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THE MISSION AND ITS LESSONS.

Charles Reign Scoville and his helpers will, by the time this issue is in the hands of our readers, be busy at work in the city of Perth, and though the time they have to spend there is short, we expect to hear of good results. It was thought at one time that it would not be possible for Bro. Scoville to visit West Australia, but the contemplated visit to Brisbane having fallen through, the way was opened, much to the delight of our brethren in the West. Our Queensland brethren will have to wake up if they want to make headway. A little more enterprise, co-operation and faith would have given them the benefit of a mission that would have given the cause there a much-needed lift. It would have paid the Queensland churches to have combined their forces for a great mission in the city of Brisbane. It is to be hoped that the brethren of Queensland will become less parochial, and realise that it is worth while to build up a strong cause in their capital city. A strong centre would mean strength throughout all the State. We regret that Queensland missed this chance, but as the West had equal claims, we are glad that it seized the opportunity when it came its way.

At a disadvantage.

In regard to the Sydney mission, it must be admitted that the churches there were handicapped in more ways than one. Whatever State had been the first to start the mission would have been at a disadvantage. It would have been so, because of uncertainty as to the preparations it would be necessary to make. In this respect succeeding places had the advantage, and learned from the experiences of those who were first in the field the things that were essential to getting the best results. In Melbourne, the brethren were fortunate in getting a building like the Hippodrome for their entire use during a period of five

weeks. Had the churches in Sydney been equally fortunate, greater things would have resulted from their mission.

The question of gains.

It is rather early in the day to reckon up the direct gains in membership which the churches will have as the result of the Melbourne mission. Later on, we may be able to tabulate these, and give other interesting items from the statistical side of things. It is to be expected, of course, that the number of additions will be very much less than the number of confessions made. Victoria's gain, however, cannot be gauged by mere figures. The indirect gain is a very tangible thing. A record in missions has been established, which means that the people of Melbourne are talking about it, and attention is being directed to our movement in a manner never paralleled in our history as a religious organisation in Australia. The mission also has been a great inspiration to our churches. There is nothing that lifts up a church so much as members being received into it Lord's day after Lord's day. Active workers become more active, and even the sluggards begin to think that it is time for them to wake up and do something.

The mission as an object lesson.

Again, this mission has taught us that to do great things, we must plan great things. We accepted this motto before as a theoretical axiom, but now we have demonstrated it as a fact. It has become an object lesson to us, as to the possibilities of achievement. At the close of the recent Federal Conference meetings, many of us thought we had reached the climax of effort, but we had not. We remember being asked how the great gatherings at Conference time impressed us. Our reply was that they impressed us with a sense of the great reserve power within the brotherhood. This sense has become deepened by the

splendid meetings in the Hippodrome. Place before the brotherhood a great work to be achieved, and the response will be adequate to the demand. This mission also deepens the impression which we have always had, namely, that to do great things it is not necessary to sacrifice any sound principle we have hitherto held, not even in the matter of finances.

Should develop optimism.

This mission, moreover, has developed, or ought to develop, a splendid optimism. When the public press has been talking about the decadence of religion and the waning power of the gospel of Jesus Christ, this mission comes as an adequate reply in the negative. It has proved that the interest of people in religious matters is still active, and that the gospel of Jesus Christ is still the power of God unto salvation. It may also prove, and we think it does, that the churches hitherto have not utilised their power to the fullest extent, and have failed to recognise that a triumphant faith in Christ makes all things possible. However, the certain fact remains that under the right conditions the people are ready to hear the gospel. Very many, doubtless, are not prepared to go to the orthodox church to hear the usual gospel sermon, but there are thousands of such who are willing to listen to the great evangel, if the surroundings in which it is preached are not conventional, and do not exhibit the trappings of ecclesiasticism. Further, to get the people, two words are necessary, and these are "Come" and "Go." To be content with the first of these is not sufficient. As a rule our churches and our preachers think and act as if it were. There are thousands of men and women who will not "come" to hear the gospel preached, but will listen to it if the preacher goes to them and delivers his message. An object lesson has been given to us in this respect by Bro. Scoville in his visits to workshops and factories. It may take a Scoville to do this so as to

achieve the same results, but any true preacher of the gospel may do something akin to it, though perhaps in a less striking way.

The old gospel.

Finally, the mission demonstrates that the people are ready to hear and receive the gospel in its primitive simplicity. The old themes which are so familiar to us, and which we are afraid some of us would rather place in the background, are new to many who are strangers to us. Bro. Scoville's chief power lay in his forcible presentation of these. His five weeks' continuous preaching did not consist of nicely worded essays about subjects more or less remote to the question of immediate conversion, but of sermons which never lost sight of the fact that his business as a preacher was to get men and women to decide at once for Christ. Those who heard him were never left in ignorance of the New Testament teaching regarding conversion. What others had to say on this subject he did not criticise, as the manner of some is, but unfolded in apostolic language the divine plan of salvation.

The first, but not the last.

We have had something more than a vision of big things in missions, and we rather imagine that the present one, though the first, will not be the last. How would it do to be planning for another one to be held at the close of the next Federal Conference?

Editorial Notes

Denominationalism Passing.

