

# The Australian CHRISTIAN

Vol. XV., No. 26.

Thursday, June 27, 1912.

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## THE GREAT COMMISSION AS VIEWED BY METHODISTS.

The last two issues of the *Spectator*, the organ of the Methodist Church in Victoria, devote their leading articles to the consideration of the subject of baptism. In the first of these special reference is made to the "Disciples" and their teaching. No objection could be taken to this if the said teaching were put fairly before the readers of the *Spectator*. We regret to say, however, that this is not the case. As far as we can judge, those who are opposed to us do not take the trouble to understand our position on the subject of baptism, and even after it has been stated, continue their misrepresentations as though nothing had been said to the contrary. There is no excuse for this, for it is the business of religious editors to make sure of their ground before entering upon the field of criticism. Failing to do this, they are liable to the charge of bearing false witness against their neighbors. The *Spectator* has fallen into this error by trying to make its readers believe that the "Disciples" teach that only those who are immersed will be saved. On several occasions we have denied this impeachment, and take this opportunity of doing so again. It is enough for us that baptism is a command of our Lord's, and therefore should be obeyed. In taking this position, we are not singular, as it is the common ground of evangelical Christianity.

### The great commission.

The second article is an attempt to defend the practice of what the Methodists understand by infant baptism. The fatal defect in it is that it is only another attempt to make the New Testament say what Methodism wants it to say. No law of recognised interpretation and no rules of grammar are observed. If these happen to come in the way, well, so much the worse for them. This is particularly observable in the *Spectator's* treatment of Matt. 28: 19. It says: "Our authority for administering



baptism is Matt. 28: 19. We quote the Revised Version, and ask whether anything in that verse excludes infants, either directly or indirectly, or by implication. 'Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost.' Nothing is said about believers only. If the text has that meaning, it must be by implication. But has it? A 'disciple,' according to this verse, is a baptised person. 'Make disciples, baptising them.' In other words, by baptism claim them for Christ, that they may be taught all things whatsoever he commanded. That is the very thing we do in infant baptism. The apostles were to disciple, or baptise, all the nations. Surely the 'nations' includes children! Nothing in the text excludes them." As an example of twisting the plain meaning of a passage of Scripture this would be difficult to beat.

### Baptismal regeneration.

If the foregoing explanation of Matt. 28: 19 means anything, it means this, that a person, adult or infant, in the act of baptism is made a disciple—that without previous preaching or teaching, a person is made a disciple, by the simple process of pouring water upon his head. In other words, we are asked to believe that the commission teaches that there is a magical virtue in the application of water, and so we have the discredited doctrine of baptismal regeneration set forth and defended by the recognised organ of the Methodists! There is no escape from this position, if what the *Spectator* says is correct. Brought to its logical conclusion, it means that a person may never have heard the gospel preached, and yet be made a "disciple" by being baptised. Surely the writer of the article we are dealing with ought to know that it is impossible for a person to be a disciple without previous teaching. A man cannot be, for example, a disciple of Mahomet without, as a *first* essential, knowing some-

thing about Mahomet and his principles. Neither can a person be a disciple of Jesus without, as a *first* essential, knowing something about the gospel of Jesus Christ. It seems childish to have to say this, but we are driven to it by the peculiar reasoning of the *Spectator*. It wants to include infants in the commission, and is determined to do so at any cost.

### Mark 16: 16.

If the *Spectator* had been desirous of knowing how disciples were made in apostolic times, it could have turned to Mark 16: 15, 16, where the commission is given in another form, though meaning the same thing. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved," etc. Here, making disciples is done by preaching, followed by belief and baptism, and this, as we see in Acts, was followed by further teaching. At Pentecost, Peter preached, many who heard, believed, and were baptised, and continued steadfastly in the apostles' teaching. But the *Spectator* will not allow the latter part of Mark's Gospel to be used as evidence. "Mark 16: 16," it says, "is often quoted. . . . But only a desperate case leads men to quote that text, for as the Revised Version states (see margin), the verse is not in the oldest copies of Mark's Gospel, and we are, therefore, not at all certain that Mark ever wrote it. An uncertain text cannot be made the foundation of a true doctrine." It would be a fair retort to say that if the latter part of Mark's Gospel had not told against infant baptism, the *Spectator* would not have rejected it as evidence. If it had been as worthless as the *Spectator* makes it out to be, the Revisers would not have given it a place in connection with Mark's Gospel. The balance of external evidence is in favor of its being written by Mark, and it is not correct to say that it is not found in "the oldest Gospels." True, it is not found in *two* of the oldest Gospels known to us, but it is found

in versions (translations from the Greek) which are older than the oldest known Greek texts. This presupposes that the latter part of the last chapter of Mark was in Greek texts older than any that have yet been discovered, otherwise these early versions could not have been made. No scholar of any repute would reject the latter part of Mark, as evidence of apostolic teaching in the days in which Mark lived. If it should turn out eventually that Mark did not write it, it will still have an evidential value, far superior to that of the Fathers whose testimony the *Spectator* delights to quote.

#### **Belief precedes baptism.**

But although we condemn the *Spectator's* treatment of the latter part of Mark's Gospel, we do not do so because its evidence is required to sustain the position that belief precedes baptism. This position is abundantly sustained by the words of the commission in Matthew, and other teaching of the New Testament. This would never be questioned, were it not that the acceptance of it is fatal to the practice of infant baptism. The great commission in Matthew cannot be made by any stretch of the imagination to include infants as subjects of baptism. By necessary implication they are excluded. In this position scholarship is on our side, as for example, when Meyer says in regard to Matt. 28: 20, "This moral instruction must not be omitted when you baptise, but it must be regarded as an essential part of the ordinance. That being the case, infant baptism cannot have been contemplated." Lutz, in "Stier's Words of the Lord Jesus," says, "Infant baptism is essentially excluded by the words of institution, Matt. 28: 19, and Mark 16: 16, for the words *Mathetein* and *Pisteuein* preceding the *baptizein* shut them out as incapable of both." The *Spectator* must either accept the voice of scholarship or cling to its own interpretation, which involves baptismal regeneration. It will be consistent in so doing, for it was the idea of baptismal regeneration which foisted infant baptism on the church; and if it continues its studies in the Fathers, who flourished about the end of the second century and the beginning of the third and onwards, it will find a few other unscriptural things which are practised now and which are the cause of the divisions which at present exist.

## Editorial Notes

#### **Our Scattered Brethren.**

There are probably thousands of disciples of Christ scattered throughout the Commonwealth unable to meet with churches of unsectarian Christians. It is their privilege, however, to have fellowship with their brethren in the work of the Lord. "Though

sundered far, by faith they meet around one common mercy seat," where they can unite in prayer for the extension of the Redeemer's kingdom. Many of them take the "Christian," and thus keep in touch with our co-operative work. Some, it is to be regretted they are so few, keep up regular correspondence with the churches in which they hold membership, and are alive to the importance of the local and general work of the congregations. These will gladly take part in the special Foreign Mission offering on July 7. It would be well if the officers of every church arranged that every absentee member should receive an F.M. envelope with an appeal to have fellowship with the congregation in this work. But isolated brethren should not wait for such personal appeals. The need is great, the harvest is plenteous, the laborers are few. Let every isolated member send a special donation to the F.M. secretary of his State, or direct to the Federal F.M. Treasurer, R. Lyall, Leveson-st., North Melbourne, Vic.

#### **Victorian Baptist Figures.**

"Six of our large churches, with an aggregate membership of about 2000, only baptised 37 altogether for the year." This was the statement of Pastor H. H. Jeffs, at the recent half-yearly session of the Baptist Union of Victoria. Again, we are told, "The number of baptisms last year was 278, the lowest for 20 years." These figures are depressing, but it is even more so to read, "Fifty-four of our Baptist causes did not open the baptistry during the whole of last year." The speaker, however, was persuaded that "our figures count for more than they seem" and affirmed, "We do not feel depressed even when contemplating depressing returns. Such confidence have we in our world-wide message, mission and measurement." He finds comfort in reflecting that "Baptists, though often regarded as a feeble flock, are the second largest denomination in the world. This is a mighty counterblast to much of our provincial pessimism." And yet he is evidently somewhat worried, if not exactly depressed, for he stated:—"Referring to baptisms in our country churches, the statistics are nothing short of alarming." The progress of our Baptist brethren is a matter of interest to us, second only to that of our own people. The Baptist Churches and Churches of Christ are one in their plea for a regenerated church membership, and for the observance of the ordinance of baptism by believers' only, and as originally appointed. Both bodies are, therefore, naturally concerned in each other's welfare. We trust the facts as presented by Mr. Jeffs will lead to such an enquiry and activity as shall result in a substantial increase in the number of baptisms.

#### **Taking Baptism Seriously.**

We are inclined to think that Pastor Jeffs, in commenting on the facts presented in the above note, indicated a weakness of the Baptist body in these words: "In view of

this state of things, no one can regard us as taking seriously the importance of believers' baptism, that ordinance to which we cling with such martyr-like and apostolical tenacity." The latter part of this sentence sounds somewhat sarcastic in the light of the former, which fairly represents the view of an outsider. If the Baptists took more seriously the importance of believers' baptism, they would baptise more converts. The first Christian preachers realised its importance. They preached that "He that believeth and is baptised shall be saved." To-day many Baptists make scarcely any reference to the ordinance in their preaching, and when they do, they virtually teach that he that believeth and feels saved should be baptised if he is led to see this to be his duty. The apostles proclaimed that men should "repent and be baptised in the name of Jesus Christ for the remission of sins," while the majority of Baptist ministers proclaim repentance for the remission of sins and carefully explain that baptism is only to be obeyed after the penitent has a consciousness of sins forgiven. The Christ-ent instructor of the New Testament told the penitent believer to "be baptised and wash away thy sins, calling on the name of the Lord," but baptism now is often withheld until the subject is satisfied that his sins have already been washed away. Peter could well be credited with "taking seriously the importance of believers' baptism," for he affirmed that "baptism doth also now save us (not the putting away of the flesh of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ"; while modern teachers contend that baptism doth also not save us. If our brethren are prepared to present the claims of baptism upon the right subjects in the very words of Scripture, to be taken at their face value, and urge submission thereto, they will no longer have occasion to say "no one can regard us as taking seriously the importance of believers' baptism." A clearly stated and affirmative position on the subject will commend itself and win adherents. Baptism must, of course, be preceded by faith in Christ, and resolutions to serve him, and where these exist it should follow as naturally as burial following death. Having died to sin, "we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

To serve Him truly is simply to abide in our calling, be it lowly as it may.—*Luther.*

To examine its evidence is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend its rites and services with more than Mahometan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man, that, indeed, is to have made experiment of Christianity.—*W. A. Butler.*



## SIN AS A PROBLEM OF TO-DAY.

By James Orr, M.A.

The book bearing the above title is a contribution of especial value to the religious literature of to-day. The volume issued from the press in 1910, hence I should have read it before. But as others may not even yet have had the privilege of reading it, a brief statement concerning the book may not seem out of place.

### Moral responsibility.

None of us, perhaps, has any fears for the safety of the church of God. But many of us are perplexed, oftentimes, in face of the portentous claims of science and philosophy and present day thought. What credit is due to these claims, and how far do they affect the foundations of our faith? It is frequently asserted that Christianity is deprived of its foundations altogether. Those who say such things must be classed with those who, in every age, have made the same false declaration. The author quotes Hume as saying that religion was discredited in his day. Nevertheless, the gospel seems to accommodate itself to the needs of every age, and advances with constantly increasing power. This fact, gratifying as it is, does not enable us to meet the attacks made upon Christianity which are peculiar to our own age. A work by a specialist, dealing with a fundamental question in the light of the latest developments, should be of great value to all who have difficulty in informing themselves on the latest phases of modern thought.

In the philosophical speculations of to-day, a Moral Being, the moral law, and moral ideas, are often swept ruthlessly away. A very popular form of pseudo-philosophy is that generally known as Determinism, which strikes at the very root of all moral responsibility. Man is but the creature of heredity and environment, and is no more to be held accountable for his actions than is a machine. I have met many of its advocates—the doctrine seems to have a peculiar fascination for the half-educated type of man, who likes to think, but whose mental development is not such as to enable him to think a problem through. Dr. Orr has some valuable chapters on the philosophical aspects of present-day thinking, especially in its bearing on the question of sin.

### Evolution.

The chapters which are of chief interest and importance are probably those which

deal with Evolution. Theories of organic evolution are more formidable than the speculations of philosophers, because more widely extended, and more penetrative of modern thought. Darwinian evolution not only profoundly affects the doctrine of sin—it touches Theism itself. The author's purpose is to show to what extent evolution has established itself in science; to reveal how far even scientists build upon assumption; and to insist on confining evolution to proper limits, in its bearing on religion.

