mr. Hutchinson. Mr. Walden proposed the toast of "The Secretaries," which was responded to by Messrs. Savage, Rankine and Lockley. The toast of "The Chairman" was proposed by Mr. W. Winn, and

suitably responded to by Mr. Holman. In addition to the gentlemen mentioned, the following were amongst those present: Ald. W. S. Farr, Ald. G. Stimson, Ald. C. H. Turtle, Messrs. Connell, Lovell, Russell, Howker, Whateley, Illingworth, Edwards, Richmond, Bagley, Matthews, White, Logan, Clark, and Aixery. Songs were rendered by Mr. F. G. Bell, "The Bandolero," and Mr. Chas. Whyte, "Dreaming Alone," which were well received. Souvenir menu cards were printed, which the guest of the evening autographed. A flashlight photo. was taken. Mr. Walden leaves for his new home on the 11th inst.

AT ENMORE BROTHERHOOD.

The Dispensary Hall, Enmore-rd., was crowded last Sunday afternoon, when the president of the Enmore Men's Brotherhood delivered a farewell address to a very large gathering. The speaker prefaced his address with a brief resume of the work which the Brotherhood had engaged in during its 3½ years' existence, and instanced cases to show that the Society was doing good work and had fully justified its existence. The address was given on the principles of Brotherhood, and the speaker dwelt at some length upon the desirability of the members carrying out the principles enunciated in the words, Bible, Righteousness, Offering, Truth, Helpfulness, Enthusiasm, Religion, Honor, Opportunity, Occasion, Diety, which form the acrostic "Brotherhood." The address was well received by the audience. The chairman, Ald. C. H. Turtle, made a presentation on behalf of the members, to Mr. Walden, of a handsome gold medal, the design being a replica of the Brotherhood membership badge, and in a few well chosen words, briefly referred to the sterling qualities of the recipient. Mr. Walden suitably responded. A feature of the meeting was the massed singing and chorus singing by the members of the Enmore Choir, under the conductorship of Mr. Whateley. Solos were rendered by Misses Howker, McDonald, and Mr. W. D. Rankine. The meeting was closed by all present rising and singing the old favorite, "God be with you till we meet again," after which the benediction was pronounced.

Man is free in proportion to his power of moral choice. The fixed star, not the blazing comet or the flashing meteor, is the symbol of the truest freedom.—C. P. Woolley.

Indifference to religion if caused by voluntary ignorance of it does not escape responsibility. Rather does the ignorance thus incurred aggravate the sin of indifference thus invited.—O. P. Fitzgerald.

Is that beast better that hath two or three mountains to graze on than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouse of heaven, clouds, and providence?—Jeremy Taylor.

The sun meets not the springing bud that stretches toward him with half that certainty, as God, the source of all good, communicates himself to the soul that longs to partake of him.—Hilias Law.



July 7th. July 7th.

The First Lord's Day
in July.

The Annual Foreign
Missionary Offering

MARK THE DATE IN YOUR HEART.

In the Realm of the Bible School.

THE NEW LIFE IN CHRIST.

Alternative Sunday School Lesson for June 23.
"Temperance Lesson," Eph. 5: 11-21.

A. R. MAIN, B.A.

Coleridge called the letter to the Ephesians "one of the divinest compositions of man." It was sent to a church with which the Apostle who wrote it had labored for three years (Acts 20: 31); the maturity of its teaching is a tribute to the growth in knowledge made by the Christians at Ephesus under the apostle's ministrations. The absence of personal salutations in the epistle, and the fact that some of the earlier manuscripts omit "at Ephesus" from the first verse, have been taken to suggest that the epistle was intended to be a circular letter to a group of churches, of which Ephesus was one, the blank in "To the saints which are —" being filled in by the insertion of the name of the church to which it was next to be sent. Bishop Moule says: "And now it comes even unto us. That blank space shall be filled in by us with the name nearest to ourselves; the land, the church, the town, the home, which to us makes life to be what it is."

The "walks" of Ephesus.

The subject matter of the epistle is the new life in Christ. The church is the body of Christ. Christians are "in Christ"; this phrase or its equivalent is found in the letter more than twenty times. The apostle shows first that we have a new life in Christ; next he shows how this union with Christ must affect our lives. This life of the Christian is in the epistle oft referred to as a "walk." F. B. Meyer, in his little book, "Key Words," has a chapter on "Our Walk," in which he refers to the following: We have, first, "the walk of the old life" (2: 2). Then we have "the walk of good works" (2: 10). "Walk worthily of your calling" (4: 1). "Walk in the light" (4: 7; 5: 8). "Walk in love" (5: 2). "Walk carefully" (5: 15). These texts rightly viewed give a compendium of what the Christian life should be. Practise them, and as Enoch, we shall walk with God (Gen. 5: 22). The lesson of Paul is that of John: "He that saith he abideth in him ought himself also so to walk even as he walked" (1 John 2: 6). Dropping the references which extend beyond the selected Scripture, we may summarise our lesson under two headings:

Walk in the light.

The first four verses of our lesson naturally come under this head. The apostle said that Christians are "light in the Lord," and therefore should "walk as children of light" (verse 8).

Notice how our Scripture puts its lessons first from the negative side and then from the positive. First we are told that which we should refrain from doing, then that which we ought to do. He who fulfils the negative command alone does not live the Christian life. There is no such thing as a merely negative goodness. It is

not enough that we have no fellowship with works of darkness; we must live in the light and take the light to those who are in the dark.

We are to "reprove" the works of darkness. How may we do this? It seems to me that Paul means chiefly by our conduct. It is true that Christians should condemn all sin by word of mouth; but there is perhaps a more powerful instrument of denunciation. All light reproveth darkness. Every good act implicitly preaches against wrong. The truth rebukes the lie. Noah, we read, condemned the world by the very building of the ark (Heb. 11: 7). Every nail, every piece of timber, put into the ark was a proof of Noah's faithfulness, and therefore implicitly a protest against the unfaithfulness which made the deluge a necessity. Let us ever rebuke sin, but do it most eloquently by godly conduct; else one may say to us: "What you are speaks so loudly that I cannot hear what you say."

Our lesson gives one important qualification of the duty of verbally rebuking sin. "It is a shame even to speak of those things which are done of them in secret" (verse 12). Most of us have heard addresses on certain sins which so minutely detailed the evil as rather to injure than to help. Some have had evil thoughts thus put into their minds. There are papers and other publications in circulation which under cloak of reproofing sin minister to it. We should be careful in our methods.

Walk in wisdom.

We have a striking description of the wise man in verses 15 to 21. (a) He redeems the time, or buys up the opportunity. "The character of wisdom by which their walk was to be distinguished was to show itself in the prompt and discerning zeal with which they made every opportunity their own, and suffered no fitting season for the fulfilment of Christian duty to pass unused." Think of the loss in all of our lives! (b) The wise man understands the Lord's will (v. 17). "The fear of the Lord is the beginning of wisdom." "Thy commandments make me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation." (c) The wise man is filled with the Spirit (v. 18). Note the negative and the positive again: Be not drunk with wine, but be filled with the Spirit. We all keep the first part; what of the second? Each is a plain apostolic command. We are not obedient if we keep part. In wine is "excess," the apostle says. The word is "atolia," from *a*, not, and *zozo*, to save; "hence, that which is opposed to salvation; wastefulness, dissoluteness, profligacy, that which wastes body and soul." But we may be free from dissoluteness and profligacy and yet be far short of what God wants. We must show in our lives the fruits of the Spirit (Gal. 5). (d) The wise man praises God (v. 19). When merry he sings psalms. Nor is his singing merely merriness; he makes melody in his heart to God. (e) The wise man is grateful. He thanks God "for all things" (verse 20). He recognises that

every good gift and every perfect boon comes from God.

The temperance application.