An excellent article on "Denominationalism Passing," by L. A. Chapman, in the *American Christian Standard*, forms the basis of our notes this week. Opening with the statement of Dr. Philip Schaff: "It is becoming increasingly necessary for Christians to unite if they are to conquer in the great battle with infidelity and antichrist," the writer files a strong indictment against sectarianism. We are told: "There are 150 varieties of churchianity served up to the American people with all of their concomitants—selfishness, distrust, jealousy, slander, hatred and weakness. There are 12 kinds of Baptists, 17 kinds of Methodists, 6 kinds of Catholics, 19 kinds of Lutherans, 12 kinds of Presbyterians, 2 kinds of Episcopalians, and 2 kinds of United Brethren." All this means a tremendous waste of means and labor to perpetuate these various brands of denominationalism, especially in small centres. Worse even than the needless expenditure of work and wealth are the heartburnings and often bitterness arising out of this wicked competition. "Denominationalism is divisive. It arrays the

friends of religion against each other and opens the door to all sorts of misunderstanding among them, and of them by others. Much of the objection to religious leadership in social service is in reality objection to denominationalism, or at all events is due to denominationalism."

Some Good Quotations.

The following quotations are from the article referred to in the above note. Dr. Lyman Abbot says of denominationalism: "It has not fulfilled its promises. It has not perfected the spiritual life of the individual, and it has separated the church into antagonistic sects and diverted into intestine quarrels the forces which should have been wholly consecrated to a united campaign against wickedness." And again: "The divisions which separate the Church of Christ into sects, and the wars which set it in hostile camps, each arrayed against the other, have been of incalculable injury to the cause of Christ." Dr. Bruce says: "Division is an infallible sign that the spirit of Christ immanent in the church is in bondage. If Christ's Spirit were among us in power, our divisions would appear ridiculous and intolerable." And a greater than Dr. A. B. Bruce once asked, "Are ye not carnal so long as ye are divided?" "The Moderator of the Presbyterian General Assembly of 1908 said: 'I have been told over and over again, and I used to believe it, that Jesus' desire 'that they all may be one,' meant spiritual unity. Well, that isn't true. Why did Jesus pray that they all may be one? Why? So that the world may believe. The world sees only material unity.'" Dr. Arthur T. Pierson said, "We are positively wasting both men and money by the rivalry of several denominations upon the same mission fields while other fields are entirely unoccupied." Listen to John Wesley: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot, and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his words, imbibe his spirit, and to transcribe his life into our own." Listen to Martin Luther: "I pray you leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I was not crucified for any one. Paul would not that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease to cling to these party names and distinctions! Away with them all, and let us call ourselves Christians, after him from whom our doctrine comes." It is in the sentiments of these and other leaders of thought, together with the gradual weakening of denominational shackles generally, that L. A. Chapman finds occasion for hope that Philip Schaff was a true prophet in his statement: "The Reformation of the sixteenth century ended in division; the

Reformation of the twentieth century will end in union."

The Great Hindrance to Union.

The religious people represented by this paper have always stood for the union of Christians. This sentiment was the very genesis of their reformatory movement. It is being ever kept to the front of their public work. And, doubtless, their remarkable numerical progress has largely been owing to their faithful advocacy of the union of the scattered religious forces by the restoration of the simple Christianity of the New Testament. We contend that a practical adoption of the teachings of Christ and his apostles would result in the abandonment of the accretions of the intervening ages, and that these human accretions are really the cause of our controversies and divisions. Christians are not divided about what the Scriptures say, but about what they do not say. It is not the belief or practice of clearly revealed truth that hinders union, but the adoption of doctrines, forms, or systems not revealed. For example: Protestant believers agree that the New Testament is a sufficient guide in all matters of faith and practice, but divide about the acceptance of humanly compiled formulas such as the Westminster Confession of Faith, the Thirty-nine Articles, the Creed of Athanasias, the Augsburg Confession, and all the other creeds and symbols of modern times. These are and ever will be bones of contention, while the New Testament alone is a bond of union. All Christians agree that in the New Testament the subjects of baptism were believers, that they "went down into the water," were "buried in baptism," and "came up out of the water." They accept this because Scripture expressly says so. But the Scripture says not a solitary word about the baptism of infants or the sprinkling of water for baptism, and these form subjects for discussion and causes of division. Instead of agreeing on what the New Testament does say, they divide about what it leaves unsaid. It is absolutely certain that the rejection of human additions to the work and worship of the church, as tests of faith and fellowship, would lead to the reunion of the disciples of the Saviour. And so the aim of all his true followers should be as Mr. Chapman puts it in the *Christian Standard*: (1) The restoration of the New Testament church and the consequent union of all the followers of Christ in one body; (2) to exalt Christ above party and his Word above all human creeds; (3) to build a Church of Christ without denominational name, creed, or other barriers to Christian unity, whose terms of fellowship shall be as broad as the gospel plan of pardon and identical with it; (4) to lead sinners to Christ in the clear light of the New Testament teaching and example."

Are We Denominational?