Darwin sought to "give an entirely natural account of how species have originated; of how the rise has been effected from lower to higher orders of organic existence; finally, of how man has been developed in both body and mind from the animal forces nearest to him. The agency chiefly relied on to produce these changes is natural selection, which, acting on unguided variations, under the conditions of the struggle for existence, brings about the adaptation hitherto supposed to imply the presence of mind." This of course is inimical to Theism. Darwin will also allow "selection value only to excessively small and rare variations, and that, of consequence, the process of evolution is assumed to be slow and insensible." It will be seen at a glance how these theories affect the Scriptural idea of sin. There could have been no fall of man. Man becomes a rising creature. "The very idea of sin in the Christian sense is essentially altered." What we call sin is a something unavoidable in man's ascent, and the idea of guilt is destroyed. The theory seems to remove the very basis of the Christian gospel.

### A guiding mind.

It is hardly possible to more than indicate the nature of Dr. Orr's treatment of this subject. One or two examples must suffice. "The sufficiency of natural selection to account for the phenomena of organisms is assumed, not proved," he says. Even Weismann, the staunch supporter of Darwinian evolution, freely grants that much of what lies at the foundation of the theory cannot be proved in any case. Natural selection is not a creative, but an eliminative agency. It prunes the tree of life, but itself produces nothing. "Natural selection explains the survival of the fittest, but not the arrival of the fittest. Strong objection is being taken among recent thinkers to Darwin's theory of nature, in that it asks from unintelligent,

unguided forces, work that can only be accomplished by mind. Science is under no call to accept the "causal-mechanical" view as an adequate modal interpretation of organic nature, for it does not explain the facts. "What would be the modal interpretation of the writing of a book, or the making of a machine, which did not recognise the presence of a constructive guiding mind?"

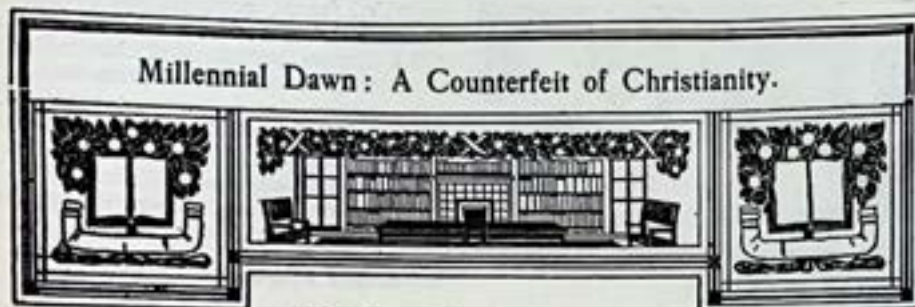
### Important breaks.

One of the most important breaks which the newer evolution makes with Darwinism is in the matter of variations. Darwin insisted that these were infinitesimally small, and slow, whereas it is now asserted that evolution at times advanced by "mutations," and exhibited "lifts" which imply the entrance of new factors. Darwin said that we might as well hold to the old creation story of Genesis, as accept the sudden development of new forms from old and widely different forms. "Yet the trend of modern evolution is unquestionably to admit that new forms do suddenly appear, and have appeared on a much grander scale in the past." The author adduces splendid testimony from evolutionary writers to show that the origin of the physical, and especially of the mental and moral powers of a man, must be regarded as the result of a "big lift," and not of slow and minute gradations. It will be seen at once, that, on scientific grounds, we are no longer obliged to assume the brute state as the starting point of human development, nor the long revolting history that follows before man obtains even the rudiments of a moral and civilised existence. There are scientists, of course, who maintain the older theory of Darwin, but the tendency is away from that position, and scientifically, no one is bound to accept it. It may be that man was created in the image of God, after all, and lost his first estate through sin—the voluntary defection of a creature who had the power to remain sinless.

Other aspects of the subject are dealt with, which cannot be indicated here at all. Dr. Orr is one of the "middle of the road" men, who keeps himself abreast of modern thought, and faces every question fearlessly. The book under review consists of more than 300 pages, and sells at 6/-.—T. H. Scambler.

Nothing in the whole world is worth the loss of thy peace; even the faults which thou hast committed should only humble, but not disquiet thee. God is full of joy, peace, and happiness.—G. Tersteegen.

As we discipline the mind in moral endeavor by compelling it to speak the language and practise the deeds of virtue, though many of its impulses run at first in contrary directions, so it is proper to school ourselves in the speech and bearing of spiritual trust and courage till our doubts and fears can be outgrown.—H. N. Brown.



### Millennial Dawn: A Counterfeit of Christianity.

By Professor William G. Moorehead,  
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Six rather bulky volumes, comprising in all some 2000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N.Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower," Pittsburgh, Pa., they then bore the somewhat ostentatious title, "*Millennial Dawn*" (1886). The volumes now bear the more modest inscription, "*Studies in the Scriptures*" (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought *Millennial Dawn* into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectionable one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as e.g., "People's Pulpit of Brooklyn," "International Bible Students' League," "Brooklyn Tabernacle," "Bible House and Tract Society" (*Our Hope*, Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

#### A deplorable perversion.

In the introduction to the first volume we are told that "our Society, realising the need, is seeking to do all in its power to . . . lift 'the Lord's standard for the people.' It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare cost." The whole six volumes, "bound in cloth, embossed in silver," sell for the ridiculously small sum of \$2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition." "Series II. 1,132,000 edition." "Series III. 909,000 edition." The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i.e., if these figures tell the truth! That the

teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of *Millennial Dawn* that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. *A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.*

#### Higher than the angels.

1. *Jesus, in his pre-human existence, was a spiritual being, higher than the angels, but a creature.* (Vol. I., pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to his incarnation and during his earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before he left his glory to become a man, was 'in form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind he had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature of angels, one step lower down than his own, but that he came down two steps and took the nature of man—he 'became a man'; he 'was made flesh.' (Heb. 2: 16; Phil. 2: 7, 8; John 1: 14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before he became a man; and he was not then so high as he now is, for 'God hath highly exalted him,' because of his obedience in becoming man's willing ransom. (Phil. 2: 8, 9.) He is now of the highest order of spirit being, a partaker of

the divine (Jehovah's) nature." The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt him to the divine nature, unless he intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of his obedience unto death he is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

#### Dimming His glory.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty Saviour, we place the inspired Word of Scripture, John 1: 1: "In the beginning was the Word, and the Word was with God." By the Word of course is meant the Son of God, Jesus Christ. Three majestic truths are here set forth: (1) The Word's eternity—"In the beginning"—the noun is without the article; it is unmarked, uncounted duration that is meant. "Was," not came into existence; he was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was. *Millennial Dawn* says there was a time when Christ was not; the Apostle John affirms there never was a time when he was not. (2) His eternal personal existence is maintained: "The Word was with God"; his equality with God, for John goes on to ascribe to him creation. (3) His Deity: "And the Word was God." Most emphatic is the order of the words in the original: "And God was the Word." Jesus Christ was no subordinate or created being.

"Who subsisting in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant" (Phil. 2: 6-11, R.V.). It is here taught that Christ existed in the form of God. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature." John Chrysostom long ago said: "It is not possible to be of one essence and to have the form of another." Christ existed in the form of God because he himself is God. Hence the Apostle asserts that he was God's equal, but in his self-abasement he did not hold fast to this equality but emptied himself of it, and instead took the lowly form of a bond-servant. His humiliation presupposes his former dignity and glory. Had he not been infinitely more than a created being, it would have been no renunciation to become a servant; that he already was, according to the blasphemous teaching of Dawnism. Out of such a condition he could never have risen. The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant, and can never be aught else. But the very fact

that he did humble himself, even unto the death of the cross, is positive proof that he was no created being, no mere man, but God over all and blessed forever (Rom. 9: 5).

But even in his amazing self-abasement he did not renounce his glorious attributes as a divine Person: he veiled them beneath his lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to him while on earth, and he often exhibited both in the sight of men. The proof of this is abundant and conclusive.

**Incarnation denied.**

2. *In the incarnation our Lord had but one nature, not two natures, as Christians have always held.* (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh, he was a perfect human being; and since his resurrection he is a perfect spiritual being of the highest or divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature: first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separable and distinct, and furnish no evidence that the one will evolve or develop into the other." . . . Here again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men he was a spirit being of a very high rank, but a creature. When he became a man his spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of his earthly life he was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in him or about him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures." The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

*To be continued.*

There is a mysterious attraction between us and heaven. God wants us, and we want God.—*Madame de Guerin.*

**Sometime.**

Sometime, when all life's lessons have been learned,  
 And sun and stars forevermore have set,  
 The things which our weak judgments here have spurned,  
 The things o'er which we grieved with lashes wet,  
 Will flash before us, out of life's dark night,  
 As stars shine most in deeper tints of blue;  
 And we shall see how all God's plans are right,  
 And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
 God's plan goes on as best for you and me;  
 How, when we called, he heeded not our cry,  
 Because his wisdom to the end could see,  
 And even as wise parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,  
 We find the wormwood, and rebel and shrink,  
 Be sure a wiser hand than yours or mine  
 Pours out this potion for our lips to drink.  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 O, do not blame the loving Father so,  
 But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath  
 Is not the sweetest gift God sends his friend;  
 And that, sometimes, the sable pall of death  
 Conceals the fairest boon his love can send,  
 If we could push ajar the gates of life,  
 And stand within and all God's workings see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key!

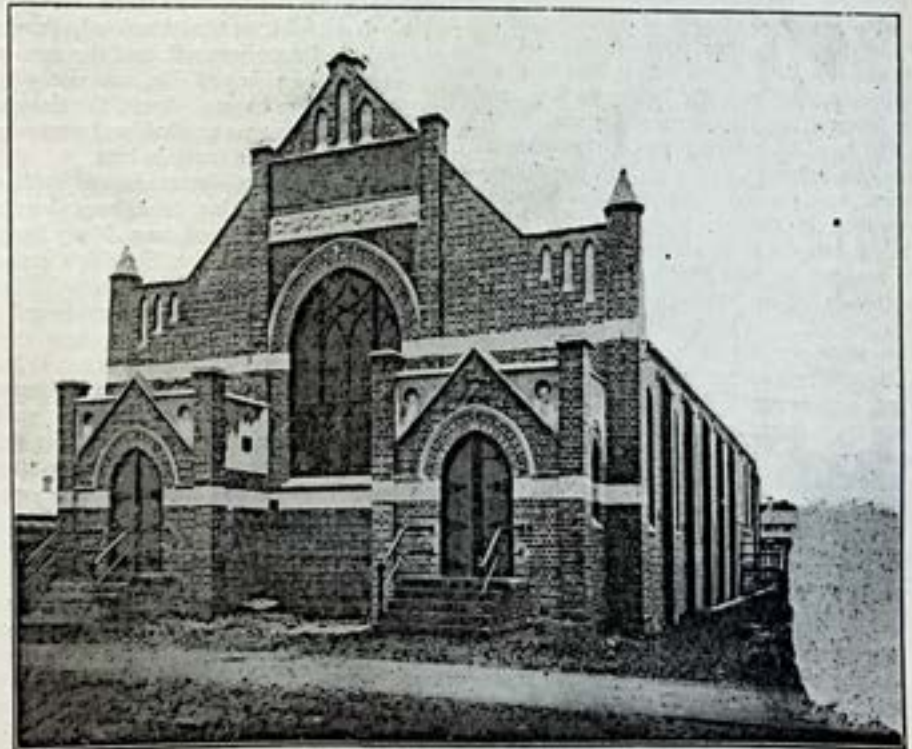
But not to-day. Then be content, poor heart!  
 God's plans like lilies pure and white unfold.  
 We must not tear the close-shut leaves apart;  
 Time will reveal the calyxes of gold.  
 And if, through patient toil, we reach the land  
 Where tired feet, with sandals loose, may rest,  
 When we shall clearly see and understand,  
 I think that we shall say, "God knew the best!"  
 —*May Riley Smith.*



**The Work in Melbourne.**

The mission has now entered upon its fourth week, and the interest has not only been maintained, but is on the increase. There is no doubt that this mission has given the churches of Christ in Melbourne the best advertisement they have had in the whole course of their history. The building itself is right in the line of immense traffic, and at night time is made conspicuous by its electric lighting. In addition to this, printer's ink has been freely used, and while T. B. Fischer has not quite carried out his threat to "flood Melbourne knee-deep with literature," he has done fairly well in that direction. The Hippodrome ought now to be the best known place in Melbourne.

There are only slight alterations in the programme each evening, for the simple reason that the programme is so good as not to require anything in that direction. The great choir is always there, and it would be difficult to improve upon it. Bro. Marty has the full confidence of the singers, and continues to lead them with distinguished ability. Sometimes he breaks away from the ordinary routine, as, for example, when he called upon two Baptist preachers who were present to sing a verse of the piece



The New Chapel, Footscray, Victoria.

just rendered by the choir. They did it well; too; so well, indeed, that they were asked to sing it again, and did so with evident pleasure. The song service is undoubtedly an attractive force in this mission, and is made additionally so by the sweet singing of Mrs. Scoville.