The intemperate man violates the rules laid down regarding walking. (a) He does not walk in the light, for drunkenness is one of the most prominent of the "unfruitful works of darkness." Peloubet says: "This passage 'was terribly in point at the time, as every reader of ancient literature knows.' Drunkenness, sensuality, extravagance, cruelty, unmentionable vices, were the common life in Rome, Greece, and Asia Minor. Horrible sins rioted in the secret places of the temples and behind the walls of most houses." It is still true that "the saloon is the ally of every sin that walks in darkness—of crime, of gambling, of political trickery, of the social evil." (b) The drinker does not walk in wisdom. He inhibits that which steals his brains. He is his own worst enemy. To make another rich, to feed and clothe another's wife and children, he impoverishes himself and makes his own family to starve. Decidedly he walks "not as wise," but as a fool. (c) Again, and most emphatically, even the moderate drinker does not walk in love. That the drunkard violates the supreme rule of the Christian life needs no proof. In his self-gratification he forgets those to whom he owes a heaven-appointed duty. So much is he out of harmony with the Spirit of God that it is declared that no drunkard shall inherit the kingdom. But the apostle has laid down principles which make it abundantly clear that even occasional indulgence should be given up if another's welfare be imperilled. For his own sake, a man ought to be an abstainer; study insurance tables and learn this. If he will duly regard the good of others, a Christian man can be nothing but an abstainer. We must regard the weaker brother who by our example will be led to imitate us and who yet will, it may be because of an inherited appetite and weakened will from which we ourselves are free, be unable to stop at moderation. Read Rom. 14, and then ask the question, If we destroy by our own example the brother for whom Christ died, are we ourselves living the Christian life?

There is a temperance application beyond that which we usually make. F. W. Robertson puts it thus:—"Drunkenness may come from anything wherein is excess; from over-indulgence in society, in pleasure, in music, and in the delight of listening to oratory. Fulness of the Spirit calms; fulness produced by excitement satiates and exhausts. The world of fashion either is or affects to be proof against surprise and to have lost all keenness of enjoyment. We want the vision of a calmer and simpler Beauty to tranquillise us in the midst of artificial tastes; we want the draught of a purer spring to cool the flame of our excited life; we want the fulness of the Spirit which can never intoxicate!"

You can look upon your life to-day as a precious gift, with some great meaning in it. You can treat that gift sacredly. You can refuse to do anything that would soil its purity or damage its strength.—C. C. Hall.

A life of prayer is a life whose litanies are ever fresh acts of self-devoting love.—F. W. Robertson.

The great F.M. day is drawing near. Let us lay by in store, as God has prospered us.



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Interesting News from Mrs. Watson.

As Mr. Watson is sending the monthly report, I thought it would be interesting to tell you about one of the many women I have met at Diksal. One morning when the patients had assembled for treatment at the dispensary, I took a casual glance through the window and saw amongst them a poor Brahmin widow who had brought two little children for treatment. These were children of a Brahmin family where she was employed as servant. I got into conversation with her and she seemed quite surprised that I should speak to or notice her at all. I can fairly understand what her feelings must have been. When a person has been downtrodden for years and then some one speaks kindly and hopefully, it must touch the soul of such a one. So it was with this poor widow. She also saw little Nancy in her pram, prattling away in her baby fashion, and lingered after the other patients had gone. She told me the story of her life. She said, "I well remember when I was a little child, full of glee and happy as the day was long. My parents were poor, but they were good to their children. I remember when I was five years old being told that I was soon to be married, that I would have ornaments, etc., to wear, and that I was to learn cooking and housework, and when able to do so I would go to my husband's house and live there. This was a red letter day for me. With such news I must needs go and tell my girl friends, and we together imagined all the grand things that would be provided, the great feast to be made and the fine clothes and jewellery I would wear. The other girls became quite jealous of me having such prospects. The great day arrived. There was much movement in the house long before day-break, different ones getting things fixed up and ready for the occasion. The time soon came round when all the guests were assembled and the ceremony to begin. My husband was a fine young man of 18, who was studying at a college in Bombay, with a view of obtaining a good Government position for life. I felt proud of him as we were being married. The ceremony was over, the guests were feasted, and all had a happy time. My husband did not remain long after our wedding, but returned to his studies. I used to hear of him and sometimes he took a holiday and came to see me. I was so happy in those days, but this happiness was not to last. One day, about twelve months after my wedding, a letter came to say that my dear husband was stricken down with plague and died that morning. Madam Sahib, when that news came I cannot tell you what I felt like. The world seemed to have no sunshine in it, and I, worthless creature that I am, was left to bear the burden of the sorrows of Hindoo widowhood. I was cursed, and women came and stripped off my jewellery

and got a barber to shave my head. I was also given a common coarse garment to wear, and thus my joy in this life ended. Now my hope is to try and obtain the favor of the gods, so I journey once a year to Pandharpur to visit that shrine and perhaps obtain pardon for my sins. People say this is God's hand upon me to afflict me for sins I have committed in a former birth. If this be so, must I not bear it patiently? We preached the gospel to her, but she could not believe that it was for her. Our hearts are touched when we remember that there are 20,000,000 such widows in India. Pray on, our God is able.—Yours in his service, Nellie Watson, Diksal, India.

The spirit of missions is the spirit of Christ. God only had one Son, but he gave him to be a missionary. We are not worthy to bear his name if we do not give our best. Let the offering on the first Lord's day in July show the depth of our consecration to Christ, and may the records of past years be eclipsed on

JULY 7. JULY 7.

Milton's Missionary Prayer.

Come, O Thou that hast the seven stars in Thy right hand, appoint Thy chosen priests according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon Thy servants over all the land to this effect, and stirred up their voices as the sound of many waters about Thy throne. Every one can say that now, certainly, Thou hast visited this land, and hast not forgotten the utmost corners of the earth in a time when men had thought that Thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish Thy glorious acts; for men may leave their works unfinished, but Thou art a God, Thy nature is perfection. The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations, above all their fore-going ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest: for who shall prejudice Thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy kingdom is now at less men imagine, but Thy kingdom is now at hand and Thou standing at the door. Come forth out of Thy royal chambers, O Prince of all kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited

sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.

Tokyo News.

Thirty young men have arranged to spend a social evening with me in our home to-morrow night. Last Sunday's meetings good. Eight enquirers at night. A banker friend reads four verses in the English and Japanese Bible daily. He ponders them while shaving. He has done this for several years. He testifies that the meaning of God's message is for him becoming deeper and broader and higher and fuller all the time.—P. A. Davey, Tokyo, Japan.

A Chinese Sermon Analysis.

A letter has just reached me from the firing line, written by one of our ex-evangelists who is serving with the Red Cross Evangelists. He says that on every hand the soldiers hear the gospel gladly and are most grateful for the Scriptures which have been presented to them by the Bible Societies. The evangelists try to get a copy of the Scriptures into the hands of every soldier that leaves for the front. Our own workers at Chucho have thus far supplied some 25,000 portions during the last month. This is wonderful work and the like has never before been done in China.

Mr. Li, our beloved evangelist of the Shanghai self-supporting church, recently preached a sermon from Philippians 4: 4. After stating that the joy of salvation was largely lacking in the church, he divided his sermon as follows:—

1. Rejoice in the unbounded love of God.
2. Rejoice because of his precious and unchanging promises.
3. Rejoice because of the possibilities of the redeemed in being made partakers of the divine nature.
4. Rejoice because of his grace ever abounding toward and through you.
5. Rejoice because of his Omnipotence realised in our human frailty. "I can do all things through Christ who strengtheneth me."
6. Rejoice because of the unsearchable riches of Christ reserved for us in glory.
7. In times of greatest rejoicing be on your guard against temptation, for rejoicing in the Lord is inseparable from watchfulness unto prayer.

From this outline it will be readily seen that Mr. Li is a man who lives in close communion with the Lord Jesus. The Christian Church at home may well rejoice in the marvellous manner in which the preachers of the Chinese Christian Church are being prepared for the stirring times upon which they are now entering.—J. Ware, Shanghai.



West Australia.