While advocating the destruction of denominationalism as antagonistic to the

teachings of Christ and subversive of Christian unity, there is, of course, a possibility that those so advocating may unconsciously imbibe and exhibit a party spirit. While refusing to call ourselves a denomination, we may yet become denominational. This is most natural, for the spirit of partyism is in the air, and it is sometimes difficult to avoid the germs. Only by the continuous cultivation of the spirit of the Master, and our intimacy with the good Physician, can we hope to escape the disease. While opposing all that is purely sectarian, and laboring for the uprooting of every plant which our heavenly Father has not planted, we must gladly recognise and rejoice in the Christlikeness to be found in so many who are connected with human systems. The splendid missionary and philanthropic work done by those of all sects and parties must command our hearty and un-

reserved admiration and sympathy, and we can rejoice in the prosperity of every good work by whatever agency achieved. By the recognition of the fact that the brethren co-operating to bring about the union of Christians are not themselves the Church of Christ, but simply a movement within the church, pleading for an unqualified return to New Testament Christianity, we shall not be likely to imbibe the sectarian spirit. Adopting this position, it will be impossible for us to think of our movement as a "denomination," and we shall not be led into thinking and speaking of "other denominations." Those known simply as disciples of Christ or Christians have a great mission, not only to win unbelievers, but to leaven the denominational churches with the spirit of undenominationalism, "that they all may be one, that the world may believe."

been commissioned to perform some great tasks, but none so great as this. When David Livingstone, that great African missionary, was lost to the world in the heart of Africa, a man by the name of Stanley was commissioned by the *New York Herald* to find Livingstone, no odds as to how much it might cost. That was a great undertaking, and a hard one, too, but he was successful; but in greatness it has no comparison with the greatest of all commissions, to "preach the gospel to every creature."

Again, it is great, because it implies action on the part of every one who reads or hears it. The first word is "Go," a word that implies action. To me there is a way in which the word may be applied in a four-fold manner, which, possibly, is worthy of our notice.

May we apply it in the sense of going into our closet for a self-examination and thereby seeing if our life be a consistent one. There are more people away from Christ and away from the church on account of inconsistency of the "so-called Christian people than for any other one thing. Now, if this be true, it behoves you and me to examine ourselves before we attempt to win others to Christ, for no person is fit to try to conquer the world for Christ until Christ has fully conquered that person.

The word "Go."

Then may we look at the word "Go" as applied to the individual. It will not be known until the books are opened at the last great day, how many precious souls have been saved by personal dealing and personal invitation to come to Jesus. The first thing that Andrew did after he became a follower of Jesus was to find his own brother Simon and bring him to Jesus. Philip did the same thing as Andrew; he found Nathanael, and brought him in contact with the Master, and a few years later Philip was sent several miles to lead an individual to Jesus. It is not only true of Bible times, but it is true to-day as well; we need but to look about us on every hand and see people who have been won to the Saviour by a personal invitation. Let us not forget this important part of our commission and ministry, and fail to go to the individual. It is a great thing to lead one soul out of darkness into the marvellous light of Jesus Christ, and I doubt not but that it is a privilege coveted by angels. There is nothing greater in all the world than to go to the individual with Jesus-Christ. It is not only true that we should examine ourselves, or that it is our privilege as well as duty to go to the individual, but may we take another step forward, and go to the neighborhood?

There are plenty of people who are willing to do big things, and work on what we might call the wholesale plan, but they forget the need of their own community. Possibly they have heard of some thrilling experience of the missionary, and they think "that is the kind of work I would like to do," but as a rule, God does not call people



THE GREAT COMMISSION AND ITS FULFILMENT.

By H. F. Phillippi.

"And he said unto them, Go ye into all the world and preach the gospel to every creature" (Mark 16: 15).

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1: 8).

"And they went forth and preached everywhere, the Lord working with them, confirming the words with signs following" (Mark 16: 20).

After our Lord arose from the grave he remained on the earth forty days, during which time he was seen no less than eleven times, under different circumstances and conditions; showing himself, and thus proving by many infallible proofs that he was the same Christ, with the same body, that had been placed in the tomb three days before. He first appeared to Mary Magdalene, out of whom he had cast seven devils; and she went and told them that had been with her. After that he appeared to two as they walked along the road, but they knew him not until he made himself known. Again he appeared to the eleven, while they were assembled together in an upper room, and while here he told them to examine his hands and feet and side, and know that it was he, their Lord, whom they had followed for three years. At other places and to other people did he also appear, and at one time to above five hundred brethren at once.

But the time was fast approaching when he must leave this world and take up his

abode with his Father in heaven. But a short time before he was to leave his beloved disciples he spoke these words to them: "Go ye into all the world and preach the gospel to every creature." Then at another time, just before his ascension, he spoke these words: "But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The last part of the text was not spoken by Jesus, but by the writer of the second Gospel, Mark. Here we are told of the great commission being executed. "And they went forth and preached everywhere, the Lord working with them, and confirming the word, with signs following."

Why great?

The first thing that is set before us is the great commission as given by Jesus Christ himself. But why do we call it great?

First, because it was given by the greatest man who ever lived. I do not mean by that to limit or describe Christ as a mere man; he was the God-man. Great men have lived and have done great things; such men as Alexander the Great, or Napoleon, great because of their military ability; they stand as great men in the eyes of the world, but their greatness cannot be compared with the greatness of Jesus Christ, for there is no comparison.

In the second place, it is the greatest work ever given any one to do. Men have

to do big things until they have proven themselves faithful in smaller things. This is not only true in spiritual affairs, but in the business world as well. The Bible tells us to go into the lanes and byways and bring them in. If we expect God to call us to large work, we must be faithful to ourselves, to the individual, and to the neighborhood in which we live.

Again, may we look at the word "Go" in its broadest sense—that which means to go into all the world? This is the heart of the gospel—the proclamation of the good news of salvation to every creature in all the world.

The Master did not say to go to the yellow, or the black, or the red race, but to every creature, of every race under the sun. Heretofore the disciples had been sent to the lost sheep of the house of Israel, that is, they were to go to the Gentiles as well as the Jews; they were to go to everybody, everywhere, and tell out the message of life and death, of good and evil; tell them of their lost condition, and then of Christ as their all sufficient Saviour, who will not only save them from the guilt of sin, but will keep them from the power of sin. "For we are kept by the power of God." Tell as many as you can, and bid them tell others.