As a speaker it would be difficult to classify Charles Reign Scoville. His style is peculiar to himself. One thing is certain—he holds his audience. The whole purpose of his preaching is to reach the sinner and get him to feel the need of a Saviour, and Bro. Scoville succeeds in doing this more successfully than any preacher who has visited these southern lands. Usually his discourses last over an hour, but his hearers are unconscious of the lapse of time. Though not bound by many hard and fast rules, he sometimes breaks away from even these, as for example, when he called upon the preachers who were present to name the text of the first discourse they preached. It was a pleasant break and most interesting, and the preachers seemed to enjoy it.

On Wednesday, Mrs. Scoville, assisted by Mr. and Mrs. Marty, conducted a girls' meeting at N. Fitzroy, and had 30 confessions. The mission party also paid another visit to Newport and Sunshine, and were well received. They also went to Pentridge, but did not stop there. Reports of these most interesting meetings are given elsewhere.

On Sunday all the members of the party were busily at work. Bro. and Sister Scoville were at the Hawthorn church in the morning; Bro. and Sister Marty at South Richmond. In the afternoon Bro. Vawter visited Prahran and addressed the school and had twenty confessions. Bro. Phillippi was at the Tabernacle, Fitzroy.

On Sunday afternoon, a women's meeting was held in the Hippodrome, and addressed by Bro. Scoville. It was a great gathering, the building being packed, and the interest manifested most intense.

The evening meeting was a repetition of previous Sundays. At 7 o'clock the Hippodrome was packed. An overflow meeting was held in the adjoining Skating Rink. This meeting was conducted by Bro. Vawter, assisted by Bro. Phillippi and Bro. F.M. Ludbrook. Bro. Marty and Mrs. Scoville also helped. We should say that about 5000 were present at both meetings.

The confessions recorded on Sunday were large, and brought the total to about 800. These figures represent the direct result of the mission, but the indirect results are seen and felt in all our churches in Melbourne and suburbs. There is a spiritual uplift and buoyancy that ought to tell for good on our future work.

#### VISIT TO PENTRIDGE.

June 19, 1912.

Our good friend Alderman Crichton made the way easy for the Scoville Evangelistic Company to visit the Penal Establishment at Pentridge. The Governor of the prison soon made the missionaries and their friends comfortable within the mas-

sive walls, and talked with them very interestingly. When the prisoners were in the chapel, the visitors were ushered into their presence. Nearly 300 men in convict's garb sat expectantly awaiting the service. What a wonderful sight it was—such a sight as only the few are privileged to see.

Bro. Marty and Bro. Vawter, the cornetists, pleased the company with their music, and the applause was hearty. Mrs. Scoville's song, "Memories of Mother," made a deep impression, and there was a far-away look in many eyes as the singer sang soulfully on. With a skilful turn in the song the vision was lifted to Jesus, and there was pathos in the voice that sang,

"I am so glad that Jesus loves me,  
Jesus loves even me."

Bro. Rankine prayed feelingly and hopefully, and then the men joined reverently in repeating the Lord's prayer.

On being introduced, Bro. Scoville spoke to the men in a happy way. His address was punctuated with sparkling wit and striking anecdote. The men were wonderfully keen, alert, and responsive. To use the language of an official present, Bro. Scoville "caught on." The attention was rapt and the interest intense. The theme was the best of all themes, Jesus Christ the Son of God, the Saviour of the world. How those men listened when the preacher said, "The father may say, save the family; the citizen may say, save the city; the statesman may say, save the State; but there is one Man in this universe big enough to say, 'Preach the gospel to every creature.'" A wave of tenderness swept over the audience when it was suggested that possibly some present had wives and children at home—dear ones that deeply loved them. The story of his boy's visit to the drunkard, Francis Murphy, in the prison cell, and the new resolves and the changed life, was not without its appeal to hearts. Jesus, the Saviour to the uttermost, was exalted, and men were urged to place their trust in him.

Bro. W. H. Allen's heart showed itself in the earnest prayer that he offered for the prisoners and their loved ones. Many hands went up for prayer at Bro. Scoville's invitation, and while heads were bowed Mrs. Scoville sang, "For you I am praying."

It is doubtful if the mission party ever had a more appreciative audience. When the good-byes were said, the men cheered again and again, and the Governor said, "These men have not had a treat like this for years." It was a memorable meeting, and its influences will linger with all who were present for many a day.

#### THIRD VISIT TO NEWPORT.

The factory meetings at Newport have been simply great—great in numbers, great in interest, great in enthusiasm. The men have shown their appreciation in many ways. No midday meetings have been more enjoyable than those at the Newport Railroad Workshops, and we think none have been more appreciated. Flowers and flags

and carpets and chairs and hearts and hands have been freely given by the men for the comfort of the missionaries. Dinners have been freely spread, and courtesies have been many. The men have listened attentively, and have sung heartily. Practical, helpful words have been spoken from an earnest man's glowing heart to the minds and hearts of nigh 2000 men, and we feel sure the results of these great meetings will be only good.

#### VISIT TO SUNSHINE.

The second visit to the Sunshine Harvester Works was made on Friday of last week under favorable conditions. Bro. R. Lyall kindly supplied a motor car to make the run more convenient. On arrival at Sunshine the party was strengthened by the addition of Bro. A. Connor, of Bendigo, who with the rest was soon busy distributing cards and invitations. Under God's beautiful sky, an impromptu and hastily arranged platform was mounted and the meeting called to order. It did one good to see the great sea of upturned faces, as hundreds of men with earnestness listened to the music of Bro. Marty, the solo of Mrs. Scoville, and the address by Bro. Scoville. A bond of sympathy was quickly established through the fact of one of the men who was present at the previous visit having suffered an accident, resulting in the loss of his leg. Words of cheer, counsel and comfort were spoken until the whistle called the men to their toil again, not, however, before a photo. was secured of the great throng of men assembled.

#### VISIT TO CHELTENHAM.

The long-looked-for and much-prayed-for visit of the Scoville Company to Cheltenham eventuated on Saturday night, June 22. The chapel was packed, and an overflow meeting was held in the schoolroom. The services were great spiritual treats, and each member of the company made deep impressions on the audiences. Bro. F. M. Ludbrook also helped much with song in the overflow meeting; Bro. Carrol Marty captivated the audience with "The City where they need no Sun." Bro. Phillippi endeared himself to all. Sister Scoville sweetly and effectively sang "The Fisher Song." Bro. Vawter preached an appealing sermon to the overflow meeting to the profit of all. The sermon by Bro. Scoville was a great effort, and was much enjoyed, but best of all, ten responded to the invitation. The whole church was roused, and the future alone will reveal the full results of this great service.

It is possible for one to live in this world and be glad in spite of temptation and care and loss. It is possible to live in such a temper that sorrow shall be powerless deeply to agitate the heart. It is possible for us to attain a spirit of such purity and strength that God's disciplining will shall be borne without outcry.—P. S. Morom.

"No gift can be too small and none too great to give on July 7."



Address communications to  
T. B. FISCHER,  
Chesterfield-rd.,  
Cheltenham,  
Victoria.  
Phone, Cheltenham, 132.

### What is Our Attitude to the Great Decree of God?

By J. Inglis Wright, New Zealand.

What decree? you ask. The great final and outstanding decree of God as declared in the commission given to his disciples by the Lord Jesus Christ. This is the *one great decree* of the Omnipotent, upon which all others depend. There can be no Christ, no salvation, no Christian life, no eternity in heaven where the gospel has not been preached. Everything depends upon this awful decree being carried out in its entirety, by those who bear allegiance to the Lord Jesus Christ. Its terms are without limitation—"All the nations," "the whole creation," "unto the uttermost ends of the earth"—a scope as wide as the mercy of God, and as all-comprehensive as the love of Christ.

Yet, know you, some have dared, with the unthinking sacrilegious spirit of Uzzah, to set bars and bounds to the carrying out of this decree; have assumed to thrust their peddling little views forward in order that men and women might revel at home in a wealth of opportunity, while those in heathen lands remain doomed to die in ignorance,—intruding themselves, indeed, where the very angels of God are silent. Blind audacity! Blind in good sooth, with a very Egyptian darkness, audacious to the point of actual defiance.

Is it possible that any Christian man or woman would dare to attempt to block the progress of redemption and frustrate the purpose of almighty God in relation to the salvation of the world? Yes, indeed! Thousands are doing it this very day, as thousands have done it for hundreds of years past—interpreting the all-encompassing decree in terms of their petty limited so-called "views" and "ideas."

"Will a man rob God?" queries the prophet. Say rather, "Will a Christian defy God by ignoring the terms of his decree? Nearly two thousand years have gone past, and yet two-thirds of the world is unreached by the gospel of Christ. Oh, God! pity us. Men ready to go into the mission fields to do or die, women waiting to be called to service or sacrifice, and they cannot go! Lack of money forbids. No, no, a thousand times No, it is not lack of money that hinders, it is only lack of allegiance, of understanding, of love, and a woeful ignorance of the causes which led to that most awful of all the awful sentences uttered on the earth, "My God, my God, why hast thou forsaken me?"

There is no lack of money; only lack of the will, and to think that our time of opportunity is so short, that so many thousands are dying daily without Christ, and that we have so much for ourselves—and so little for Christ and his waiting-to-be-saved world.

Oh! that our eyes might be opened to see what might be done, if we would but accept Christ's expression of the divine decree. May the blessing that God has granted to the work in heathen lands, already carried out by you brethren in Australia, and we here in New Zealand, be an encouragement to us all to recognise that the essence of our Christian profession lies in fulfilling the great decree and that this way lies the

are prepared to wait till we can supply them rather than go elsewhere for their saries. I had an order for 100 sarie lengths from an orphanage at Manmad last month, and wrote saying that I could not send more than 25, nor supply the balance for a month or so on account of other orders. After receiving the 25, the lady superintendent wrote, saying, "We are exceedingly pleased with the saries sent—and will wait until May for the rest. Can you supply us with an additional 100?"

Our workers here (Jubbulpore), the F.C.M.S., are asking me to take lads from here to train for them. The chief Government official in charge of industries for the Bombay Presidency is asking me to open a weaving school in Baramati for children of weavers and teach them our methods on the same looms we are making and using, offering a grant towards cost of building and the salary of a native teacher of weaving—so let these things speak for themselves.

### Do Not Say

"Oh! but think of the waste of precious lives to send people to those dreadful climates, and amongst such savages."

Yes! but the daily waste of precious souls in heathen lands—*is there no need to think of that?*

What do you say when the flower of England's youth goes out to war? "Oh, that is different. We must conquer our enemies and maintain the prestige of our country." Exactly so.

When it is anything important, like killing our enemies, "innocent young lives" may be "wasted" by the thousand. But when it is something so immaterial as saving our fellow-men and glorifying God, the loss of a life or two is most reprehensible!

People are going continually to "those dreadful climates and amongst such savages" to enrich themselves with temporal possessions. May not a few of God's children be spared to go to enrich others with eternal blessings?

Oh, do not pray for easy lives! Pray to be stronger men! Oh, do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.  
—Phillips Brooks.

## THE FEDERAL FOREIGN MISSIONARY COMMITTEE

Of Churches of Christ in Australia.

### AIMS

New Sth. Wales ...	£1,111
Victoria ...	£1,225
West Australia ...	£250
Tasmania ...	£75



### for 1912-13.

South Australia ...	£1,275
Queensland ...	£250
Sundry ...	£14
Grand Total ...	£4,200

## ANNUAL FOREIGN MISSION OFFERING

Sunday, July 7, 1912.

The above is a fac-simile of the Federal F.M. offering envelope for this year. If you have not received one, ask your church secretary for one.

divine blessing for individuals and churches alike.

### Industrial Work at Baramati.

The following request comes from Bro. Strutton for increased facilities in the weaving work, and the Committee view with favor the extension of this important side of the mission work, and at the last meeting of the Committee it was decided to grant the requests of Bro. Strutton and arrange for the work to be proceeded with at once. Bro. Strutton writes:—

If the sum of £50 could be sanctioned for a larger building (about 60 x 25), we could well employ more Christian weavers. At present we have neither working or living accommodation for more men or looms. Then we should want £25 for loom additions for the new place if erected. Our weaving work is now an established success, but we only have six looms at work, and have orders for cloth on hand to last us about six months from orphanage superintendents, who

## In the Realm of the Bible School.

### THE FOUR KINDS OF SOIL.

Sunday School Lesson for July 14, "The Seed in Four Kinds of Soil," Mark 4: 1-20.

A. R. MAIN, B.A.

Some may hardly recognise in the title of our lesson the old familiar "parable of the sower," but surely everyone will on consideration agree that the newer name is more in harmony with the teaching which Jesus meant to give.