KALGOORLIE.—The attendances at all meetings have been well maintained during the past month. Our membership has been divided into five companies with a view of getting every individual member working. So far the scheme has been very successful, and the attendances at the cottage meetings in connection with each company is a very hopeful sign for the mission we are planning to hold about August. The work in connection with the Bible School is improving. Sister Mrs. Scambler has taken charge of the Loyal Daughters. An Adult Bible Class, with Bro. Scambler as teacher, organised on May 26, with 18 charter members, now meet in their own room, which has been specially prepared for them in the church grounds.—G.T.B., June 1.

Tasmania.

LAUNCESTON.—Since last report we have had the joy of immersing one into Jesus Christ. Another of the sons of Bro. Tyson confessed his faith in Jesus and was baptised last Lord's day. One was received in again to fellowship in the morning. The services are still on the upgrade. Strangers quite unknown to us are coming, particularly some young men, who are quite regular in attendance and listen attentively to the preaching. A social has been held to welcome our Bro. and Sister Warmbrun into our midst. We are hoping for much valuable assistance from them. We are having a Jew attending the services, and he wishes to teach the evangelist the Hebrew language, an opportunity which will be gladly availed of. We are starting a series of addresses in about a month's time on "Christ and the Social Order," and we hope by this to win some outsiders to the cause of the Master.—A. P. Wilson, June 10.

New Zealand.

MATAURA.—Two have recently been added to our number; one a young man by confession and baptism, the other a sister formerly in fellowship with the "Brethren." Our H.M. offering came to over £12. We are having fellowship with Bro. Hadfield by raising the price of a donkey for the team he will require for the work at Ingome. Our Bible School will devote its weekly offering to the support of a child at the new mission station. We are following with interest and prayer the Scoville missions. May God be greatly glorified therein.—T.J.B., June 1.

OAMARU.—The anniversary services in connection with our Bible School were held on May 19 and 23. There was a good attendance at the morning service, when Bro. Harward gave a helpful address on "The Child in the Midst." In the afternoon the scholars rendered a service of song, "The Message of the Lilies," which was greatly enjoyed by all. In the evening Bro. Harward addressed a splendid gathering on "The Use of Talent." Special singing was given by the children's choir. On Thursday evening a large number had tea in the Bible School. An adjournment was then made to the church, where a splendid programme of musical items, recitations and dialogues was given by the children, who acquitted themselves admirably. Great credit is due to Sisters Renwick and Clarke, and

Bro. Ewing, who trained the children. Last Sunday, at the close of a most earnest address by Bro. Harward, two, a man and woman, surrendered to Christ, and last night were baptised.—F.G.R., May 30.

NELSON.—Lord's day, May 31, the weather conditions interfered with the attendances throughout the day. Visitors at the morning meeting, Bro. and Sister Inglis, of Motueka. Bro. Verco gave a fine exhortation on "Pure and Undeiled Religion." Bible School: very fair attendances; contributions good; great interest manifested in the sand table. The teacher, Sister Phillips, is keenly interested, and has good ideas in placing the lessons on the table, which makes them very instructive, and greatly assists in imprinting the lessons indelibly on the child's mind. The evening service was only fairly attended. Bro. Page, senr., is again very unwell. All wish that he may have a speedy recovery.—E.M.J., May 30.

Queensland.

BOOIE.—We held our second meeting here on May 26. There was a good attendance, and the brethren are much cheered by the interest shown. Bro. Joe Adermann delivered an instructive address and urged upon the people the need of Bible reading for themselves. We hope to see a strong church established here soon.—W. Pond, June 3.

WEST MORETON CIRCUIT.—On the 3rd inst., at Mount Walker, a special executive meeting was held. Important business was carried through. President W. Berlin occupied the chair and opened the meeting with prayer. A communication from Bro. Baills was read, in which he tendered his resignation as secretary of the Circuit Conference. Bro. Berlin, president, spoke feelingly of Bro. Baills' fellowship and help in the past, and was sorry that present circumstances made his resignation necessary. Bro. Lamprecht, Marburg church, moved, and Bro. Primus seconded, that the resignation be received with much regret. Bro. H. Urquhart Rodger agreed to do the secretarial work *pro tem*. Report re extension of work was placed before executive, it being shown that three new centres desired to be opened up, also that there was a possibility of Ipswich church uniting with West Moreton Circuit. It was agreed that various churches be conferred with re the engagement of an assistant evangelist. Bro. Rodger intimated that Bro. Hutson, evangelist, of Boonah, intended to visit the circuit and begin a special mission in Marburg about the 23rd. Note: All further communications re West Moreton Circuit, be sent to H. U. Rodger, evangelist, Linwood, Rosewood, Qld.

ALBION.—The first annual picnic of the S.S. was held at Kalinga Park, Eagle Junction, on Empire Day. An enjoyable day was spent by all. There were 74 children and 46 adults present. At the close thanks were offered up to God for his goodness. The hearts of the supt. and teachers were gladdened by the success of the first picnic, and are looking forward to the new year with renewed courage in the anticipation of greater blessings.—F.A.B.

South Australia.

HENLEY BEACH.—We were glad to welcome visitors from sister churches on Lord's day

morning. We had a very good attendance, and Bro. Gore gave us a splendid address. Our Y.P.C.E. Society has somewhat improved of late. The Juniors have some fine meetings. They are still waiting for a reply to the request that they would like to enter into competition with another Society of a membership of about 50, and thus get the little ones to take more interest in the work of the Endeavor Society.—W. Stamford.

SEMAPHORE.—Meetings to-day were well attended. Bro. G. Collins, of Norwood, presided at the breaking of bread. Amongst our visitors were Sister Jones, Williamstown, Vic.; Sister McKay, Balaklava. We are arranging a method of systematic giving towards the creation of our building. The interest in the Endeavor work continues; the regular entertainments which are given at the Convalescent Home are highly appreciated.—T.W., June 2.

MILANG.—Our meetings are keeping up very well. One addition since last report. On Wednesday evenings Bro. Bass has been taking up the studies of Old Testament history, on alternate Wednesdays illustrating with limelight views. Last Friday evening the Bible Classes held a social gathering, which was very much enjoyed.—S.H.G., June 2.

KADINA.—We had a very nice F.M. meeting in connection with our Y.P.S.C.E. last Monday evening. The writer gave an address on "Facts and Figures on Foreign Mission Work." The missionaries and the July offering were specially mentioned in the many prayers offered. Thursday evening the writer took the confession of another young man. He, with another young man who confessed Jesus the previous week, was baptised. They were both received into fellowship to-day. To-night we had a splendid gospel service. It is very encouraging to see this service always so well attended. We have a fine crowd of young people who come every Lord's day evening.—E. G. Warren, June 1.

QUEENSTOWN.—Young Men's Training for Service Class is making good progress. Recently a Young Women's Class was inaugurated. Both are under the tuition of Bro. Brooker. Each gives promise of good work. Our mid-week gospel services are being well attended, as well as a good increase in the number of brethren meeting around the Lord's table. Sunday, June 2, was especially good. Bro. Harris presided. Bro. Hawkins exhorted. We were glad to have in our midst again a sister that had been laid aside by sickness, as well as a number of visitors. Bro. Brooker delivered a powerful gospel address in the evening on "A Great Mission." We were glad to see a sister come forward and make the good confession.—A.C., June 2.

PROSPECT.—To-day we commenced our tent mission. Bro. Griffith addressed the church this morning, when we had the largest audience since my coming here. There were a number of visitors. Sister Miss Wood, late secretary of church at Urswick, Lancashire, England, was welcomed into fellowship, also Sister Mrs. Lean, from Goot-st., thus making 101 members to the church here. The evening service in the tent was largely attended, and we were made to rejoice by seeing seven come out and make their stand for Christ. Bro. Griffith was at his best, presenting the message with great force. Miss Weeks, who is to sing for us during the mission, very sweetly sang "In the Secret of His Presence." We believe we are in for a big mission. The Bible School was a record one, 120 being present.—L. A. Paterson.

SEMAPHORE.—Bro. Mossop, of York, exhorted the church this morning. Sister Jones, of Williamstown, Sister McKay, of Balaklava, Bro. and Sister Mathews, of Queenstown, were the visitors. Sister Charlotte Brazil was received into fellowship from Balaklava. In spite of wintry weather, the meeting was well attended to-night. We have revived the penny-per-week system for the church building.—W.J.T., June 9.