Receiving power.

I have sometimes wondered just what the disciples thought when Jesus gave them the great commission. Here they were, only a handful of unlearned and ignorant men; that is, they were unlearned in the eyes of the world, and they were told to evangelise the world. Yes, they are the men, but they are not to go alone, neither are they to go without preparation, for we have set before us, in the second part of the text, the power and plan by which they were to do the work. This was given them by the same one who gave them the commission. The Master said, "Ye shall receive power." They were not to enter upon their work until they were prepared. The preparation was this, the baptism of the Holy Spirit. To me it is no surprising thing that they were given this special preparation; it seems to be the most reasonable thing in all the world that they should have it; indeed, without it, it would be like sending a man to do a special work without providing him with the proper tools to do it with.

But the power is not all they were to receive; they received the plan by which they were to work. They were to begin at Jerusalem, the place where they were, and does it not seem as though that would be the proper place to begin? Then in Judea, the country next nearest to them; then in Samaria; then unto the uttermost part of the earth. If the Master had been in Melbourne when he spoke these words, he probably would have said it something like this: Ye shall be witnesses unto me in Melbourne, in Victoria, in New South Wales, and then to the uttermost part of the earth.

And when the Master had spoken these words, while they beheld him, he was taken

up, and a cloud received him out of their sight, and while they looked steadfastly towards heaven, as he went up, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go into heaven. And they returned to Jerusalem; and when they were come in, they went into an upper room where abode a number of disciples, and here they all continued with one accord in prayer. What a grand prayer meeting that must have been! And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and they were all filled with the Holy Spirit. And they went forth and preached everywhere, the Lord working with them and confirming the word, with signs following. They began at once, and they began according to the plan which the Lord had given them. So we see that the power or the preparation that he had promised was now given, and they began to put it into practice.

They began at Jerusalem on the same day they received the power. Peter preached that most remarkable sermon, at the end of which men cried out, "Men and brethren, what shall we do?" Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. What a wonderful day that was. No wonder that it could not be confined to Jerusalem. A little later there began such a persecution against the church which was at Jerusalem that the converts began to scatter, and they that were scattered preached the gospel as they went, so we see the second step in the divine plan is thus fulfilled. We read in the eighth chapter of the Acts that Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing them and seeing the miracles which he did. For he cast out unclean spirits, healed the lame, and cured the palsied.

Such things as these were in fulfilment of what Christ had told them. "In my name shall they cast out devils." It is quite remarkable to notice that the commission was executed in exactly the way it was planned. They did that which they were told to do in the way they were told to do it. Although we cannot say with absolute accuracy that the disciples themselves succeeded in fulfilling the last part of the plan, that is, "unto the uttermost parts of the earth," to a certain degree they did take it to almost all the then known world. We read and see how they travelled from one place to another, preaching the gospel. Especially is this true of the Apostle Paul. He trav-

elled several thousand miles, teaching and preaching the unsearchable riches of truth of the glorious gospel of Jesus Christ. So it has been all through the ages; we can trace the steps of those who have been faithful in bringing the divine plan of salvation to us, and we thank God for them.

Obedience.

Now, in conclusion, there are two great thoughts I want to leave with you.

First, the obedience of the disciples in fulfilling their Master's command. They were not disobedient (like a great many people are to-day), but they set to work to do that which they had been told to do.

Second, sometimes the question is asked, Does this command mean me? Yes, it does. The words, "Go ye," are just as much in force to-day as they were when first spoken by Christ. There are two reasons why we should take the gospel to those who have not heard it.

The simple fact that Jesus bids us go. The Master himself said, "If ye love me, keep my commandments." Is this not to be regarded as one of his commandments? If we take into consideration the number and condition of those who have not yet heard this wonderful gospel message of salvation, that alone should cause us to want to do all within our power to reach them. Think of the millions in China, Africa, India, and other places who have never heard of Christ and his power to save and to keep, and to present us faultless before the throne. Think of those who are going down into a Christless grave. May the Spirit of God bring this to bear so heavily upon our hearts that we must do one of two things: Go—or—send.

Mother.

Pale, withered hands, that nearly fourscore years
Had wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now, stirless folded like wan rose leaves pressed
Above the snow and silence of her breast,
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

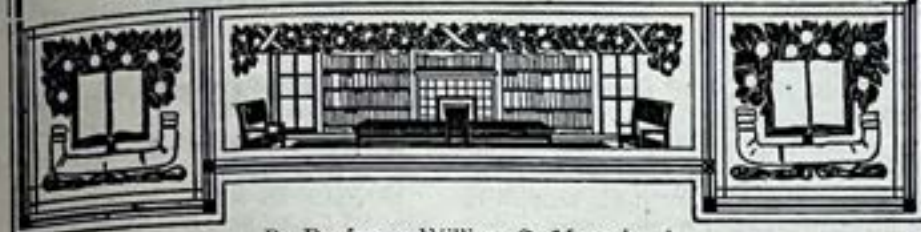
From the worn brow the lines of care had swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day,
And on the lips the faint smile almost said,
"None knows life's secret but the happy dead."
So gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past;
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the oldest speech,
The dear, sweet names no later here can teach,
And "welcome home" they cried, and grasped
her hands,

So dwells our mother in the best of lands.

—The British Weekly

Millennial Dawn: A Counterfeit of Christianity.