#### Why do not all accept?

Our lesson gives at least part of the answer to the question, Why has the gospel not always the same effect? We must all have asked this. As we look around, we see many who accept the message and bow in obedience to the Christ, but we know that a great multitude reject and continue to live "just as if Jesus never lived, as if he had never died." When we seek a solution of the problem, we are sure to deal with two things (1) A difference in the message. We often hear the statement that the apostolic message would now produce apostolic results; and undoubtedly we have here a thought of much value. If the Lord Jesus sent a pure gospel of salvation, if that is the power of God, then we need not be surprised when moral essays, literary studies, or collections of poetry and dubious anecdotes, fail to do what apostolic sermons did. Nor can a mutilated gospel do what was accomplished when men preached the whole counsel of God. (2) A difference in the preacher. A Spirit-filled preacher with a divinely-given message, a dauntless heart and a soul on fire, so preached that three thousand accepted Christ after a single sermon. Now we wonder that three thousand sermons only make one convert. The difference may largely be that of the preacher. We are not all Chapmans or Scovilles. The fault of our poor returns may be in ourselves. Our lives may hinder our words. Our coldness may be out of harmony with the message of love.

Now our lesson says nothing about these two great conditions of success or failure. The parable of our study assumes that the preacher is faithful, and that the message is good. There follows a parable (that of the tares) in which we have a contrast in message. In it we have the Son of Man sowing good seed, and Satan sowing darnel among the corn. But in our present lesson, we have only the Good Sower and the good seed. Even Christ could not get good results from all men. Even his gospel produced various effects. The parable was spoken to explain why. It is not true now, it never has been true, and it never will be true, that we can read back from apparent non-success to unfaithfulness in the message or the messenger. Our parable gives comfort to the faithful preacher; though of course it has absolutely no word of excuse or encouragement for the unfaithful messenger, the man who corrupts the Word of God, or the watchman who fails to sound the alarm.

#### The lesson of the parable.

The Master, then, describes his own experience, and explains the diverse results of his ministry.

"He finds the reason for the varying effects of his ministry in the varying spiritual condition of men." In the cases of failure, "the seed is not in fault, the sowing is not in fault, but the soil is faulty." Conscious of our own imperfections as preachers of the Word, we may hesitate in our experience to assign causes of failure to others; but we can with truth and fairness generalise the lesson of the parable. Geo. H. Hubbard does this well, as follows: "The four-fold division represents but one truth, viz.: Other things being equal, the growth and fruitfulness of seeds will be determined by the nature of the soil upon which they are cast. Expressing the law in terms of spiritual life, we say, The effect of truth upon the life is determined by the condition of the heart into which it falls."

#### Four kinds of hearts.

1. *The Hard Heart.*—Some seed fell on the footpath. Thousands of feet had pressed the earth, which might otherwise have been rich, good soil, into hardness and impenetrability. There are impenetrable hearts. The good seed of the kingdom is never received into them. Men may have ears, but hear not. The London *Sunday School Chronicle* told the story of a dying man who said to the preacher under whom he sat for twenty years, "I never heard a single sermon." The preacher at first thought the sick man raved, but he spoke sober words of truth, for he continued: "I attended church; but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next." The very truth of God himself cannot help a man from whose heart and mind it is excluded.

2. *The Shallow Heart.*—In some parts a very shallow layer of good soil lies upon a bed-rock. The roots cannot go down. The conditions are splendid for a speedy germination, but maturity is impossible. The shallowness which forced the development prevents the later growth. Jesus says some hearts are like that. Some "straightway with joy" received the word. Note that the Saviour says nothing here against an immediate reception of the message. Some of the noblest men to-day have done as the apostles of old—"immediately" left all and followed Jesus. Neither does the Master suggest that joy is inappropriate. The eunuch had joy. The city of Samaria had "much joy in it." "Absence of joys in a religious life is a sign, not of depth, but of dulness." But there is a hasty and joyful response which is associated with a shallow nature. The man in question is "a man of emotion, not of thought." His is the joy of a giddy nature. There was an absence of serious thought, of counting the cost. He never thought of the testing day, the first tribulation offended him. Jesus often asked men to count the cost. He wished men to know what discipleship means before they committed themselves to his guidance.

3. *The Divided Heart.*—The third kind of soil was doubtless good in quality and of sufficient depth to bear an abundant harvest of golden grain; for it did sustain a plentiful crop of weeds. The trouble was that it was pre-occupied. We

see men like that—men whom we know would be as strong, energetic and efficient for God as they now are in other service. "These are men with good possibilities. The ground is rich and deep, but it is foul. There is a rival growth which chokes the seed." It is interesting to see what Jesus regards as thorns. He says that business or luxury may choke the word. Chrysostom long ago pointed out the carefulness of Jesus' expression: "It is possible, if you will, to prevent the evil growth and use riches aright. Therefore it is that he did not say 'the world' but 'the anxiety of the world,' not 'riches,' but 'the deceitfulness of riches.'" Even so, we do not ordinarily find men in our land willing to regard these things as weeds. But Christ knew of the danger of these things. Most of us have so often seen apparently good men spoiled by growing wealth as to appreciate the story which J. R. Miller tells of the preacher who found in the pulpit one morning a paper which contained the words, "The prayers of this congregation are requested for a man who is growing rich."

4. *The Good and Honest Heart.*—The fourth kind of soil was rich, deep, and clean. By combining the three accounts of the parable, we get a splendid description of the kind of man God loves. We have mention of those who (a) bear, (b) accept, (c) in a good and honest heart, (d) hold it fast, (e) and yield fruit, (f) with patience. We may in passing notice that this heart is described before the acceptance of the seed of the kingdom as a good and honest heart. We learn then that people who have not yet heard and accepted the gospel are not at a dead level of depravity. Some there are who are near the kingdom, while others are very far away. We notice also that even the good soil produces varying amounts of fruit. All faithful Christians do well, but capacity and therefore fruit varies. The difference of yield is in proportion to the strength of the given qualities, while all are "susceptible and receptive, steady of will, single-hearted, as well as intelligent."

#### Some questions.

As we read the parable, I suppose we cannot help asking, Are we to understand that, as in nature, so it is in all points in the spiritual world? For instance, if hearts are naturally like shallow soil on top of a rock, how can the person be blamed for lack of that which is not his? Was there any credit to one soil more than another? One could not bear, another could and did. How did the soils come to be what they were? The parable does not seek to touch these questions. No one parable can tell everything. Each parable gives some aspect or part of the truth, leaving some other Scripture to tell the rest. It is doubtless true that "the difference in the various kinds of spiritual soil is mainly the result of our own doing," but the parable says nothing on one side or other. "The parable enters into no consideration or explanation of how men arrive at the spiritual conditions here enumerated; but, given these considerations—and they are certainly common, however arrived at—given those conditions, the result is failure in the gospel." From other Scriptures, we have a doctrine of accountability which makes it clear that man is free and able to accept or reject; and the very offer of salvation to all in the commission proves that it is not predetermined to the exclusion of human choice what the result will be.





## West Australia.

**PERTH.**—At our meeting on June 2, Bro. Blakemore spoke to us upon the subject of "Death." H. Wright, S. Hulbronn, and P. Staggard have returned after visits to the East. On June 5, we said good-bye to Bro. and Sister Everett, who leave us for New Zealand. D. M. Wilson and W. B. Blakemore testified to the faithful work of these two members, on behalf of the deacons. On June 9, C. A. G. Payne, of Maylands, spoke upon Foreign Missions. At the close of the evening's address, three Sunday School scholars decided for Christ. The anniversary was celebrated on June 12. E. Jeffery read the secretary's report. There were, he reported, 209 scholars, 21 teachers, and 5 officers. The average attendance was 203, as against 189 for the previous year. 17 of the scholars had become Christians during the year. The Loyal Daughters' Class had 14 members, and an average attendance of 11. There were 28 members in the Men's Class, with an average attendance of 20. The Home Department contained a membership of 44 and the cradle roll, 45. To meet the growing demands of the school, the church had decided at the last business meeting to make extensive additions to the front of the building.—W.A., June 15.

**CHINESE MISSION, PERTH.**—Our annual business meeting was held on June 9. The secretary reported an enrolment of 14 scholars and 5 teachers. He urged the commencement of a building fund, and a motion that such a fund be started was finally adopted. A reference to the departure of Peter Geen, the chief Chinese speaker, was responsible for the following resolution: "That the Federal Committee, through the Foreign Missionary Committee of West Australia, be asked to appoint a second Chinese evangelist for Australia, one to devote a good part of his time to the Western State." The meeting decided to issue circulars in the Chinese language, directing attention to the meetings, and appointing a committee to visit absent scholars and maintain good attendances.—W.A., June 15.

**NORTH PERTH.**—Splendid meetings the last two weeks, and everything seems most promising. Sunday week, we had a visit from Bro. Lucraft, from the Fremantle church, and yesterday Bro. Embles, from Maylands, was with us. Both gave splendid exhortations. We are anxious that Bro. Scoville shall visit our State, and the church here have decided to unite their prayers to God unceasingly that our brother may be brought to our State, where such a great harvest awaits the reapers. We have commenced to think and talk Foreign Missions, but do not intend to stop with thinking and talking; we are going to act. The first issue of the *Christian Evangelist*, a monthly bulletin published by the Home Mission Committee, came to hand last week, and has been greatly appreciated by the members of our church.—A. J. Ingham, June 17.

**PERTH.**—The exhortation was given this morning by A. Bell, superintendent of the Bible School. A record attendance was established at the school in the afternoon, when 275 were present. The Men's Class was addressed by the Hon. J. E. Dodd, M.L.C., who spoke upon "Christianity in Relation to Some Social Problems." "The Problem of the Criminal" is the next subject set down for study. In the evening Bro. Blakemore took as the subject of his address, "What the Church of Christ Stands For," and at the close three from the school confessed their faith in Jesus Christ. We have had in our meetings Sister

Shelley, from Lygon-st., and Miss Caddolo, from Castlemaine, Vic.—W.A., June 17.

## New South Wales.

**HORNSBY.**—The church is in a healthy condition, the members entering heartily into all departments of its work. The Lord's day morning service is well attended, also the gospel service. A new feature of this meeting is the song service, conducted by Bro. Lea. The Sisters' Prayer and Dorcas Class is well attended. Lord's day, June 2, being the second anniversary of the church, 50 sat around the Lord's table. Bro. Payne exhorted. Bro. Saunders, from Sydney, addressed the evening and night services with much earnestness, many strangers being present. Bro. Illingworth presided over the public meeting on Wednesday. Addresses were delivered by Bro. Illingworth, E. Coleman, Collins and Payne. Some friends from Rookwood helped to make the evening enjoyable, with some good singing.—J. H. Colmer.

**INVERELL.**—In our last report we gave rather a wrong impression in respect of the *Arco* raised. We should have said "towards" instead of "for" in this connection.—G. Brighty.

**BROKEN HILL, RAILWAY TOWN.**—Six more confessions since last report. The Chapman-Alexander mission here has been wonderfully successful. We are continuing simultaneously here and at Wolfram-st. for an indefinite period. It is safe to say that our city has never had such a spiritual awakening, and we ask for the prayers of the brotherhood in the mission of reaping which we are now about to enter upon.—C. H. Hunt, June 16.

**ENMORE.**—T. R. Coleman, our State evangelist, fills the gap between G. T. Walden's departure and A. E. Illingworth's coming on July 7. We had good meetings all day, June 16, Bro. Coleman speaking at all the services. 11 were welcomed into fellowship in the morning, being the final results of Bro. Walden's ministry. There was one confession in the school in the afternoon in response to Bro. Coleman's invitation. A tea and public meeting are being arranged for Bro. Illingworth's welcome.—E. J. Hilder.

**PETERSHAM.**—Exceptionally well attended meeting on June 16, at the breaking of bread. Bro. Coleman exhorted. We were glad to have with us again our Bro. Sainy and Bro. Spedding, who have been laid aside through sickness. Good attendance at gospel meeting. Two young men made the good confession, and desired to be baptized. Three new members received into fellowship.—F.I.

**PADDINGTON.**—Three received into fellowship on June 16, by Bro. Franklyn. Our evangelist has reinstated the Bible Class, it having lapsed for some time. Good interest is now being manifested, and we are out to make it a century one.—S.G.G.

**NARRABRI.**—Our three weeks' mission closed on June 9. As a result of the mission eight were added by faith and obedience. Bro. Coleman plainly and forcibly presented the truth, and his addresses will long be remembered by those who heard them. We have dealt with all classes during the mission. We are indebted to E. J. Waters and Sister Janet Cosh, of Inverell, for services rendered during the effort. The members gave a social evening on June 6, wishing the departing brethren God-speed. We continue our services

on Lord's day, in the School of Arts Hall, and purpose starting a Sunday School on Lord's day next. We hope to secure land and erect a building in the near future.—W. Waters.

**JUNEE-MARRAR.**—The church at Junee is losing some of the working members of long standing. Last Monday evening a large gathering of members met at the residence of the evangelist to bid farewell to Mrs. McKillop and Miss Ferguson, who are leaving for Queensland. Bro. Jas. Wilson, on behalf of Junee church, wished the departing guests God-speed. Bro. F. Budgen spoke on behalf of the Lord's day School. Miss Ferguson has been connected with the school for some years. Evangelist Mason, on behalf of Junee and Marrar churches, presented Miss Ferguson with a nice silver cake basket, suitably inscribed, and Mrs. McKillop with a well bound copy of the New Testament and Sankey's hymn book.—T. G. Mason.