BALAKLAVA.—Owing to the cold and wet weather only small attendances to-day. The young lady who confessed Christ a fortnight ago

was baptised to-night. We are greatly rejoiced at the result of the Scoville mission now being held in Melbourne.—H.E.B., June 9.

WAMPOON.—The annual distribution of prizes in connection with the Bible School took place on Wednesday, May 29. The evangelist presided over a large audience of friends of the children. Some 30 scholars received book prizes, Mr. Roy Hunt winning two special prizes in the Bible Class. A programme of recitations, solos and quartettes was rendered by the scholars, assisted by members of the Bordertown Bible School, in a creditable manner, the recitation entitled "The Bible, None Like It," being worthy of special mention.—H. Carter, June 10.

MILE END.—The chapel was tastefully decorated on the 8th, the occasion being the wedding of Miss Mabel Creer and Mr. C. Colwell. Sister Mabel Creer was connected with the C.E. and Bible Class for four years, ever since they were organised, and was one of the earliest converts in the newly formed church.

QUEENSTOWN.—The plans and preparations, as far as Queenstown is concerned, for the forthcoming mission are taking definite shape. There is a dominant note of unanimity among all the churches in S.A., so we are hopeful of helping to make this mission one worthy of our great cause, our visiting missionaries, and the brotherhood generally. Our attendance at the Lord's table of late has been fair. The gospel meetings have been splendid. Bro. Brooker preached a powerful gospel message this evening on "Where is Your Treasure?" We had the joy of seeing our sister come forward at the invitation.—A.C., June 9.

NORWOOD.—This morning Bro. Dickson extended the right hand of fellowship to Mr. King, Mrs. Atkins and Miss Twining, who made the good confession last Sunday, and were baptised on Wednesday evening. We were glad to have Sisters Brassett and Hadfield in our meeting this morning, and a hearty welcome was accorded them. D. A. Ewers preached the gospel to a fair meeting to-night, his subject being, "Behold, I stand at the door and knock." To-day we commenced using the duplex envelope for contributions, and we believe that they will be generally adopted by the members.—S.P.W., June 9.

NORTH CROYDON.—Splendid meetings to-day. N. Hill presided. H. J. Horsell gave a stirring address to the church. Good attendance at the Bible School; two new scholars. At the gospel service H. J. Horsell spoke on "The Importance of Baptism." Our Wednesday night services are still well attended. We are continuing our studies on "The Epistle to the Hebrews." We had a grand evening at our Brotherhood meeting last Tuesday evening, question box night. Each brother received a question of which he had to give an answer. Time would not permit us to hear the answers to all the questions, so we had to adjourn the meeting for a fortnight.—J. S. H. Ferris, June 9.

GROTE-ST.—The attendance at the meeting this morning was not as good as usual. Four received into membership—Bro. Lilley, from Hobart; Sisters Misses Shepherd, and Bro. Otto, who were immersed the previous Sunday evening. Among the visitors present were: Sister Hadfield and her son, Bro. Douglas Hadfield, who are en route for South Africa, and Bro. Edgecombe, from Moonta. Bro. Thomas gave a short talk on the needs of a new building, urging upon all members to be present at the meeting on Wednesday evening (12th), to consider this important business. He then spoke for a few minutes on his theme, "The Christian Faith." Bro. Hadfield addressed the Adult Bible Class in the afternoon. The evening service was well attended and Bro. Thomas preached a powerful sermon on "The Inspiration of the Bible." Two confessions.—June 9.

NORTH ADELAIDE.—Lord's day, May 26, we had the pleasure of re-welcoming our young Sister Miss Newman into membership with us by letter of transfer from the church at Unley. Monday evening, June 3, the Band of Hope celebrated its 28th anniversary by a tea and public

meeting, both of which were well attended by members and friends. The president, Dr. J. C. Verco, presided over the meeting. After the opening exercises, Arthur Downs, the secretary, read his report for the year. The meetings are held monthly, commencing at 7.30, and lasting for one hour. Eleven meetings had been held during the year, with an average attendance of 46, and four had signed the pledge. A good programme of readings, recitations and vocal items was excellently rendered by members, and Dr. Verco and Bro. Day each gave an address suitable to the occasion, after which prizes were distributed to the successful competitors, for readings, recitations, singing, and attendance. This morning, June 9, we again had the pleasure of receiving one of our former members into fellowship with us, in our young Bro. Leslie Sando, by letter of transfer from the church at Unley, and it is a joy to us to have our Sister Mrs. Newman with us again, after a long absence through change of residence.—V.B.T., June 10.

PILLANA.—A family of members of the Church of Christ have recently come over from Victoria and settled in this part of Eyre Peninsula and are now isolated. Last Saturday night we had the pleasure of the company of the Baptist Home Missioner from Pt. Lincoln; he remained the night with us. We had a very refreshing time around the Lord's table on Sunday morning before our brother proceeded on his way. We would be glad to hear of other members in the district, and are anxious to start the weekly observance of the Lord's Supper in this place. In the meantime we hope to meet once a fortnight in our own home.—F. Black, June 7.

HINDMARSH.—Tuesday, June 4, the annual meeting of the Dorcas Society took place. Mrs. R. Young, who presided over a good attendance, gave a hearty welcome to the visitors, and stated that as the funds of the Society had become depleted, it was decided to hold a remnant night. This was the first time in the history of the Society that they had held their meeting in the evening, and judging by the attendance and the number of parcels handed in at the door, the idea had been a success. The secretary, Mrs. R. Scarce, gave the annual report, which showed that during the year seven hon. members had joined, making a total of twenty active and fifty-three honorary members on the roll. Mrs. Cooke gave the financial statement, showing that cash and goods to the value of £21/17/8½ had passed through the books during the year; thirty-two needy cases had been helped; fifty letters of greeting and ten of condolence had been sent out by the corresponding secretary, Mrs. Swansbury. Greetings were given by members of the various societies, six of whom were represented and responded to. The musical programme was carried out by the following: Miss D. Dring, Miss M. Williams, Miss E. Weeks, Mrs. H. D. Smith, Messrs. R. G. Hindley, L. Weeks, and R. Goodall, Mrs. A. Edquist being the accompanist. At the conclusion light refreshments were handed round by the sisters. As a result of the meeting the Society was assisted to the extent of about £7 in cash and material. The following were the officers elected for the ensuing year: President, Mrs. R. Young; secretary, Mrs. R. Scarce; cor. sec., Mrs. Swansbury; treas., Mrs. Cooke; vice-presidents, Mrs. Everett and Mrs. Chant.—J. W. Snook.

New South Wales.

NARRABRI.—Mission continues, with good attendance and interest. Bro. Coleman is faithfully presenting the truth, and many are interested. Four have already confessed Christ, and on Lord's day, June 2, were by the writer baptised into Christ. The attendance was large, the meeting deeply impressive. The brethren here have decided to purchase land for church building purposes. Brethren everywhere will please note this, and send along donations to help us. The few members here subscribed money enough to enable us to secure a "baptistry," which we used on Lord's day, June 2. This is the only bap-

tistry in the town. We are applying for one of the public halls in which to conduct gospel services after the mission closes.—W. Waters.

INVERELL.—Good meetings for prayer during the week, the members being enthusiastic. Lord's day morning meeting was addressed again by Bro. Cook, proving very helpful to all. Meeting in the afternoon at Little Plain; excellent attendance. The meeting here at night, too, was well attended. The subject of discourse was "The Gospel Chain of Salvation." Our evangelist, Bro. Waters, will be back with us again on Lord's day week. Much sickness prevails in our midst, and to those suffering we extend our Christian sympathy.—G. Brighty, June 3.