By Professor William G. Moorehead,

United Presbyterian Theological Seminary, Xenia, Ohio.

Concluded.

Furthermore, according to the plain teaching of Scripture, the resurrection of the saints takes place at the Lord's coming. (1 Cor. 15: 51-57; 1 Thess. 4: 13-18.) It appears also that the two events are contemporaneous and simultaneous; the Lord's coming, even before he reaches the earth, effects the rising of sleeping saints and the transformation of living believers, when both together are caught up in the clouds to meet the Lord in the air. (1 Thess. 4: 16, 17.) We are assured that this majestic event will occur in "a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15: 51). Millennial Dawn likewise teaches that the resurrection takes place at the Lord's advent, but not immediately; four years lie between the Lord's "presence" on earth and the resurrection of the saints; the one occurs in 1874, the other in 1878. (Vol. III., pp. 234-5; 302-306.) We read: "That in the spring of 1878 all the holy apostles and other 'overcomers' of the gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master."... "The Lord Jesus and the risen saints already here [are] engaged in the great harvest work."... "Such is the present situation; the great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of his power as a spirit being." "And while we conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are now present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men." Since 1874, Jesus Christ has been dwelling on the earth; since 1878 the risen saints have also been sojourning on the earth; and no mortal has the slightest inkling of it save C. T. Russell and his followers!

All this is sufficiently astounding, but these notions stand not alone. Other marvellous things are encountered in the volumes we are reviewing. "The spring of 1878 marks the date when the nominal church systems were 'spewed out' (Rev. 3: 16), and from that time (A.D. 1878) they are not the mouth-pieces of God, nor in any degree recognised by him."... "We

recognise A.D. 1881 as marking the close of special favor to Gentiles—the close of the 'high-calling' or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the divine nature" (Vol. 235).

It requires courage or recklessness to make the above statements. For thirty-three years the evangelical churches have been without divine recognition, "spewed out" of the Lord's mouth! And yet during this same period the gospel has been carried into the most hopelessly degraded and ignorant sections of our planet by the most devoted and truly apostolic servants of Jesus Christ since the first century. For thirty years all special favor to the Gentiles has ceased! This in the face of the most fruitful years of missions for almost ten centuries. The Dawnists have matchless courage. For bald assertion their equals it would be hard to find.

The end of the age.

7. *The final consummation of the age will take place in October, 1914.* (Vol. II., p. 234; Vol. III., p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Saviour by the Israelites, A.D. 33 to A.D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest," or the final testing, runs from A.D. 1874 to 1914, when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A.D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dibleby, Tot-

ten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of course. Mark 13: 32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless, and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. *At the final resurrection, which is simultaneous for all the dead save "the little flock," the gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.* (Vol. I., Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i.e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25: 31-46; and that of Rev. 20: 11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (John 5: 24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations," the other, "the dead, small and great." None escape save those who have part in "the first resurrection" (Rev. 20: 4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20: 5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20: 5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite

wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicion of its integrity.

Ignoring the Holy Spirit.

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Mr. Russell. A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millennial Dawn as to the distinct personality of the Spirit, or as to his supreme agency in the salvation of sinners. To him is ascribed in the Bible the regeneration, sanctification and spiritual growth of the believer. How vast the place that is assigned to him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the endowment of Christ himself for his work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before his crucifixion the Lord Jesus left with his disciples this majestic promise: "And I will pray the Father, and he shall give you another Comforter... even the Spirit of truth." "Another Comforter," that is, one instead of himself, one like himself and one that would continue and complete his own great revelation. (John 14: 16-18, 26; 15: 26, 27; 16: 7-14.) On the day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply his place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43: 10, 11: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am Jehovah;

and besides me there is no Saviour." Nor is he a monotheist. According to his teaching, there are no other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our Father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

Destiny of the wicked.

10. The other error relates to the destiny of the wicked. On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of divine power will blot them out of existence for ever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural, but the very opposite. Our Lord himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament he speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from his own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as

the life of the saved—eternal. (Matt. 25: 46.)

SUMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN.

1. Christ before his advent was not divine.
2. When he was in the world, he was still not divine.
3. His atonement was exclusively human, a mere man's.
4. Since his resurrection he is divine only, no longer human at all.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.
9. The professing Christian Church was rejected of God in 1878.
10. The final consummation and end will take place in 1914.
11. Silence as to the person and work of the Holy Spirit.
12. The destiny of the wicked.

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in his infinite mercy preserve his people from being deceived and betrayed by this counterfeit of Christianity.

Real Estate in Heaven.

The constant question in the haunts of business men is, Where shall I find a safe investment? Our divine Master anticipated all such questions when he said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth, for he earned his daily bread with a tentmaker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and... that he is able to keep that which I have committed unto him against that day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brownstone mansion or in an attic—congratulate himself that what is most precious to him is in the keeping of his Saviour.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; he keeps his books of remembrance. He will reward everyone according as his works shall be.—T. L. Cuyler.

Queensland Letter.

By J. W. Parslow.

We are rejoicing over the bountiful rains. God has been good. Another fulfilment of James 5: 16.