**MANNING RIVER.**—Sunday, June 2, Bro. Burns, accompanied by one of the brethren, left Taree to hold morning service at Burrell Creek, a distance of 11 miles, at which place a good congregation listened attentively to the Word of God. At the close of this service they journeyed to Bootawah, a distance of 7 miles from Burrell Creek, for afternoon service, a little corner where good results are expected. Then they journeyed to Wingham, a further distance of 9 miles, for evening service. Another good meeting was held. At the close they returned home, which is another 8 miles, completing a distance of 35 miles for the day. Bro. Burns dealt with the people earnestly, giving addresses from Rev. 21.—W.A.

**HAMILTON.**—T. Fraser exhorted on June 16. We were pleased to see with us again our aged Bro. Taylor, and aged Sister Cram, who have been laid aside for some time. In the afternoon Bro. Jinks took charge of the Bible Class, and we hope to revive it. All the members have been visited, there being 30 members previously. Our aim is 50 members. We have to acknowledge the receipt of 2/6 from Bro. Burrows, for the building fund.—W. Stow.

**NORTH SYDNEY.**—On June 12 the monthly united prayer meeting in the district was held in the Crow's Nest Presbyterian Church, and was very well attended, and on the Friday following the united open air gospel meeting was conducted. These meetings are proving a source of blessing to those taking part, and should materially help to push forward our work in the locality. We regret to hear of the death of Bro. Leck, who gave us very valuable assistance when the church met in the Masonic Hall, and our hearts go out in sympathy to those who are bereaved. At the gospel meeting on June 16, we had the pleasure of witnessing the baptism of three, two of whom were scholars from the Bible School, and came forward during the recent mission.—W.J.M.

**MEREWETHER.**—Fair attendance at the meeting for worship last Lord's day. Bro. Jinks exhorted. In the evening the gospel was preached by J. Fraser, senr. A young lady confessed her Saviour.—S.L., June 17.

**TAREE.**—The Sunday School has commenced practising for the anniversary. A Sunday School has been opened on Dumaresque Island, in the home of Bro. Victor Collins, with Bro. Edwards as superintendent. It is progressing favorably, and has now 18 scholars and 3 teachers.—W. Armstrong.

**INVERELL.**—Good meetings during the week for prayer and praise. The Tuesday night meeting was held in the home of Bro. Waters. Thursday evening, meeting good; the younger brethren are giving the address at these meetings. On Lord's day morning Bro. Waters spoke on the effort at Narrabri. The afternoon meeting at De-lungra was nicely attended, the assistant evangelist conducting. At night our evangelist occupied the platform.—G. Brighty, June 27.

**TYALGUM.**—The preacher felled the timber on the chapel site, and put in the blocks for the "residence." On Sunday night the biggest crowd that has attended the meetings since he has been here greeted him. A fine interest prevails. The

timber for the chapel has been ordered, and the men are expected to start on the chapel in six weeks. A further donation of 11/- from Tyalgum members to hand. We have £50 to get £200 worth. Please help, brethren. The victory for Christ is sure here.—W. Strongman, June 19.

**NARRABRI.**—Last Lord's day the church met for the first time since the mission in the School of Arts Hall, which has been granted us at a rental of 10/- each Sunday. There was nearly a full attendance of members. We organised a Bible School in the afternoon and enrolled 20 scholars, also formed an Adult Bible Class. Gospel service fairly well attended at night. We hold our business meeting on June 27, when we hope to put things in order and work systematically. The writer still visits Moree on alternate Sundays, the brethren here supplying the platform during my absence.—W. Waters.

**HAMILTON-MEREWETHER.**—Last Lord's day was a glorious day of Christian work at Hamilton. Bro. Jinks re-organised the Bible School, and 13 scholars professed belief in Christ. At night the Merewether chapel was almost full, there being about 130 present. At the request of the officers, Bro. Jinks conducted a memorial service in connection with the death of Sister Mrs. Wilson. At the close of the meeting the evangelist baptised a young woman who, on the previous Sunday, had confessed Christ under Bro. J. Fraser's preaching.

**LISMORE.**—On Thursday night, June 20, a Bible School Conference was held in the Tabernacle, arranged by the District Bible Schools Committee. A large number of Bible School enthusiasts were present to discuss matters relating to the Bible School. W. A. Strongman was chairman. T. Hagger delivered a very helpful and instructive address, the subject being "A Model Bible School." C. T. G. Rose, from Casino, gave a very powerful and educating psychological lecture on "The Mind of a Child." Refreshments were partaken of. During the evening Sister K. Furlonger was heard to advantage in a solo. Bible School work very encouraging in this district.—F.W.V.S., June 22.

## Queensland.

**BRISBANE.**—Bro. and Sister Butler, late of Campbell-st., Sydney, were welcomed into membership this morning. Bro. Fenn, of South Richmond, Vic., who is on his way to the East, was also with us. Bro. Mudford exhorted, and in the evening preached to a good meeting. One decision.—L.G.

**MARYBOROUGH.**—Since last report the church has been on the upgrade in all its departments. This has been largely brought about by the splendid addresses by Bro. Hayes. The results are the deepening of the spiritual life, a much larger attendance, and an increase in the church offerings of over 50 per cent. The gospel meetings are splendid, full of power, and with a weekly increasing attendance. At one meeting the Orange Lodges attended, and the hall was packed, and rapt attention was given to the address on "The Glory of the Cross," by Bro. Hayes. We have also had a visit from Bro. Parslow, who addressed the church, and two week-night meetings. Three made the good confession. Bro. Smith, our treasurer, has been offered a block of land in a front street in the centre of the city, as a site for a chapel. A special meeting of the officers was held on June 14, and it was decided to instruct Bro. Smith to arrange for the purchase on the easy terms offered, so that we are looking forward to the time when we shall be able to do more effective work in our own building.—W. Stiler.

**BOONAH.**—The church has been cheered with a visit from Bro. Rodger, of the eWst Moreton circuit. He spent a week with us, and conducted gospel services every night. One confession. There is a lot of sickness among our members at present. Sisters Green and Windorf are slowly recovering from a serious illness. Bro. Anderson is very ill, and quite a number of others are

more or less indisposed. Our Bible School is still growing. We had the best average attendance during May for any month during our existence as a school.—T.F.S., June 20.

## South Australia.

**KADINA.**—To-night we had a grand Foreign Mission service. The writer gave an address on the text, "How shall they hear without a preacher?" There was a large congregation. Many women in the congregation were surprised to hear the preacher say that there were 25,891,039 widows in India, and that there were also 2,500,000 wives under 10 years of age. May the day soon come when some one will go from here to tell the heathen of Jesus.—E. G. Warren, June 16.

**CHINESE MISSION, ADELAIDE.**—On June 11, a social was tendered to Bro. Phillip Chue. After spending a few days with his friends in Melbourne, he is going home to China, after being away for 12 years. He has been one of the two who kept the mission going during adverse times. He proved by his quiet, conscientious life, that he was a Christian. His own brethren held him in very high esteem, and presented him with a travelling bag.—A. Downs.

**WALLAROO.**—Steady progress in the work here. Record attendance at the Bible School today; a fine meeting to-night. A splendid message delivered by Bro. Warhurst, and one young girl came forward. Our half-yearly meeting is to be held at the close of the present month, by which time we are hoping to have the £50 we need for land. We have still about £15 to raise. Let everybody who wants to see the work go forward here send their donation along.—E.J.K., June 16.

**NORTH CROYDON.**—The young man who confessed Christ a fortnight ago was baptised last Wednesday night, and given the hand of fellowship this morning. Good attendance at our Bible School; two new scholars. H. J. Horsell delivered a very powerful address in the evening, "Seeking and Seeing." At the conclusion a young girl confessed Christ. We are expecting to hold our church anniversary services about July 21.—J. S. H. Ferris, June 16.

**QUEENSTOWN.**—On the 8th inst., the Young Ladies' Training for Service Class held the usual meeting. Considerable interest is being shown by those studying. A sister who had made the good confession on the Sunday evening previous, was baptised on Wednesday evening. At the same meeting sermons were delivered by Dr. Chapman, Bro. S. G. Griffith, our State evangelist, Bro. C. Gordon, and one by our evangelist, Bro. Brooker, per photograph. The building was well filled. Lord's day, June 16, attendance was good at the table of the Lord. A brother from the back blocks addressed the combined classes of the young men and women this afternoon.—A.C.

**MILE END.**—The fourth anniversary of the church and Lord's day School was celebrated on June 9. Chapel was tastefully decorated. Bro. Hadfield, on the way to South Africa, gave us a fine address on his missionary work. The chapel was crowded in the afternoon, when the Sunday School rendered the service of song, "He Careth for You," under the baton of W. Mathews, E. A. Riches reading the connections, and Miss Manning presiding at the organ. A collection of £2 11/6 was taken up for the British and Foreign Bible Society. P. A. Dickson preached to a full house at night, and his sermon was a treat. £1 17/6 was collected for S.A. Alliance. On Tuesday the inevitable tea was partaken of. Lack of faith on the part of officers in preparing, was responsible for the provisions running somewhat short. This will not occur again. The large audience at night enjoyed the addresses of the chairman, H. J. Horsell, President of the Conference; A. H. Collins, Baptist minister, and J. E. Thomas. The report of the secretary, J. Manning, was encouraging. The church, the Y.P.S.C.E., and the school had all made good progress, numerical and otherwise. The church membership now stands at 167 on paper, but this will bear a little revising. Fi-

nances are good. On the whole the church is solidly prosperous and quietly progressive. We are faced with the pressing need for more school accommodation, a problem the financial solution of which the writer believes is not far off. The electric light has been installed and was used in the chapel on the 16th. There was a large attendance at night, and a man confessed Christ at the close of a sermon from the text, "Oh, taste and see that the Lord is good."—D.A.E., June 15.

**NORWOOD.**—The Tabernacle was tastefully decorated on Thursday evening last, when Bro. Bert Taylor, who has been the energetic secretary of the Bible School for so many years, was united in marriage to Miss Evelyn Williams, also a faithful worker in the school. They received many presents and congratulations. We had splendid meetings again to-day. P. A. Dickson took both services, and his addresses were greatly enjoyed. This morning we received into fellowship by letter from the Unley church, Mrs. J. A. Sando, Miss Sando, and Mr. Herbert Sando. They have been meeting with us for some months now, Mr. Herbert Sando being our organist and choir conductor. At the close of the gospel service to-night one young man made the good confession.—S.P.W., June 16.

**PROSPECT.**—Great day yesterday at the tent mission. Bro. Griffith in splendid form. He preached three powerful sermons. In the morning at 10.30 eight of the nine who had confessed Christ during the week were baptised, and were welcomed into the fellowship of the church. Bro. Griffith then spoke on "Sanctification." In the afternoon his talk to the young people resulted in 14 of the Bible School children taking the stand for Christ. At night the tent was full, and Bro. Griffith delivered his address on "The World's Greatest Need." This he took to be union.—I. A. Paternoster.

**STIRLING EAST & ALDGATE VALLEY.**—On June 16, Bro. J. Wiltshire being absent, we had with us S. Stevens, who gave a splendid gospel address to a good attendance.—A.G.R.

**NORTH CROYDON.**—Excellent meetings to-day. E. Bartlett presided this morning, and H. J. Horsell exhorted. We had a record attendance at Bible School, 115 scholars; 3 new scholars. Splendid gathering at our gospel service. H. J. Horsell gave a stirring address to men. Two young men made the good confession.—J.S.H.F., June 23.

**HENLEY BEACH.**—Glad to welcome visitors on Lord's day morning, also to see Bren Norman and Morton Noble with us, from the College of the Bible. Bro. Gore presided, and N. Noble exhorted. Pleased to welcome Bro. Woodcock into fellowship. We held our annual business meeting on June 19. Reports showed that we have somewhat improved since we have had an evangelist working the whole of his time with us. Membership has increased, and God has blessed us abundantly. We have been able to increase our quota to the Home Mission Committee by £1 a week.—W. Stanford.

**LONG PLAIN.**—The attendances at the fellowship meetings of late have been most encouraging. The Bible School is in a flourishing condition, and the gospel meetings are well attended by young people. Last Lord's day evening Ben Daniel and Lawrie (junr.) conducted the service, which was enjoyed by all. T. Chivel, who has not been enjoying good health lately, underwent an operation last Wednesday, and reports concerning his condition are very favorable.

**MALLALA.**—Last Lord's day morning there were present as visitors Sisters Bewley and Aldred, from New Zealand; Sister Redman, from Wiwiridlee, and Bro. A. H. Wilson, of Owen. Bro. Wilson gave a helpful exposition of the New Testament Scripture. In the evening an impressive gospel service was conducted by Bro. Cuttriss. The recently organised choir made its first appearance, and rendered good service. On Thursday evening, 20th inst., the evangelist delivered his illustrated lecture on "Wonderful and Word New Zealand." The proceeds are to be devoted to defraying cost of small chairs for the infants attending the Bible School.