PADDINGTON.—The church met last Friday evening to bid farewell to Bro. Stephenson, late supt. of the Bible School department. Reference was made of his splendid work during the 13½ years he has been with us. As a token of appreciation, the teachers and scholars presented him with a silver cake basket. Sister Egspuler, who has been very ill, is back again with us. We rejoice with her family over her recovery. Bro. Arnott is back again after a trip to Adelaide. Four adults were received into fellowship this morning. Bro. Franklyn is giving a series of addresses from the Revelation. Our brother explains this difficult book most clearly. He is just giving us the lift up that we want.—S.G.G.

SYDNEY.—Good meetings to-day. Bro. Bagley gave two fine addresses at the morning and evening services. Sister O'Neil and Bro. and Sister Thomas, from Melbourne, present during the day as visitors. Splendid attendance at the evening service, a large number of strangers being present.—J.C., June 2.

NORTH SYDNEY.—On Wednesday, May 29, a united baptismal service was held in the chapel, when four young people, three of whom came from Mosman, were baptised. On Sunday last we had the privilege of extending the right hand of fellowship to three of the scholars of the Bible School who decided for Christ during the mission. Amongst our visitors were Bro. Charlick, from Norwood, S.A., and Sister Jerrens, from Swanston-st., Melbourne. Bro. Saunders gave a stirring and much appreciated address, dealing with the claims of Foreign Missions. H. G. Payne, from Hornsby, conducted the Bible Class, and spoke at the gospel meeting, giving a splendid address. We had several friends present. The Bible School is feeling the need of additional teachers, and we are looking for more help in this direction.—W.J.M., June 2.

LISMORE.—On Sunday last the writer completed one year's work with the church here. There was a splendid attendance at the night service, when he spoke on "The Tears of Jesus." Sister K. Furlonger was heard to advantage in a solo, and the choir rendered an anthem. Two confessions, and one application for restoration. After the sermon some 15 minutes were spent in praise, thanksgiving and review of the year. During the period reviewed, the church has received 21 additions by faith and baptism, and several formerly immersed; the financial condition has improved considerably; every department of work has taken on new life. With regard to country work on Sunday, the writer preached to a good audience in the morning at Keerong, and Bro. T. A. Hambly was at Pelican Creek and Bungawalbyn—afternoon and night respectively. The writer was also at Bexhill and McLean's Ridges on Wednesday and Thursday evenings. Bro. S. Stevens will commence work here on July 21.—T.H., June 4.

WINGHAM.—A doubly interesting meeting was held on Lord's day morning, May 12, at "Hunstan," the home of Bro. Henry Western, Wingham, N.S.W., when his children, grandchildren, and Sister Williams, of Rookwood, assembled to celebrate our Lord's memorial feast, and also to offer their congratulations to Bro. Western upon his 85th birthday. Our esteemed brother is the only survivor of the three faithful shipmates—the late Bren. W. Stimson, J. Hodgson, and himself—who brought the plea of the

Continued on page 418.



The Work in Melbourne.

At the Hippodrome our last report closed with the services on Sunday week. The Monday following being a holiday, the Hippodrome was packed with people in every part. During the remainder of the week the average attendance would be about 3000 each night. Mrs. Scoville sang a solo at each service, and her delightful singing was made all the more impressive by the fact that the words of each song were distinctly audible. The gospel in song is always a valuable adjunct in mission work. C. E. Marty, with his splendid choir, made the song service specially attractive and instructive. It was his aim, as musical director, to teach the audience a new song each evening, and in this he succeeded admirably. C. R. L. Vawter is also a musician as well as evangelist, and rendered valuable assistance in many ways, as did also H. S. Phillippi. Bro. Scoville made free use of the local preachers and other workers in the service of prayer. All this was preparatory to the sermon and the invitation. Bro. Scoville believes in creating a spiritual atmosphere, and certainly succeeds in doing so. In all his addresses he maintains the undivided attention of his audience. What he says has one object in view, namely, the winning of souls for Christ. His earnestness in this direction surpasses anything we have hitherto witnessed. His invitations are long, some think too long, but we are under the impression that this view will not be entertained for any length of time. The success of a thing depends on how it works, and last Sunday night demonstrated that after a lengthened invitation, when it seemed as if all had been gleaned, a second invitation at the after service yielded very fine results.

Last Sunday night will long be remembered by those who were present. At 7.30 the great auditorium was packed from floor to ceiling, and still the crowds came. An overflow meeting was hastily arranged for in the adjoining Skating Rink. Willing workers brought forms from their various hiding places, and a temporary platform was quickly arranged. About a thousand people were thus accommodated. Bro. Vawter, the assistant evangelist, took charge of the meeting, and Bren. Marty and Phillippi came to his assistance. Later on, Mrs. Scoville came across and gave one of her beautiful solos. Bro. Vawter preached a fine discourse on "What Must I Do to be Saved?" While this was going on in

the Skating Rink, Bro. Scoville was giving a powerful address on "Christian Union" in the Hippodrome. It was impressive and convincing, and bore fruit then, and will continue to bear fruit in the future. After the meeting was over, several requests were made that the address should be repeated. We understand that Bro. Scoville will do so. When the sermon was ended and many had responded to the invitation, Bro. Scoville announced that an after meeting would be held, and that those who had trains to catch or desired to leave could do so. A great number, however, elected to stay. There was a fine feeling in the meeting. This feeling was intensified when Bro. Scoville asked a number of people in the audience to say "What the mission had done for them." One after another was heard to say, "My son gave himself to Christ to-night." "My daughter gave herself to Christ," and other testimonies were heard in regard to the spiritual uplift received. The second invitation was responded to quickly, and a fine number of men and women made the good confession. It was a time of great exaltation. That night's meeting brought the number of confessions to the total of 417. This total includes those who came forward at the simultaneous meetings which were assisted by the Scoville party.

VISIT TO NEWPORT.

On Thursday the Scoville mission party visited the Railway Works at Newport, during the lunch hour, and held a very bright service.

On arrival, time was given for the workmen to finish lunch, after which Bren. Marty and Vawter began proceedings with cornet selections. Mounting a railway truck as platform, the party then conducted a meeting, being surrounded by a great throng of strong men estimated at about 1,500.

The cornet solo by Bro. Marty and the vocal solo by Mrs. Scoville quite captivated the listeners. Bro. Scoville spoke heart to heart to the men, and gained great power over them, and was listened to with great attention as he told of his brother's death in a railroad accident. The men were so appreciative that a lusty and emphatic call was made for a further meeting, and a date was arranged for another visit. We believe this meeting did great good. It was the best of its kind Bro. Scoville had ever spoken to.

VISIT TO THE COLLEGE OF THE BIBLE.

On Thursday afternoon, June 6, Mr. and Mrs. Scoville, Mr. and Mrs. Marty, C. R. L. Vawter and H. S. Phillippi paid a visit to the College of the Bible at Glen Iris. After inspecting the buildings, both new and old, an adjournment was made to one of the large class rooms, where the students were assembled, waiting for a word from Bro. Scoville. Principal A. R. Main, after a few introductory words, called upon F.

G. Dunn, Chairman of the Board of Management, to say some words of welcome. In extending a hearty welcome, Bro. Dunn expressed the hope that the visitors were favorably impressed with the College, and would be able to speak well of it on their return to America.

Bren. Vawter, Marty, and Phillippi responded to the welcome, and expressed their pleasure at being present. Mrs. Scoville responded in song, which was enthusiastically appreciated by the students.

C. R. Scoville spoke at some length, and gave the boys a splendid address bristling with good points.

Mr. and Mrs. Main entertained the visitors at tea, after which the party returned to town to be in time for the Hippodrome meeting.

THE VISIT TO DANDENONG.

J. Proctor writes:—

We had a great time yesterday (Saturday, June 9) evening. The whole of the Scoville mission band, accompanied by Bren. Fischer, Ludbrook and Sharp, came up by evening train and held one of their many soul-stirring and soul-saving meetings. It was a bad night for a meeting here, as the shops, etc., were open, and picture show, merry-go-round, etc., were about—only a few hours' notice was given—but we had a full house. The members got a great uplift, and the visit of these consecrated brethren and sisters will never be forgotten, and the results will last through eternity, as at the close of the meeting 12 precious souls came out on the Lord's side.