Brisbane.—A conference between preachers and male members recently gives promise of greater future activity. Bro. Modford wants a full measure of divine wisdom and human tact to push the cause of Christ in that sin stricken city. The last arrival—Albion—has done nothing startling yet, and one can hardly expect them to, in their circumstances, until they possess a chapel, or a preacher, or both. Boonah has had the benefit of a week's mission with Bro. Rodger. Maryborough has taken a forward step, and has bought a piece of land (¼ acre), centrally situated, and dirt cheap. Next move, probably, will be the erection of a chapel. Tannymorel has released its preacher half time, because of financial stress. Bro. Harward will spend half time under the direction and pay of the Toowoomba church. The meeting at Warwick has ceased for the present. "A good start is half the battle." The commencement in Warwick was, in my opinion, premature. Wallumbilla, Roma, West Moreton, Bundamba, Ipswich, Zillmere and Gympie are as usual.

Sisters' meeting at West Moreton lately put the Women's Conference into shape, and we now hope for a great time at the next State Conference. A wise move. One great event of this month has been the gazettal of Toowoomba as the second city in the State. Toowoomba: A tent for suburban missions has been secured, and will be in use when this letter appears; 36 x 18, and lighted with acetylene. New financial arrangements: This church has decided to abolish special offerings this year, and will devote one-twelfth—one penny in the shilling—of the ordinary income to the causes for which special collections are generally made. It is an experiment. A Toowoomba young man, Charles Young, proceeds to College in a few days. We will miss him sadly. My monthly visit was paid to Maryborough. They have no chapel there, and have paid as much rent in 17 years as would have purchased the place they have met in, and some to spare. Fine board of officers there, but strange to say (so far as I know), all are local converts, and have never seen the internal private management of any Church of Christ, excepting their own. Consequently, they lack certain things. They have probably the nicest band of young people, willing and intelligent, to be found amongst our folk in this State.

Things financial, and consequently churchial, seem brighter since the rainfall, so probably there will be more church news next letter. I guess we want a full page of the "Christian" "to make our wants and wishes known." I wonder if the Editor will give us that! "The Lord loveth a cheerful giver."

College of the Bible.

Studies have been resumed after the mid-winter vacation. Teachers and students have energies renewed for the closing half-year's work.

At the time of writing there are forty-three students on the roll, of whom eight are non-resident. A few have felt compelled to leave us since February, one because of illness and one or two for financial reasons.

We can report that satisfactory work has been done for the half-year. There have this year been more interruptions than usual, what with Federal Conference, Scoville mission, and movings incidental to the erection of our new building. The crowded state of dormitories and classrooms has militated to a certain extent against close application. Still, the examination results for the first term showed that the great majority had been diligent in study and attained a fair standard. The following deserve special mention as having obtained a term grade of 90 per cent. or over:—

Old Testament History: F. J. Siver, New Testament, I.: D. A. Cockroft, New Testament, II.: C. R. Hall, B. W. Manning. Missions: C. McCallum, Miss Ludbrook, D. A. Cockroft, L. McCallum. Church History: F. J. Siver, C. R. Hall. Homiletics: C. McCallum, F. J. Siver, J. Whelan, B. W. Manning, W. Rothery. Hermeneutics: F. L. Frost. Apologetics: N. G. Noble. Ancient History: D. A. Cockroft. English: A. J. Wedd, H. Clark. Latin (1): A. J. Fischer. Greek (1), G. H. Oldfield. Geometry: A. J. Fischer, G. H. Oldfield. Algebra: A. J. Fischer, G. H. Oldfield. Arithmetic: A. J. Fischer. English History: A. J. Fischer, H. E. Hall. Elocution (Theory): C. Schwab, A. J. Moar, B. W. Manning, C. R. Hall.

Our new building approaches completion. Already the eleven bedrooms on second story are occupied. The class-rooms on ground floor will soon be ready for use. We all greatly appreciate the better facilities which we shall have. We believe that with the improved conditions better work will be done.

Nineteen of the students are engaged in regular church work, and so get financial help. These brethren have thus done good service. The churches are strengthened and are helping the College. Should there be churches unable to support a preacher for full time, we should be glad to hear from them. The financial problem remains our great difficulty. It is distressing to think of students having to give up for lack of money. A good brother in Victoria has generously offered to guarantee the year's support of a good student at College. Others could profitably follow this example. If promising young men have not the means, it would be a good investment to support such. Church officers and preachers know of men in the congregations who would in all probability do excellent work if trained. We would be glad if such were helped.

The annual offering for the College will this year and in the future be taken on the first Lord's day in October. This will allow three months in which to recover from the special effort made on behalf of Foreign Missions in July.

It is proposed that the Organising Secretary will visit the churches of New Zealand during next summer vacation. He will in all probability spend two months with the churches of the Dominion. It is anticipated that the brethren there will give him and his message a hearty reception.

A scheme is about to be launched by which the young people of our churches will have the op-

Bible Class, Church of Christ, Wedderburn, Vic.

In the photo, some of the Bible School scholars, with their teachers, are included, but the attendance of the class on July 7, excluding these, numbered 106. The attendance is all the more remarkable because the population of Wedderburn is set down at 1200 people—men, women and children. The class, five months ago, had a membership of nine, and has grown rapidly; on July 7 a special effort was made for a large attendance. The day was wet and windy, preventing some members of the class living a distance out of town from being present. Given a fine day, it is

exceedingly probable that 130 or over would have been in attendance. The members of the Bible School and the teachers assembled with the class while a lesson was given by the leader of the class (J. W. Marrows) on "The Church that Jesus Built." A large chart was used during the lesson, and class members found and read aloud the various Scripture references to the establishment and characteristics of the church. A feature of the class was the number of men in attendance, 52 out of the 106 being males.



portunity of coming into more sympathetic and practical touch with the College. The young people will get all the details of this scheme a little later on.