**UNLEY.**—Last Monday evening our Temperance Society meeting was held. Mr. T. H. Smeaton, M.P., gave a fine address, and songs were given by Miss Leedham and others, and recitation. Several young people signed the pledge. Bro. and Sister Walden arrived safely by the R.M.S. "Morea," early on Thursday morning; several friends journeyed down to the Outer Harbor to bid them welcome to South Australia. The Misses Walden are staying for two weeks in the Melbourne, and will come on to Adelaide by the next P. & O. boat. In order to make room for the new primary class room, it was necessary to remove the stable to the adjoining block, so a working bee was organised, and 20 brethren turned out on Saturday afternoon and erected the new stable, with room for six traps. Bro. Schache was in charge of the gang, and Bro. Walden came down and worked with a will. The sisters provided afternoon tea for the workers. This morning we had a fine meeting, and had with us Bro. Barton Manning and Colliver, from the College of the Bible, A. M. Ludbrook and other brethren and sisters. Bro. Walden gave a splendid stimulating address. Sister W. E. Martin was received again into our membership by transfer from Queenstown. This evening there was a full house, and Bro. Walden spoke very impressively on "God is Love." One girl responded to the invitation, a scholar from the Sunday School.—P.S.M., June 23.

**NORWOOD.**—To-day was observed as "Endeavor Day," the services being conducted by members of the Endeavor Society. Bro. Dickson extended the right hand of fellowship to Bro. F. Holman, who made the good confession last Sunday night, and was baptised on Wednesday. We had a splendid attendance to-night, when Bro. Dickson spoke, his subject being, "Wherewithal shall a young man cleanse his way?" At the close of the address a middle-aged man stepped forward and confessed Christ. Our aged Bro. James Gates passed away last Friday evening at the ripe age of 80 years, and his remains were this afternoon laid at rest in the Payneham Cemetery. A large number of our members assembled around the grave, where Bro. Dickson conducted a most impressive funeral service.—S.P.W., June 23.

**NORTH ADELAIDE.**—Friday evening, June 21, the Junior Dorcas celebrated the third year of their existence by a social. The president, Mrs. J. C. Verco, ably presided over the meeting, which was well attended. The secretary, Sister Olive Grosvenor, read a report of the last two years' work. During the last year nine meetings have been held, with an average attendance of six. 35 garments have been made and distributed to the Creche, the Orphan Home, some to children in the neighborhood, and a parcel had been sent to India. The treasurer, Miss Sarah Sparshot, read a report, showing their receipts had exceeded their expenditure by the sum of 2/4½. Samples of work were on view for inspection. Dr. Verco and Bro. Day gave addresses suitable to the occasion, and recitations and vocal items added to the pleasure of the evening. Light refreshments were served.—V.B.T., June 24.

**SOUTH AUSTRALIAN S.S. UNION.**

Digest of monthly meeting, June 14, 1912:—

**Children's Hospital.**—Decided to endow a cot for our schools at a cost of £31/10/-, in addition to school donations (13 schools not yet remitted their May Sunday collections to Bro. E. A. Riches, Camming-st., Mile End).

**New Schools.**—Willunga and Railway Town, Broken Hill, were admitted to Union on usual fee.

**Archibald Campaign.**—Secretary reported sale of 94 course tickets.

**Scripture Examination** to be adjourned to October 14, and age, dates and entries correspondingly, owing to the churches and Scoville missions (supers. and secretaries, please note).

**School Visitor** submitted draft schedule for his "reports" as prepared by the late C. L. Thurgood with J. W. Cosh. Under consideration by sub-committee, consisting of Bro. Thomas, Day, W. J. Taylor, Cosh and Read.

Sub-Committee for Scoville Mission as regards Schools.—Bren. Thomas, Day and Read.  
Treasurer's balance, including Cot and Extension Fund, £45/16/8.—A. L. Read, State Union Secretary.

**Victoria.**

**VICTORIAN MISSIONS.**

By M. McLellan.

We expect Thomas Hagger to begin his duties as State evangelist and Organising Secretary the end of July.

Bro. Chandler reports splendid meetings at Colac; three additions during the month.

H. Leng has been in Melbourne for the past two weeks, recovering from an attack of influenza. Pleased to say he is getting quite well again.

Bro. Combridge reports three additions and improving meetings in his district.

A. R. Benn is laboring in the Kaniva district.

H. Swain has returned to Warrnambool, after a couple of weeks in town under an eye specialist. We are pleased to hear that the treatment was successful.

J. E. Shipway is having good meetings at Stawell. The Young Men's Club numbers nearly 30 members. At one meeting over 100 present.

P. D. McCallum.—Good meetings at South Melbourne. Seven baptisms (three from Scoville mission), and one restored.

W. Gale has visited Newstead, and intends to hold monthly meetings there. One baptism at Castlemaine.

W. Uren is still laboring in the Mallee Circuit. G. B. Moysey succeeds Bro. Uren in that district, beginning the first week in August.

H. M. Clipstone has had encouraging meetings at Shepparton and Cosgrove. Four additions by faith and baptism and one confession.

F. J. Goodwin commenced in the Horsham and Polkemmett district on May 12. Meetings improving. One baptism at Horsham.

F. J. Sivyer is having good meetings at Waragul. One added by faith and baptism.

A. Wedd is still laboring, with encouraging meetings, at St. Arnaud.

C. H. Pratt.—Improved meetings at Croydon.

**GEELONG.**—On June 16 F. Thomas exhorted the church. There were 118 present at the Bible School, and the chapel was comfortably filled at night. Our brother spoke on "The Love of God." At the close of the service one young man was immersed. He came forward at the Scoville mission on June 3, and is throwing in his lot with the church at Geelong. The Young Ladies' Kentucky Club held a very successful competition on a prepared reading, a piece from the "Christian." 14 competed. Mr. Apter acted as judge. Miss Lowday was first, Miss Russell 2nd, Miss Buck 3rd. The judge gave some very valuable criticism at the close.—W.B.

**SOUTH YARRA.**—On June 1 a very pleasing ceremony took place in the chapel, when Miss Beatrice Quick, eldest daughter of our evangelist, and Mr. E. Camfield were united in matrimony, P. J. Pond officiating. F. C. Lewis, on behalf of the choir, presented Miss Quick, prior to her marriage, with a silver sugar scuttle, as a small token of the esteem in which she was held. The C.E. Society also presented her with a number of very useful household articles.

**MALVERN.**—We have been pleased to have with us several students from the College of the Bible, who have come along and helped Bro. Holmes and Turner, who have been faithfully proclaiming the gospel here for some time past. On June 16, we had a record meeting for the breaking of bread, every available seat being occupied. We have secured a room at the Town Hall with more seating accommodation, and intend holding our meetings there on and after July 7.—W.J.R.

**STAWELL.**—One grand phase of our Sunday evening meetings is the number of young men that attend. Most of them are members of the

club. We have enrolled 30 as members, and it still promises to grow. The united mission starts on June 23, and we are not going to leave a stone unturned in the presentation or personal work of the full gospel, to those who desire to have it.—J. E. Shipway, June 16.

**COLAC.**—At the close of the morning meeting on June 16, one lady confessed Christ, and with her husband, who had made the confession previously, was baptised. Gospel preached to a crowded house at night. Bible School making splendid growth, having gained about twenty new scholars the past month.

**FAIRFIELD PARK.**—Our meetings are very bright and increasing. We have a few strangers each gospel service, and Bro. Bennett is doing his part in placing the word of life before the people.—A.M.G.

**BALLARAT.**—Splendid attendance at the evening meeting, Lord's day, 16th. E. Stanley Tape delivered a powerful and fearless address on "Protestantism and the Spanish Armada."—A.E.P.

**MILDURA.**—Two decisions for Christ last night at the gospel service.—Hugh Gray, June 17.

**MEREDITH.**—Last Lord's day Bro. Brough was with us. Baptismal service held prior to the meeting for worship, when three precious souls put on the Lord Jesus by baptism, and received the right hand of Christian fellowship. Good interest in the gospel meetings. The cottage prayer meetings are the means of strengthening our hands in the labor of love.—A.M., June 17.

**SOUTH RICHMOND.**—Results of the mission were manifested at South Richmond last Sunday morning, when six were baptised, and with two others received into fellowship. At night one man decided for Christ.

**MONTROSE.**—On June 16, we had a nice meeting in the morning. One received into fellowship, a sister baptised at the Scoville mission. On the 23rd we had another fine meeting in the morning, when Bro. Hibburt, of the College, gave a fine address. In the evening we had a baptism, a convert from the Scoville mission.—R. Langley.

**FOOTSCRAY.**—Good meetings were held on Sunday. In the morning, before the breaking of bread, one young sister was baptised, and received into fellowship. Many visitors were present, among them being Bro. Phillip, of the Scoville mission party, who addressed the church. This afternoon the Bible School met in our new building for the first time, and many new scholars were added to our ranks. The Bible Class, under Bro. More, met in the chapel, and through his suggestions have started a red and blue rally, with the object in view of a Century Bible Class. In the evening the building was again well filled, Bro. More taking for his subject "The Proof of the Living God." At the invitation three confessed Christ, after which three who had previously gone forward were immersed.—A.J.T.

**DONCASTER.**—Great rejoicing here to-day. Record meeting for worship. Fourteen welcomed into fellowship. Fine interest at gospel service. Five more confessions at close of the address. At the close of our mid-week service last Wednesday,

Continued on page 454.

**SILVER STAR STARCH**

**THE BEST IN THE WORLD.**

## Sisters' Department.

### VICTORIAN.

"Be ye not afraid; remember God."

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

The Executive met on 7th inst., Mrs. Huntsman leading the devotional exercises. Mrs. Moysey was appointed correspondent to isolated sisters. The following additions from schools were reported:—Ascot Vale, 28; Box Hill, 1; Middle Park, 1; Collingwood, 1; Cheltenham, 2; Prahran, 8; Swanston-st., 1; Footscray, 3; Moreland, 1.

Home Mission report, read by Mrs. Hagger, told of all the brethren being engaged in their various fields.

Mrs. Chown welcomed Sisters Scoville and Marty, and presented the latter with a bouquet of flowers. After singing "Rest be the tie that binds," Mrs. Marty said a few words to the sisters, and Mrs. Scoville sang "Save the Boy."

Mrs. Manifold presided over the temperance meeting, and Mr. Scoville gave a rousing temperance address, in which he said, "Woman has an influence no man ever had, and her opportunity was never so great as now."

Tea was served, and we enjoyed the company of several of the brethren.

Next meeting, July 5; Mrs. W. H. Allen leads devotional. Executive will meet at 2.30 prompt. At 3 o'clock the quarterly prayer and praise meeting will be held. Foreign Mission Committee are responsible for programme.

Hospital Visitation.—Miss Petchey reports 3 visits to Alfred and 1 to Melbourne Hospitals; distributed parcel of "Sunday Companions" kindly given by Mrs. Brown, of Windsor, also magazines. Mrs. Cameron, Old Folks' Home, 3 visits; Alfred Hospital, 2 visits; 100 books given away. Mrs. Tully, Eye and Ear Hospital, 2 visits; 30 books distributed. Mrs. Whittington, 3 visits, Homœopathic; Austin Hospital, 1; books and magazines given away, 42. Mrs. Thurgood, 4 visits to Melbourne Hospital; Homœopathic, 1; Children's, 1; Austin, 1; Private Hospital, 2; 194 books and magazines given away. Members of following churches visited:—Brighton, Newmarket, Collingwood, Windsor, Northcote, Lygon-st., North Melbourne, Swan Hill. Thanks to Sisters Chown, Dow, Daraley, Craigie, Bro. Cother, and Mr. Richards, for books, magazines and flowers.—E. C. Thurgood, Supt.

Dorcas.—The General Dorcas met on May 15, when there was a good attendance; 10 garments were made, and 7 new warm garments were sent to needy cases. A parcel of men's clothing was received. Warm clothing is in great demand at this time of the year. Sisters who can spare the day for this much needed work will receive a cordial welcome. Next meeting, June 19.—L. R. Martin, Supt.

### SOUTH AUSTRALIA.

The Executive met on June 5; Mrs. C. L. Thurgood led the devotional exercises.

Correspondence received from Mrs. Mauger, thanking the sisters for their sympathy with her during her daughter's illness.

Miss Daniels, Long Plain, and Mrs. H. Goldsworthy, Milang, gave reports of their church work. The Mallala sisters wish to form a sisters' auxiliary in connection with the Adelaide Executive, and asked that a sister be sent to organize the meeting for them. It was proposed that our President, Mrs. E. W. Pittman, be asked to visit the sisters.

Sunday School additions.—Grote-st., 3; Norwood, 3; Glenelg, 2; Total, 8.

Obituary Report, Mrs. Dumbrell.—The following sisters have received the home call during April and May:—April 24, Sister Baker, Alma church; April 26, Sister Wurfel, Wallaroo church; May 25, Sister Stevens, Grote-st. church. Roll Call of Delegates.—21 responded.