At the meeting this evening there were five more confessions and one restoration. Thanks be unto God.—J. Proctor.

BIBLE SCHOOL, AFTERNOON.

Children over ten years of age belonging to the Bible Schools had been invited to be present at the Hippodrome on Sunday afternoon, June 9, and attended in great numbers. The auditorium was filled with children and adults, and presented a fine sight. Bro. Scoville gave an address suitable to the children, and extended the invitation. One hundred and four responded.

Religion is not a label, but an element of character. It is not a declaration, but a life.—John C. Learned.

SILVER STAR STARCH

THE BEST
IN THE WORLD.

Obituary.

MORTON.—Sister Morton fell asleep in Jesus at her residence, Belmore, on Wednesday morning, May 29, after a brief illness. She had been ailing for some years, but it was not clear to those at home that the end was so near. Our sister was the wife of T. Morton, whose praise is in all the churches of New South Wales, mother of the two young men of that name in our B.C.—the two young men and two young women, all members of the church. May we not say the influence of her life has had much to do with their position to-day? She with her husband was a member at Enmore for ten years. They then transferred their membership to Erskineville, where the whole family worked hard to build up the cause in that place. Sister Morton put into practice Peter's exhortation, "Use hospitality one to another without grudging"—always cheerful and ready to make sacrifice to help others. About two years ago they came to live at Belmore, principally on account of her failing health. At the grave, Bro. Walden, Williams, Clydesdale and the writer took part, Bro. Walden testifying to her sterling qualities as wife and mother. We feel that we have lost a friend and sister that had a kind heart, a generous disposition, a loving nature—a co-worker in the cause we love. We desire to point the bereaved ones to the beautiful characteristics of the wife and mother that has gone; and the rich promises of God to the faithful, for their comfort and consolation in this separation, which is only for a little while.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night! Good-night! Good-night!"
—G. H. Browne, Belmore, N.S.W.

Queensland Home Missions.

A meeting of the Home Mission Committee was held in Brisbane on June 2. The President, who had just returned from a visit to Maryborough and Gympie, reported that the work in the former centre was in a flourishing condition. A church has to be built at an early date. The Treasurer's statement was adopted as read. The Queensland brethren are asked to note the figures. The income for the month was £13/0/6. Expenditure, £13/3/6, leaving a credit balance of only £2/4/6. The general expenses fund has a credit balance of £6/10/-. The churches are asked to rally to the support of the fund. The church at Tannymorel received a further grant of 2/6 per week. The churches at Toowoomba and Brisbane are making preparations for missions by the Scoville party. The engagement of another State evangelist was left over until next meeting, waiting the replies of the churches to the circular letter addressed to them after last meeting. The Executive agreed to the resolution of the Federal Committee that the President's and Secretary's travelling expenses be paid to the Federal Conference. A mass of correspondence and other important matters were dealt with.—A. Hutson, Secretary, Boonah, June 4.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Taradale, £2; Colac, £9/6/8; Horsham, £5; Drummond, £4/9/3; South Melbourne, £8; Castlemaine, £10; Polkennett, £15; Shepparton, £13/10/-; St. Arnaud, £2; South Melbourne, Conference fee, £1; Bro. and Sister T. Clements, Bayswater, £1.
M. McLellan, Sec., 203 Lit. Collins-st., Melbourne.
W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

FOREIGN MISSION FUND.
Victoria.—Sister Zelius, collected from the sisters of Victoria for support of Bible Women for Sister Thompson, Harda, India (2); Sister Tonkin, Shanghai, China, and Sister Strutton, Baranati, India, up to December 31, 1912, £25/10/-.
R. Lyall, 39 Leveson-st., N. Melb.
F. M. Ludbrook, Collins-st., Melb.
T. B. Fischer, Cheltenham, Vic.

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From the Field—Continued.

disciples to this State upwards of 60 years ago, and with the late Bro. and Sister T. Andrews met at Taree in June, 1853 to start the first church of Christ in the Manning River District. The service was conducted by his son-in-law, Bro. G. Bradley, and his two grandsons, Bren. Roland and Leonard Bradley, from the Taree church.—W.J.W., June 7.

JUNEE-MARRAR.—Last Lord's day we had the pleasure of fellowship of our Sister Mrs. Gately, of Rockdale. Our pleasure was somewhat tinged with sorrow owing to the fact that the son of our sister had been taken ill while in our town, and had died in the local hospital of typhoid fever. We sympathise with the bereaved ones.—T.G.M., June 10.

WAGGA.—Although the weather was very disagreeable, we had the largest gospel meeting we have had for some time. At the breaking of bread we had the joy of receiving into fellowship three baptised believers.—A.B.

NORTH SYDNEY.—On Sunday last at the morning meeting we had the privilege of extending the right hand of fellowship to another of the scholars of the Bible School who accepted Christ during the mission. F. T. Webber gave a very practical and much appreciated address. At the gospel meeting, at the close of a splendid address from Bro. Saunders, we rejoiced to see a young woman go forward and make the good confession.—W.J.M.

MOSMAN.—Last Lord's day Bro. and Sister Lacey, from the Baptist Church, were received into fellowship, also three of our Bible School scholars, Elsie Ball, Fred. Illingworth and Gordon Lacey, who were baptised into Christ the previous Wednesday. To-day Bro. Illingworth spoke morning and evening, his address at the former service on "The Life Victorious" being especially helpful. The majority of the Bible School are studying hard for the forthcoming annual examination.—S.G., June 9.

PETERSHAM.—Good meetings and progress in every department of the work. Two new members were received into fellowship last Lord's day morning. We have a large number of strangers at our gospel meetings, and a number of enquirers seeking more light. We had the pleasure of witnessing a whole family baptised to-night after the gospel meeting—father, mother, son and daughter, who made the good confession during the Scoville mission. Our Kindergarten class in connection with the Lord's day School is doing good work. We have 60 small chairs for the little scholars, nearly all donated by the members. Bro. Coleman's Young Men's Class has now started in real earnest on Tuesday evenings.—T.I., June 9.

ROOKWOOD.—Last Lord's day morning W. J. Williams exhorted. We had a visitor in Sister Bradley, from Taree. In the evening Bro. Williams conducted the gospel service, delivering a very earnest and impressive address. This morning at the Lord's table, we had a visitor and speaker in T. Bagley, who gave us a practical exhortation. To-night Bro. Williams preached on that grand topic, "The Beautiful City," and at the close referred to the exemplary life of our late elder, Bro. Edwin Andrews, entreating the un-saved to accept his God as their God and his people as their people. Saturday, May 26, Town Hall filled to overflowing. Bro. Scoville and party gave up the evening of their rest day to come out here. We appreciate their unselfishness. Auburn united with us to carry out duties connected. A grand meeting. Five confessions.—M. Andrews, June 9.

MARRICKVILLE.—The Bible School anniversary services were held on Sunday afternoon, June 2. Good attendance of scholars, parents and friends. D. R. Hall favored us with an address, speaking on the word "Watch," impressing on the boys and girls to watch their words, actions, thoughts, companions and habits. These services were continued on Tuesday night, when

the distribution of prizes took place. During the evening several recitations, songs and violin solos were given by the scholars. We had special singing at both services, under the leadership of our supt., Bro. Walker.—F. T. Drury.

BANGALOW.—Bible School here now numbers 13 scholars. The morning communion is being well attended. Last Lord's day evening G. B. Wells conducted the gospel service. Good attendance.

TWEED RIVER DISTRICT.—Another moonlight trip has been taken by the evangelist. At Palm Vale the children are keen on finding texts, and are now looking for the warning, "Be sure your sin will find you out." Dungay, Midginbil and Doon Doon meetings were about the average. A better system of tracing isolated members is needed. A member has been in business in Murrumbidgee for some years and last week just by accident discovered we held a monthly meeting there.