A. R. Main, Principal.
C. M. Gordon, Organising Secretary.

THE SCOVILLE MISSION

CHARLES REIGN SCOVILLE AT
BENDIGO.

J. Streader writes:—

I send a clipping from the *Bendigo Advertiser*, re the magnificent meeting, the immediate result of which I wired you, which I trust you had a corner in the "Christian" for this week to make known to all the brethren that 37 stepped out and confessed Christ, a number of whom put on Christ in his own appointed way last night. It was indeed a memorable meeting, and will live long in the hearts of all the brethren, numbers of whom came long distances to enjoy. I attach the clipping just to show that in striking contrast to your big city our local press give us a fair deal every time.

There was a crowded attendance at the A.N.A. Hall last night, says the *Bendigo Advertiser*, on the occasion of the visit of Dr. C. R. Scoville, M.A., of Chicago, the world-famous evangelist, and his wife and party, who have just concluded a five weeks' mission under the auspices of the Churches of Christ in Melbourne. Representatives of the Churches of Christ at Castlemaine and Harcourt were present at last night's meeting, which was a most impressive one.

Mr. A. W. Connor presided, and welcomed Dr. Scoville to the city. In doing so he said they were very fortunate in having Dr. Scoville in Bendigo, as he was leaving for the West in the morning. In acknowledging the welcome, Dr. Scoville said he liked the Australians because of their enthusiasm. They had been cordially welcomed at every place they had stayed at in New Zealand and Australia.

After Mr. Fischer had briefly addressed the meeting, and Mrs. Scoville had rendered the solo, "Does Jesus Care?" in a most impressive manner, Dr. Scoville delivered an earnest and appealing address, in the course of which he said it was a serious thing to address a meeting that he would never see again. Upon everyone with whom they came in contact they made some impression. Unless they definitely accepted Jesus Christ as their Saviour, they were definitely lost. There was no half way in the matter; either they were with Christ or against him. If they were not gathering, they were scattering. Let them be done with human methods of getting religion, and go back to the good old gospel way. One man was saying, "This is the way," and another was saying, "This is the way," but Jesus said, "I am the Way." If they wanted to get the real life, they would have to get the life of Jesus Christ. The world needed Jesus Christ, and they in Bendigo needed him. A great French infidel had said that whatever surprise the future might hold, the world would never outgrow or outlive Jesus Christ. A great American infidel had also declared that he had no fault to find with Jesus Christ. He (Dr. Scoville) was a great advocate of church union. In one town of 1000 inhabitants they had eight churches. There was a waste of labor and money in this method, as seven of the men preaching in those churches could have preached to other people. One man could preach to 1000 people. He had no use for persons who sat in church like icicles, and re-

fused to recognise their neighbors. In making an earnest appeal for converts, Dr. Scoville said there was no time to be lost, as they would soon pass away.

BETTER LATE THAN NEVER.

The *Southern Cross* of July 12 gives the following report of the Scoville mission:—

"The mission conducted by Mr. Charles Reign Scoville and party under the auspices of the Churches of Christ has been very successful. Large crowds have attended the Hippodrome nightly, and Sunday evening services have been crowded out. About 900 decisions have been taken in the Melbourne and suburban services.

"Last Sunday afternoon a thanksgiving service was held in the Hippodrome, and about 3500 members of the Churches of Christ gathered together. An offering was taken for presentation to the mission party, which amounts to nearly £400. The expenses of the mission are also being borne by the churches of the denomination.

"During the past three weeks the mission party have visited, during the meal hour, the Railway Workshops at Newport, the Sunshine Harvester Works, MacRobertson's Confectionery Works, Moore's Timber Yard, and Swallow and Ariell's. The men at Newport shops on Tuesday last presented each member of the party with medals and other mementoes of their visits.

"Next week Mr. Scoville proceeds to Western Australia, and, after conducting missions there, will return to South Australia for a time."

PASSING THROUGH ADELAIDE.

Bro. and Sister Scoville arrived in Adelaide on Thursday last, and left there on Friday for Perth, W.A. In marked contrast to the Sydney and Melbourne papers, the press of Adelaide attached some importance to the proposed mission, and thought it worth while to give considerable space to reporting the arrival of the missionaries, even though the visit was brief, and preliminary to the opening of the campaign in Adelaide later on. The *Register*, *Advertiser*, and *Daily Herald* each gave a column, outlining Bro. Scoville's work as an evangelist, and recording his impressions of Australia up to date. The following is taken from the *Register*:—

Immediately on arrival on Thursday, the visitors were taken by Mr. W. Burford for a motor drive around Adelaide and the suburbs, the beauties of which were duly admired. At noon Dr. and Mrs. Scoville were entertained at dinner at Jackman's Cafe, by the general committee, in the afternoon met the members in conference, and in the evening were at meetings of the executive of the forthcoming campaign, officers of the city and suburban churches, and the choir for the mission. They were the guests of Mr. Burford at Glenelg for the night.