Dorcas Committee.—Good reports were received from the following Societies:—North Ade-

laide, York, Henley Beach, Glenelg, Maylands.—Mrs. Cant, Supt.

Hospital Committee.—The following visits were reported:—Destitute Asylums, 11; Adelaide Hospital, 14; Sick and Aged, 13; Home for Incurables, 5; magazines distributed, 155; 3 cases of apples were given to the Destitute, and were greatly appreciated; 4 garments to Destitute; tea,

sugar, fruit and sweets have also been given.—E. Brooker, Supt.

Foreign Missions.—The Committee visited Maylands Berean Society, when the programme for the evening was contributed by the visitors. Mrs. Haverland gave a profitable paper upon Foreign Missions; Mrs. Dickson a very interesting paper on the life of J. G. Paton, and the sup-

# "UNDISCHARGED RESPONSIBILITY"

## A MATTER OF MEMORY.

At some time or other every one has experienced the sense of "undischarged responsibility," the heavy feeling of depression that results from a consciousness of having left undone something that ought to have been done. This "something" may not have been of paramount importance but it is impossible to remember it and so gauge its importance.

The difficulty is one properly pertaining to the memory, and is really a phase of mind wandering. It rarely faces the man whose memory is soundly developed on natural lines, and it is worth while taking the little trouble necessary to secure a good memory if only to be relieved from the incubus of the recurring sense of "undischarged responsibility."

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Write at once for free booklet, giving particulars of the Pelman System, with Australian and New Zealand opinions thereon, to The Secretary, The Pelman School of Memory, 36 York Chambers, Queen Street, Melbourne.

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# PELMAN SYSTEM OF MEMORY TRAINING.

intendent followed with remarks upon our special portion of Foreign Mission work, and asked for the co-operation of the Maylands church. Extracts from a letter received from Sister Goodwin were also read. A large parcel of newly-made clothing for Pentecost has been received from the Goolwa J.C.E.Y.P. and church members, which will prove a valuable contribution to the box. The following amounts have been received:—Grote-st. Mothers' Meeting, 10d.; York Y.P., £1; York church, 2/10; Norwood, 19/4; Unley, 8/4; Glenelg, mite box, 5/4; Hindmarsh, mite box, £1/12/2½; Hindmarsh, 8/10; Total £5/1/0½.—C. Norman, Supt.  
Leader for next devotional meeting, Mrs. P. A. Dickson.

At our meeting next month we intend having a gift afternoon for Pentecost, the gifts to consist of things suitable for medical work. A very interesting letter was read by Mrs. P. A. Dickson from Mrs. Goodwin, which was very much appreciated by the meeting.

Treasurer's Report.—Home Mission receipts for May, £5/7/3; in hand, £47/19/7½. Foreign Mission receipts, £7/1/9; in hand, £26/8/5½. General Fund, collection for May, 18/-; in hand, £4/1/4.—A. E. Manning, Secretary.

Home Missions.—Bro. Griffith's mission at Pt. Pirie closed with 87 confession. He is now at Prospect, according to the Baptist minister, Mr. Brainsby (in the Register), the mission at Port Pirie has created a wonderful revival atmosphere there. At Croydon there are large meetings, and confessions almost every week. Amounts as follows:—North Adelaide, £1/0/6; Queenstown, £1/4/6; Norwood, 7/3; mite box, 11/-; Mile End, 17/5; Unley, £1/16/9; Grote-st., £1/1/5; Total, £7/6/4.—E. Ewers, Supt.

NEW SOUTH WALES.

On May 23, a pleasant afternoon was spent with Mrs. Scoville, quite a large number being present. On May 30, the monthly meeting was held. The business meeting was short, as the main object was to bid farewell to Mrs. Walden, who was on behalf of the sisters presented with a pair of silver-backed brushes. Mrs. Fox, President, spoke of the good work Mrs. Walden had done, and of the high respect in which she was held by the sisters generally. Mrs. Walden briefly responded. Mrs. Hindle was welcomed by the sisters, after a long absence. Mrs. Fox also spoke of the good work she had done in the past. A pleasant afternoon was spent by all.—E. Shearston.

QUEENSLAND.

A special meeting in connection with the Queensland Sisters' Conference was held in the chapel, Mount Walker, on June 3. The President, Sister Berlin, occupied the chair. Sister Clapham spoke on the great advantage it would be if all the churches in Queensland would unite and have a united Sisters' Conference. The secretary was instructed to write to every church, asking for co-operation.

The sisters in West Moreton have always given the penny-per-week, with the result that it has amounted to £74/14/4 in thirteen years.

It was unanimously decided that every sister help in this work, and that each church send a report of the work done. The Queensland sisters' motto is to advance. The opportunities are more favorable than ever. The church at Vermore is to be opened again. Marburg is having times of blessing.

All were urged by Sister Clapham to pray earnestly for the Scoville mission, that the power of God will be manifest. A mission will be conducted at Marburg by Bren. Hutson and Roger. We wish them God's blessing in the work.—Mrs. F. Primus, Secretary.

N.S.W. Bible School Notes.

Archibald visit.—The arrangements for the visit of Mr. Archibald and party have been completed and fixed, and the united S.S. Committee is looking forward to great things being done. The character of the meetings in Melbourne tells its own story as to the worth of Mr. Archibald. The teachers of the schools in the churches of Christ, Melbourne, seemed to have gained much help from the lectures. The first meeting will be held in the Protestant Hall, on August 19. This hall has been engaged for all the meetings. The tickets for the whole series of lectures will be 2/6; admission to a single lecture, 1/-. The Churches of Christ of N.S.W. are asked to dispose of 80 tickets. Will the secretaries and superintendents see that they have the tickets sent to them, and afterwards sold?

Bible School Examination.—The examination this year will take place on Monday, July 8, at 7 o'clock. We want the teachers to take notice of the change of date and day. You can do much to increase the entries by talking to your scholars. Everybody expects a record entry this year. Will you try and make your class alive to the importance of this examination? All scholars over eight are counted in the school; under eight in the infant class, unless they enter for the examination.

Cot Fund.—The schools who are so nobly and promptly supporting the cot in the Royal Alexandra Hospital will be pleased to know of the splendid work it is doing. In the 32nd report of this institution there is an account of heroic service given in behalf of suffering children. Among the 117 cots now endowed in that hospital, there is the photo. of the Churches of Christ Bible School cot. Teachers and scholars, when you read this, look up to God, and thank him for the opportunity of helping poor suffering children. During 1911 2,219 were treated in the General Hospital; 14,685 in the out-patients' department, and there were 7,195 cases treated in the casualty rooms. "This report tells a story that must appeal to every heart. It will be read, as former reports have been, by thousands of parents, who to-day thank the hospital for the lives of their children. Private individuals, merchants, tramway men, policemen, public schools and colleges, associations, and commercial travellers, and hundreds of others, will read the record of the year's work with the consciousness that they have helped in the noble fight made by the hospital to save the child-life of the State." Superintendents, tell your scholars about the work. If you would like to see the report you can obtain it from the Bible School Committee's secretary, Bro. Smith.

There is one other thing about the cot fund. We are glad to learn of the surprising results of the collections taken up. Some schools have doubled, and in one case trebled, the amount promised, and, besides, the usual collections have not decreased, but in some cases increased. Sympathy with suffering is surely a splendid trait to foster in the minds of our young. It is there, foster it.

There are just five schools who are behind with their last quarter's contribution. The next quarter's will soon be due; so, if you see this, find out if your school is one of the five, and make the payment as soon as possible.—E.C.



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### From the Field—Continued.

a girl and a young man confessed Christ and were baptised the same hour. Our mid-week prayer and praise meeting most encouraging; about 70 present last Wednesday. Eight young men have accepted Christ in two weeks. We were asked to assist in the Scoville mission expenses, and we have done so to the extent of £15, which was gladly contributed by the members. We are aiming at £20 for F.M. this year. Prospects exceedingly bright.—J. E. Allan, June 23.

**NORTHCOTE.**—Fine meetings last Lord's day. At the close of the gospel meeting one young lady made the good confession. Since last report six have acknowledged Christ as their Saviour. Four of that number have been baptised.

**DANDENONG.**—Seven received into fellowship this morning (two baptised last Lord's day and five this morning). Of the five baptised this morning, two made the confession at the Scoville mission on Friday night. There were three confessions at the close of Bro. Larsen's address—two young men and one young woman.—J. Proctor, June 23.

**PRESTON.**—Good meeting on Sunday morning. Two received into the church, one by faith and obedience, another by restoration. Fine address by C. M. Gordon. At the gospel meeting Alfred Kemp spoke to an attentive audience. One young lady from Preston made the good confession at the Hippodrome.—G.A.D.

**SURREY HILLS.**—Splendid meeting last evening; good sermon by C. M. Gordon, and at the close two confessions, making eleven during the past month. The morning meetings are well attended.—W. Wilson, June 24.

**MORELAND.**—Sunday, June 16, one married woman made the good confession, and was baptised the same hour, with 16 others who had confessed at the mission. Last Sunday Bro. Pittman preached to a fairly large audience, and one girl from the Sunday School stepped forward for Christ. We regret to report that death has again made a call. Sister Mrs. McKay passed away on June 14. Our sympathy is extended to the bereaved.—J.H., June 23.

**SOUTH YARRA.**—Last Lord's day we had the pleasure of having C. R. L. Vawter with us. He gave an excellent address. There were a number of visitors, also a very good attendance of our own members. Three who came in from the Scoville mission were received into fellowship. We understand that something like 16 of those who came forward up to date are living in our district.—T.M., June 24.

**MIDDLE PARK.**—We had another day of encouragement in our work here. Bro. Main addressed the church at both morning and evening services, and on each occasion faced splendid gatherings. In the morning we had the pleasure of receiving into our membership nine—one previously immersed—the fruits of the mission and our local effort. In the evening ten were baptised, and at the conclusion of Bro. Main's address he took two confessions. We are cheered by seeing this great response to Bro. Main's stirring appeals.—J.S.M.

**BALLARAT.**—E. S. Tape gave a splendid address last Lord's day on "Citizenship," to a large congregation, and at the close of the service, in referring to an intimation previously made to the officers, said it was his intention to take a brief holiday, at the close of which he would relinquish his position as preacher at Dawson-st. He also urged the members to rally to the services, be loyal to the church, and to be worthy their best traditions in responding liberally to the appeals for funds in connection with the Scoville mission and Foreign Mission Sunday.—A.E.P., June 24.

**HAWTHORN.**—We had a splendid meeting yesterday morning, and a fine address from Bro. Scoville. Sister Scoville was also present. Seven were received into fellowship, some of them being fruits of the great mission. There was a large body of visitors, including Sister Mrs. Perriam, from Mile End, S.A. We were also glad to have

the presence again of J. Whitlaw, from the Federal capital. The Scoville mission is heartily supported by the members here.—A. C. Rankine, June 24.

**MELBOURNE (Swanston-st.).**—Splendid meeting last Lord's day morning. Amongst our visitors were Sisters Morris, from Sydney; Bro. Mann, from Unley, and Bro. Mansill, from Mil-dura. Thirteen were received into membership, of whom two were by letter, and the remainder had been baptised during the week. Of the thirteen, ten were males. Bro. Allen gave an excellent address specially to help the new converts. There was a good attendance of males at Bible School, the other usual attendants being at the Scoville meeting for women. Tea was provided for about 160, including many visitors to the mission meetings. In the evening a baptismal service was held, when ten were baptised, of whom eight were males. All departments of work are active, and a great interest is being taken in the Scoville mission.

**COSGROVE.**—Good meetings last Lord's day, and we had with us Bro. E. Rennick, of Shepparton, and also Bro. Clipstone, who cheered us with the latest news concerning the great mission at the Hippodrome, and our hearts leaped for joy as we listened to the glorious victory of the many souls won for Christ.—J. C. Skinner, June 24.

**CHELTENHAM.**—There was great joy here on Sunday, when following the visit of the Scoville company, four more decided on Sunday night and two were baptised. We expect to baptise about 18 on Thursday night. The Bible Class had an attendance of 52 on Sunday. In the morning we had visitors, Sister G. Thompson, Middle Pk.; Sister Eddens, Adelaide, S.A., and Bro. Bone, Wonthaggi. The whole church is stirred to its depth to greater efforts.—T.B.F.

**SOUTH MELBOURNE.**—One young woman from the Bible School and two fine young men were received into fellowship last Lord's day morning. At the evening meeting one married lady was baptised. All four have decided for Christ in the Scoville mission. In our last report a mistake was made. Bro. Denys's name was misspelt, and it should have been correctly stated that our brother comes to us from the Church of Christ, Campbell-st., Sydney.—June 24.