TYALGUM.—Two well attended meetings since last report. "Mothers' Day" was remembered by a special address. We have a big programme before us, including a mission by Bro. Coleman after the chapel is erected. Tyalgum church is going to lead the N.S.W. brethren by erecting a preacher's residence—our first in the State. It is to be 14ft. by 9ft. 6in., and will be furnished. Those Tyalgum brethren need encouragement—financially. A chapel, a residence, and a mission, all to be paid for in quick succession. Will you help them a little? Bro. and Sister Thorne, 10/-; Bro. W. E. Robinson, 10/-; Bro. M. Patch, Doon Doon, 2/6, have each helped. We thank them, and now want others of this fold to share the joy of giving to this work. Gifts cost less in exchange if sent by post. W. A. Strongman, Tyalgum, is one of the treasurers.

HAMILTON-MEREWETHER.—On June 3 a welcome was tendered to Bro. Jinks by the Hamilton-Merewether brethren, in the chapel, Merewether. C. Nisbet presided, and there was a good attendance. The programme consisted of short speeches, recitations, songs, games, etc., refreshments being handed round at the close of the meeting. Bro. Jinks replied to the welcome speeches, and outlined the conditions of successful work. An appeal was made on behalf of a church building at Hamilton, and resulted in over £7 being promised. The following donations have been received: Sister Mrs. Alec. Fraser, £1; Sister Mrs. McLean, 10/-; Bro. Shaddock, 4/-; Bro. Joseph Fraser, 2/6; Bro. S. Wardrop, 2/6; Bro. Wardrop, 2/-; Bro. S. Gordon, 2/-; Bro. Burrows, 2/6. On Sunday, June 9, we had good meetings all day at Hamilton. Bro. Jinks spoke in the morning on "Revivals." At the gospel service C. Nisbet, from Merewether, spoke. There was a fair attendance. Bro. Jinks has taken up the work here in earnest, and we ask for our members' support and prayers.—W. J. Stow.

Victoria.

CARLTON (Lygon-st.).—Helpful and inspiring meetings on Lord's day. Three received into fellowship—two by obedience and one by letter. Visitors from a distance were: Sister Marty, of the Scoville mission party, and Sister Espuler, from Sydney. A. R. Main gave a very thoughtful exhortation. At the close of the morning meeting six young men who had previously made the good confession were baptised. Large meeting at night. Bro. Horace Kingsbury, by request, spoke upon "All Right Here and There." At the conclusion of a very fine discourse there were three confessions.—J. McC.

MELBOURNE (Swanston-st.).—A splendid meeting last Lord's day morning; chapel almost full. Bro. and Sister C. R. Scoville were present, and quite a number of other visitors. Three were received into fellowship—two by transfer from a suburban church and one who had been baptised during the week at the mission. Bro. Scoville delivered a splendid address, and was most interesting. He occupied three-quarters of an

hour, and could have said more, and we could have listened much longer. The whole meeting was quite a memorable one. The whole meeting attended the mission meeting for schools in the Hippodrome, and listened to another fine address. In the evening we had Bro. Phillips at our opening exercises. Two were baptised, and one confession was taken. The meeting was a short one, and all adjourned to the later meeting to hear Bro. Scoville.

FITZROY.—Good meetings last Lord's day. Three received into fellowship, converts of the Scoville mission. Nineteen from this centre have confessed Christ to date, in connection with the mission. There were two baptisms at the evening service. Bro. Whelan preached on "Reconciliation." One confession.—J.W.

SOUTH MELBOURNE.—Bro. and Sister Penny, from Paddington, N.S.W., were received into fellowship on Lord's day morning, as also was Sister Baldwin, formerly of Collingwood. In the evening Sister Beatrice Lockwood was baptised into Christ. We are looking forward with pleasure to the visit of Bro. and Sister Marty, of the Scoville party, next Lord's day morning.—June 10.

COLAC.—Another splendid day yesterday. One baptism at the morning meeting and another confession. Building overflowing at night. Fine interest.—G.E.C.

FOOTSCRAY.—The Church of Christ in Footscray dates back to 1877, when a few of the members met and decided to open a church here early in 1878, and the late Peter Brown was sent out from the Swanston-st. church to labor with them. Under his guidance the members grew and multiplied, the place of meeting being the old Mechanics' Institute, where now stands the Footscray Post Office. After two years of worship in that building, with a membership of over 100, they decided to purchase a place for themselves. Having done so, they met there until 1910, but having received a good offer for the building, decided to sell it. With the proceeds they purchased land in Raleigh-st., and erected upon it a handsome chapel. On Wednesday evening, June 5, the opening of the new chapel was celebrated. R. Aitken, a member of 26 years' standing, supt. of the Bible School, occupied the chair. F. G. Dunn, President of the Federal Conference; J. E. Allan, formerly evangelist of the church here, and W. D. More, late of Hamilton, N.S.W., now evangelist at Footscray, occupied seats on the platform. The chairman feelingly referred to some of the old pioneers who have passed away to their reward. F. G. Dunn addressed the meeting on "Our Debt to the Past." J. E. Allan addressed the gathering on "The Hope of Looking Forward." Choruses by the choir, solos, quartettes, etc., were rendered during the evening, making up a splendid programme. On Sunday special services were held at 8 and 11 a.m., and 3 and 7 p.m. At 3 p.m. the Bible School children and adults rendered a programme of special singing, and an address was given by Bro. Quick. At 7, Bro. More preached a sermon, his subject being, "Is There a Sin God Will Not Pardon?" The building was crowded to its utmost, extra seating accommodation having to be provided by placing forms in the passages. At the close of Bro. More's sermon two were baptised, having confessed previously, and nine others came forward, making the good confession.

BRIGHTON.—During the week of preparation for the Scoville Hippodrome meetings we held a mission in the chapel. Bro. Manifold was the missionary, and had the joy of taking the confession of Sister Miss Alice Millis. The brethren have worked heartily in distributing dodgers, lists of subjects, and in bill posting. The culmination was a fine meeting with Bro. Scoville and his mission party in the Drill Hall on the Friday night, when many of the mission choir kindly came to help us. Bro. and Sister Scoville and the Bro. and Sister Marty were again with us in the Bible School on June 2. During lessons they visited us in our classes, and spoke a few words to the scholars, from the Kinders to the Bible Class.

June 13, 1912.

Lesson over, Bro. Marty led us in song, and Bro. Scoville spoke to the school. 14 of our scholars stepped out for Christ. This was a bright day in old Brighton. June 9 we had, I believe, our largest Sunday morning service. Bro. Waver was with us, and spoke on the Bible, the Book of all books, urging upon us a closer study of its treasures. Sister Lucas and Bro. Allan, from Ballarat, were with us, also Sister Carver, from Richmond. Bro. and Sister Watts, of Melbourne, sent greetings. Bro. Manifold preached in the evening, and baptised four into Christ—Miss Lee and Bro. Ellis, and two from the Bible School, Nellie Morris and Frank Briggle. The visit of our American brethren has filled the members to a closer walk with God, and we are realising that if we would win souls, we must pray personal prayers and do personal work. We have given up our week-night services in order to have our members take the fullest opportunity of attending the Hippodrome meetings, but we must ask the members to stay home on Sunday nights, now the success of the mission is assured, otherwise our gospel meetings will be hindered that it will take months of work to build it up again.—T.R.M.

MIDDLE PARK.—To-day has been a time of rich blessing to our local church. We were favoured with a visit from Bro. Kingsbury, who addressed the morning gathering, and who, in an exhortation full of power, lifted us up into a higher plane and prepared us for what was to follow. The afternoon service at the Hippodrome saw seven of our Bible School scholars witness for Christ, and this evening, at the close of an irresistible appeal from Bro. Main, we had the joy of receiving the confession from six others who came out on the Lord's side, thus making a total of 13. This evening we baptised one who made the confession at the great mission services during the week past, and we this morning gave the right hand of fellowship to three who came out during our preparatory week with Bro. Main. We earnestly pray God continue to bless Bro. Scoville.—J.S.McI.