**PRAHRAN.**—Meetings good all day last Sunday. Four received by faith and obedience, and another baptised. Nearly 70 were present in Adult Class, although many were in to the Hippodrome meeting. Eight from this class have taken work in the Bible School. Bro. Vawter visited the Bible School in the afternoon, 20 of the scholars decided for Christ. We hope to reap other additions from these. We enjoyed Bro. Vawter's visit, also the help of Bro. Tippet and other helpers from Swanston-st.—P. J. Pond, June 24.

**SHEPPARTON.**—Since last report we have had two additions by baptism—a husband and his wife, new arrivals from England; and lost three by removal from the district, Bros. McCance (2) and Sister McCance. Bro. McCance was a deacon of the church, supt. of the Bible School, and teacher of the Bible Class. Before leaving they were tendered a farewell social, and presented with a silver breakfast cruet. Bro. Henry has been appointed supt. of the Bible School.—

**CARLTON (Lygon-st.).**—Another splendid meeting at the breaking of bread. Amongst the visitors present were Bro. Edgcombe, of Moonta, S.A.; the Misses Walden (4), en route to Adelaide; Sister Sheehan, and Sister Chapman, from Red Hill. Ten received into membership. Several of these were brought in through the Scoville mission. Fine uplifting addresses by J. W. Baker in the morning, and Horace Kingsbury at night, when a young lad from the Bible School made the good confession. The Century Bible Class was composed of young men, the young ladies attending the mission at the Hippodrome.—J.M.C.

**MORELAND.**—The Moreland Model J.C.E. started six weeks ago with 20 members. During that time its membership has risen to 55. Its attendance last Sunday was 49. The children great-

ly rejoice in its large birthday letter box kindly presented by Mr. J. J. Anderson, A. Anderson, and Miss O. Skinner. Juniors are looking forward to rally on July 6.—W. Brown, junr., Sec.

## New Zealand.

**WELLSFORD.**—Having no evangelist with us at present, the preaching is conducted by local and visiting brethren fortnightly through the winter months. Our membership is small. We had two removals last month, when Bro. Pearman and Sister Pook were united in marriage on May 22. The church presented our brother and sister on the eve of their marriage with a useful clock, suitably inscribed. Last Lord's day a married lady put on Christ in his own appointed way, having travelled many miles on a rough and stormy day. Our esteemed Bro. Davies, of Auckland, while visiting reunion of settlers of this and surrounding districts, passed away quietly. We deeply sympathise with our sister and family in their sad bereavement.—B. J. Pook.

**NELSON.**—Lord's day, June 9, meetings good throughout the day. Visitor at the morning meeting, Bro. Stanley Dickson, of Mosman, N.S.W., a former Nelsonian, who is visiting his native town. Bro. Percy Bolton exhorted very acceptably. At the mid-week service Sister Mabel Nalder read her essay on Mohammedanism, which reflected much credit upon the writer.—E.M.J., June 14.

## £1000 for New Zealand Church Extension Work!

A great united effort is being made throughout New Zealand to place the Dominion Church Extension Fund on a sound working basis. To this end the Board is asking for a

## Special Collection

on

### July 7

and hopes to raise £1000 by this means. See that you have a part in this grand work.

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## Here and There

Encouraging reports are coming in from all the churches in Melbourne and suburbs.

The number of confessions as the result of the Scoville mission recorded up to last Sunday night is about 800.

"Church and Organ," in Melbourne Punch, says: "Evangelist Scoville and Co. achieve far more than we had expected in their mission at Wirth's Hippodrome. There can hardly be a doubt that over one thousand converts will be gathered in to reinforce the Church of Christ, with good soldiers, perhaps more men than women. Mr. Scoville will even beat his heavy records at places like Chicago and New York. How ripe Melbourne is for the gospel! How ineffectual are the common efforts to reach the souls of men. Danton said, in the Revolution, 'We need audacity.' However that may have been, the church needs it."

On Sunday afternoon a Thanksgiving service will be held in the Hippodrome. No collections have been taken up at any of the meetings of the mission; but, at this meeting, the members of our churches will be asked to express in a practical way their gratitude to God for the great ingathering of souls which has taken place as the result of the mission. The Scoville party, consisting of six members, have come to our shores at great expense and loss to themselves, without making any stipulation of a monetary character, and it is our duty and privilege to do our part in covering their expenses. These expenses run into hundreds of pounds, and the best we can do will not recompense them for what they are out of pocket by the trip. The promises already given by churches will not more than cover the costs of rent, advertising and incidentals. We confidently expect that our members will rise to the occasion and make a most generous response.

J. I. Muddford's address is now, "Strathfield," Grove-st., Toowoong, Brisbane.

The secretary of the church at Brighton, Vic., is now T. R. Morris, Windermere Crescent, Brighton.

We regret to hear of the death of Bro. Streater through an accident in the mine in which he was working. He was an honored member of the Bendigo church for many years.

Victorian sisters' praise and prayer meeting, on Friday, July 5, at 3 p.m., Swanston-st. Speaker, H. F. Philippi, of the Scoville Mission Party. Subject, "Plan and Power of Pentecost."

Bro. Enos Coleman has been appointed to supply the Sydney dailies and the *Australian Christian World* with items of news. Up-to-date church news will be welcomed by him. Address, "Isnikillen," Foster-st., Leichardt.

Will all of our Victorian preachers kindly take notice that Bro. Scoville will be the speaker at the preachers' meeting to be held in the Lygon-st. chapel on Monday, July 1, at 3 p.m.? He will give some impressions of the work in Australia.

The *Victorian Independent*, the organ of the Congregationalists, does not seem to be sympathetic to a union with the Baptists. It appears to hold the idea that "believers' immersion is hopelessly erroneous," and that while Baptists remain true to their principles "even co-operation will be an exceedingly difficult task."

The arrangements for the Scoville party visiting Queensland having fallen through, an opportunity was open for their visiting West Australia. The West has been eager for this visit, and embraced the opportunity immediately it presented itself. Bro. Vawter and Bro. and Sister Marty will arrive at Perth on July 8, and Bro. and Sister Scoville a week later, returning to Adelaide in time for the opening of the mission on August 4. The combined C.E. and Foreign Mission rally will be held at Grote-st. on Thursday, July 4.

There will be addresses and solos and an annual report. Endeavorers and friends are asked to keep this night free and make the rally a success, and to bring short greetings. All Endeavorers will be sorry to hear of the resignation of Miss Fischer as supt. of Junior Endeavor Societies. Miss Fischer has done a great work, and will be greatly missed by the Union.

Charles Reign Scoville has now been preaching in the Hippodrome every evening, with the exception of Saturdays, for over three weeks. During that time he has proclaimed what he believes to be New Testament truth, but has never said an unkind word about any of his religious neighbors. We have never heard him even discuss doctrinal differences. His religious neighbors, however, have not followed his example. The *Spectator* is a conspicuous offender against good taste, and in its last issue makes ill-natured allusions to what Bro. Scoville said in regard to Christian union. Probably we will have something to say about this in our next issue.

Victorian Bible School Union.—Special notice. At a meeting of the executive on Monday evening, June 24, it was decided to hold the next meeting of the general committee on Monday, July 29, at 8 p.m., in the new hall, Swanston-st. All delegates are asked to note this alteration in the date, which has been brought about through the Scoville mission arrangements. Re examination. Arrangements are now being made for the board of examiners to prepare questions from subjects as set forth in the printed form sent out by this Union to all schools connected therewith. Secretaries who have not received same are asked to notify the Union secretary immediately. Watch dates on which entries close.—J. Y. Potts.

Let July 7 remind us of the heroic missionaries in the regions beyond. On Oct. 22, 1906, G. L. Wharton wrote his last letter to his wife, of which the following is an extract. The words are the words of a true hero. "We are all Christians, and we must show how true Christians can live, suffer, and die. 'To live is Christ: to die is gain.' The best is to come. For your sake, and the children's, I would like to live a few more years. For the work in India I would like to be able to live a few more years. I like living in such a world now—living for God and every good cause. But when the Lord is ready for me to commence my service where there is no more sin, sickness, sorrow, pain or death, it will be glorious to go home where we will soon rejoice each other. Whatever is before us, let us be brave and hopeful, and, above all, faithful." Every word the expression of a triumphant faith.

F. T. Saunders, of North Sydney, New South Wales, writes:—"Now I am going to give you the responsibility of the conversion of a young lady from the Anglican Church. This lady has been in the home of one of our members as companion to his wife, and for some time past he has been missing his 'Christian,' but soon learnt that it was always in the same place—the lady's room. She has grown dissatisfied with the Anglican body in consequence, and three weeks ago came to our meeting for the first time. Sunday week

she made the good confession, and last Sunday was immersed. Now any preacher knows that he does not make converts with a single sermon. Therefore as in ordinary course of events you do not know when you have led someone to higher ground, I think it is due to you to let you know of the added jewel to your crown. The lady does not know you, and may never meet you on this side of the grave, but I know that she is grateful for your writings, and I pass on her thanks. You can accept mine too, for it was a pleasure to baptise her. Let the good work go on."

### ACKNOWLEDGMENTS.

#### N.S.W. FOREIGN MISSIONS.

Sister Miss Hall, Sydney, £1; Sister Miss B. Armstrong, collected, 9/-; Subscriptions to "Missions," 10/-; Bro. Timmins, collector, Marrickville, 7/8; Sister Miss Oldfield, collector, Mosman, £3; From Collector, Lilyville Church, £2 16/9; North Sydney Bible School towards support of native teacher, New Hebrides, 13/-; W. H. Hall, Treas., MacArthur Parade, Dulwich Hill.

#### VICTORIAN MISSION FUND.

Churches—Stawell, £9; Maryborough and Bet Bet, £29; Kaniva, £29/10/-; Lillimur, £9/10/-; Warrnambool, £5; Elsie and Lily Bowey, 5/-; Mrs. Campbell, £1.

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### COMING EVENTS.

JUNE 30.—Sunday, at 2.30. Great Praise and Thanksgiving Service in the Hippodrome, Melbourne, for every member of the Melbourne and suburban churches. The great choir will sing. The Hallelujah Chorus will be rendered. Bro. H. Kingsbury will be in the chair. Representative brethren will give five minute speeches. A thank-offering worthy of the churches will be received. The roll-call of the churches will be responded to by all present, and Bro. Scoville will give his great address on "World-wide Awakening." Every member should be present.



JULY 7, next Sunday, the Annual Foreign Missionary Offering will be taken throughout Australia. Let it be a great offering. The worshipful giving to missions is a part of our spiritual life.

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BIRTH

WONG.—On June 15, 1912, to Mr. and Mrs. Samuel Wong, of "Kem-Lan," 73 Best-st., Nth. Fitzroy, a son.

### DEATH.

COPELAND.—On June 20, 1912, at her residence, No. 142 Victoria Avenue, Albert Park, Elizabeth (Lizzie), the dearly beloved wife of Frederick, and dear mother of Bertha May Copeland, also beloved eldest daughter of Mrs. E. Jacobson (nee Eklund), and sister of Mrs. Thos. Muir and William, David, Albert, Ernest and Henry Eklund, aged 43 years. "Rest, sweet rest." Interred, 21st inst., at Coburg.

The Society of Christian Endeavor.

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Topic for July 1.  
Daily Readings.

Encouraging seekers. John 1: 35-51.  
Taking Christ's part. John 7: 45-52.  
At the burial of Jesus. John 19: 38-42.  
Joseph also a disciple. Matt. 27: 57-61.  
"With the rich in his death." Isaiah 53: 1-9.  
Tell it out! Acts 1: 1-8.  
Topic—Secret Discipleship. John 3: 1-21.

Am I a disciple of Jesus?  
How do I manifest that discipleship?  
What is the true power for a witnessing life?

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F. G. Dunn, W. C. Craigie, C. Hardie, R. Lyall, A. Millis, F. M. Ludbrook, R. C. Edwards.

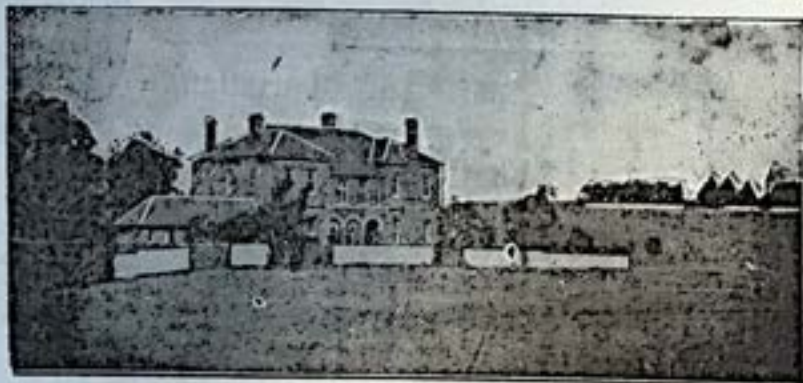
New Zealand Advisory Board—H. G. Harward, R. Gebbie, J. L. Scott, S. H. Mudge, C. F. McDonald, Jas. Routledge and J. Inglis Wright.

Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne.

Treasurer—W. C. CRAIGIE, Little Collins St., Melbourne.

Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.

Organising Secretary—C. M. GORDON.



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