PRAHRAN.—Two more confessions last night, making over 40 additions within five months. A week ago we established a unique record, 101 breaking bread, although the membership was only 93. We have since passed the 100 mark. Annual demonstration of Bible School was presided over by Bro. Penny, of Cheltenham. Bro. Drummond also spoke. The programme was efficiently rendered, the singing being in charge of Bro. G. Burton.—P. J. Pond.

F. W. Greenwood is now located at Onehunga, N.Z. He writes hopefully of the prospects of good work being done in his new field of labor.

Bro. and Sister Scoville attended the church at Swanston-st. on Sunday morning last. There was a large attendance. Bro. Scoville gave an impressive address.

Allan Wedd, one of our College boys, travels to St. Arnaud every week end to preach the gospel there. Last Sunday he had the joy of taking four confessions, and expects more in the near future.

The first Sunday evening service held in the new Footscray chapel was most successful. The building was packed to the doors. W. D. More preached, and as a result, nine confessions are recorded.

The Footscray brethren regard their new chapel as second to none among our chapels for architectural beauty. We agree with them that it is a fine building both within and without. We will give a photo. of it shortly in the "Christian."

The Scoville mission is planned to commence in Adelaide on August 4, and last at least four or five weeks. Various Committees have been formed, and preparations are in hand for a great time with the Lord's blessing.

In an editorial note last week it was stated that the Licensed Victuallers' Association of Australasia proposes to raise a fighting fund of from £10,000 to £200,000. It should have read "from £100,000 to £200,000." "Our friend the enemy" does not deal in such a paltry sum as £10,000 in defence of his death-dealing business.

The Y.W.C.A., of Melbourne, will enter upon their collecting campaign on Thursday next, June 20. They aim at £20,000 to build a new home for Melbourne girls. There are nearly 100,000 girls and young women in Melbourne. What a magnificent field in which to sow the seed of Christian love! May the Y.W.C.A. succeed in their great enterprise.

The second factory meeting in connection with the Melbourne Scoville mission was held at the Morris, Walker Manufacturing Co. The dining room was full of men and women and boys and girls, and right royally did they enter into the spirit of the meeting. At the conclusion of the gathering several expressed their gratitude for the visit of the party.

The *Evening Herald* distinguishes itself by giving ample space to religious matters. In doing so, it gives evidence of a better journalistic instinct than its morning contemporaries.

A good report of the Bible School meeting in the Hippodrome was given in last Monday's issue of the *Evening Herald*. A mistake was made, however, in crediting Swanston-st. church with Horace Kingsbury's Bible Class.

Mr. Scoville, who is one of the most rapid speakers ever heard on a Melbourne platform, sometimes walked yards as he uttered a sentence.—*Evening Herald*.

C. R. Scoville, in the Hippodrome, on Bible School Sunday afternoon:—"I've never heard such singing in my life," he said, referring to "All Hail the Power." "There's going to be a gramophone record of that hymn carried 10,000 miles across the water, just to show America how Australians can sing."

A paragraph appears in the *Age* of the 11th inst. which is very significant. It tells us of the fact that a baptistry is being constructed in St. Paul's Cathedral, Melbourne, and is "designed for the baptism of adults by immersion, and is based on the most ancient examples." Of late years, the *Age* informs us, "many adults from other denominations have sought admission into the church, and have expressed a conscientious desire to be baptised by immersion." This advance is something to be thankful for. Perhaps some day the entire church will realise that baptism is immersion, and that it is inappropriate to speak of being immersed by immersion.

The second great meeting at the Newport, Vic., and Railway Works, was held by Bro. Scoville and company on Tuesday of this week. Several vis-

itors journeyed out with the party, amongst them being Bro. Craigie with the camera. The meeting eclipsed the one of the previous week, and roused great enthusiasm. Hymn sheets with "The City Where They Need No Sun" were distributed, and the men were very hearty in singing this hymn. Bro. Marty and Vawter, with cornets, greatly pleased the crowd of men, and Mrs. Scoville again charmed the listeners with her sweet solo, and after an earnest address by Bro. Scoville, the company had lunch as the guests of the men. Floral tributes were presented to Mrs. Scoville and Mrs. Marty, and were much appreciated.

IN MEMORIAM.

DAVEY.—In loving memory of little Olive, who departed this life at Terang on May 31, 1911, aged three years and eleven months. Dearly loved and sadly missed.

"We cannot, Lord, thy purpose see,
But all is well that's done by thee."

—Inserted by her loving father and mother.

CRISP.—In loving memory of our dear son Will, who departed this life for a better at Trafalgar, Gippsland, June 12, 1902.

Thank God for the faith that teaches,
When the struggles of life are o'er,
We shall meet our own, our loved ones,
And shall know them all once more.

—Father and Mother.

ANDREWS.—A tribute of love to the memory of our beloved and esteemed father, Edwin Andrews, late of Rookwood, N.S.W., who passed away, June 13, 1910.

"Blessed are the dead which die in the Lord."
"For ever with the Lord. Amen, so let it be."

—Inserted by his children, Ada, Fanny, Mabel (Topsy), Mark, Stephen, Edwin, Albert and Oliver.

THANKS.

Bro. T. Morton and family of Belmore, N.S.W., desire to tender their heartfelt thanks to the very many kind friends who helped them so much in their time of sorrow by their loving words of sympathy, and for the many floral tributes.

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A B.F. Bicycle for sale, Eadie free wheel. In good order. Apply, W. G. Cambridge, College of the Bible, Glen Iris.

WANTED.

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

COMING EVENTS.

JUNE 16 (Sunday).—3 p.m., Mass Men's Meeting in Wirth's Hippodrome. Wanted, 1000 young men and youths and 1000 men. Charles Reign Scoville is a powerful speaker to men, and will handle facts of power and importance to men.

JUNE 16 (Sunday), and Every Night except Saturday.—The Great Scoville Melbourne Mission continues at 7.30 each night. Hundreds have been helped and hundreds have confessed Christ's name. Let the third week be a week of great attendances and great blessings.

JULY 7.—The great Foreign Mission offering will be taken throughout Australia. Let all get ready for a great offering on that date. The motto of £200 is set before the churches for the year. Let us give willingly, liberally, prayerfully and cheerfully on July 7.

JULY 7 & 9.—The North Melbourne Sunday School anniversary will be held on Sunday, July 7, afternoon and evening. 3 p.m., F. M. Ludbrook. Tuesday, 9th, tea meeting, 6.30. Tickets, 1/-. 8 p.m., service of song, entitled, "Molly's Mistake." Reader, J. C. F. Pittman, President of Sunday School Union.

Here and There

The Scoville mission is growing in interest.

Up to Sunday night, the 9th inst., as a result of the simultaneous missions and the Hippodrome meetings, a total of 417 decisions is reported.

The attendance at the Scoville mission at the Hippodrome, on Sunday evening last, was something like 4,500. This includes the overflow meeting in the Skating Rink.

A great meeting of 4,500 people attending a mission which has for its purpose the spiritual uplift of the people, is not deemed worthy of notice by our Melbourne morning dailies. A prize fight would be given ample space!

Six confessions are reported from Middle Park (Vic.) last Sunday night, A. R. Main preaching. R. A. Henry is now secretary of the Shepparton church. His address is Maude-st., Shepparton, Vic.

Next issue of the "Christian" will be the great Foreign Mission number in connection with the annual offering for Foreign Missions.

The Victorian General Dorcas will meet next Wednesday, 19th inst., in Swanston-st. lecture hall, from 10.30. All sisters welcome.

The Society of Christian Endeavor.

Missions—Foreign.

Topic for June 17.
Daily Readings.

- A great missionary command. Matt. 28: 16-20.
 - A great missionary's conversion. Acts 9: 1-8.
 - A great missionary church. Acts 11: 19-26.
 - A great missionary call. Acts 13: 1-13.
 - A great missionary's declaration. Acts 20: 17-36.
 - A great missionary's message. 1 Cor. 15: 12-20, 58.
- Topic—Foreign Missions. Psalm 46: 1-11.

Why should we always remember Antioch?
Why should we always help Foreign Mission work?
What ultimate good followed the persecution of the first Christians?

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June 13, 1912.

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