A large committee has been making arrangements for the campaign in Adelaide. Mr. H. J. Horsell, President of the Conference, is chairman of the committee, and Mr. D. A. Ewers secretary. The Exhibition Building has been secured for five weeks from August 4, and the meetings will be held there. These missions are worked on distinctive lines. No collections are taken at the meetings, the cost of the campaigns being borne by the Churches of Christ. During the time they will be in Adelaide, Dr. and Mrs. Scoville will be the guests of Dr. W. Robertson, and the others of the party will be entertained by different members of the congregation. Prior to the opening of the big mission a week's meetings will be held throughout the city and suburbs. A choir of 700 voices is now being trained by Mr. A. Gard, and when Mr. Marty arrives he will assume charge of the choraleists. The committee contemplate holding meetings during the mission at factories in and around the city, as was done in Melbourne and Sydney. In all probability, the Stockade and Adelaide Gaol will also be visited. A series of mid-day meetings will be held at the Flagstaff, Port Adelaide, and the Farmers' Union Wool Store has been secured for certain other meetings. During the campaign a week's mission will be conducted at Balaklava by Mr. Vawter, and Dr. Sco-

ville may be present there on the concluding evening.

Dr. Scoville has distinguished himself as a scholar, and has won three degrees at universities in America. Dr. J. Wilbur Chapman, the leading evangelist of the Churches of Christ, and one of the most successful Christian workers in the United States. He is an eloquent and impressive speaker, with a pleasing personality, and wherever he has conducted missions great success has been achieved. Last year more than 6000 members were added to churches in America from his labors. At Chicago he owns and supports a very large church. He has been engaged in evangelistic work for about 14 years, and was induced to devote his talents to it because of the converts which followed his preaching at gatherings after he had entered the ministry.

Mrs. Scoville possesses charms and talents which admirably fit her for the work. She is a lady of much culture in music, and possessing a pure soprano voice of exceptional quality, and using it with marked feeling and expression, produces a wonderful effect on the audience. Her father is a wealthy merchant in Chicago, and gave her the opportunity to attain to the highest flights of musical culture in America, in which she distinguished herself with brilliance. At the meeting of the choir on Thursday night, she enraptured the listeners with her singing. The other members of the party combine the faculties which assure complete success to missions. Mr. Marty was a prominent handsman in America, and on leaving for this tour he was presented by the makers with a golden cornet, which he uses in the meetings.

WEST AUSTRALIA.

W. B. Blakemore writes:—"On short notice we are preparing for the coming of Charles Reign Scoville and his band of helpers. The Town Hall, seating twelve hundred, the largest available hall in the city, has been secured for the mission. Bro. H. J. Banks is secretary, and Bro. H. Wright is treasurer of the mission committee. The brotherhood of Western Australia has been looking forward to the visit of Charles Reign Scoville for many months. Great disappointment was therefore expressed when, shortly after his arrival in Sydney, we were notified that Bro. Scoville could not come to the West. We felt that we must have him if such were within the bounds of possibility. Consequently we opened communications with the Federal Committee, and with Bro. Scoville, hoping to secure him for the month of September. Word came back that we could have the party in July for two weeks, Bro. Vawter and Marty staying a week longer. So much interest had been manifested by the brethren throughout the State that the committee felt that we must have them even for so brief a period and on such short notice. We feel, however, that we ought to have Bro. Scoville longer than two weeks, seeing we are just to a large initial expense in paying return fares for the party from Adelaide. And now since our Adelaide brethren poured such charming hosts as to cause Bro. Vawter and Marty to miss the boat at Adelaide, thus robbing us of almost a week of their services, we feel that it is up to Adelaide to do the generous thing and consent to Bro. Scoville's spending at least another week in Perth. Good meetings were reported in all the churches on July 7, when simultaneous missions began. We look forward to a great awakening of religious interest and a rich harvest as the result of Bro. Scoville's visit."

AN APPRECIATION.

By Ethelbert Davis.

For years I have prayed that God would enable us to do something big enough to challenge the attention of the people of this great Commonwealth.

With the coming of Charles Reign Scoville and party, God has opened a door of opportunity such as was never opened to us before.

To-day the mission lies behind us, and never again shall we be the same people as before. God has barred the door behind us. This generation

will have passed away—should the Lord tarry—before we have finished reaping the harvest of the seed sown during that great revival.

The mission itself was unique in the religious history of Australia. Apart from the personality, power, and persuasiveness of the missionaries, and the methods adopted, there were many qualities which invited our attention.

We were deeply impressed with the large number of men who attended the meetings. This was not only gratifying, but it demonstrates the fact that men are just as anxious to hear the gospel as are the women, provided it be the old time gospel.

We were also impressed with the power of the New Testament plea. After all is said and done, there is a charm, an attractiveness, a power in the old Jerusalem gospel, which is absolutely lacking in the modern substitutes for the gospel.

The third thing that impressed us was the power and effectiveness of the personal touch.

We are now convinced that this is a phase of evangelistic effort which we have sadly neglected.

Every church member has felt the need of greater effort, and every preacher has had his faith confirmed, his vision widened, and his outlook made brighter. This revival must not end now.

[This should have appeared in last week's issue.—Ed.]

Obituary.

McKAY.—The church at Moreland deeply mourns the departure from this life of one of its most consistent members, Mrs. J. McKay. Our sister passed away on June 14, after a short illness. Having given herself to Jesus in the days of girlhood, she remained till the end of life a faithful, devoted Christian. Many of our brethren and sisters of long standing will remember with appreciation her father, the late Henry Hilliar, one of our pioneer preachers. The early training of our sister bore fruit in a life of quiet Christian service. Her kindly consideration of others, and patient endurance in the hour of trial and suffering, won the highest respect of all who were privileged to know her. She has been a member of the Moreland church since its establishment, having previously been in fellowship for many years with the church at Brunswick. In the presence of a large number of sympathisers, we committed her mortal remains to the tomb in Coburg Cemetery on Lord's day afternoon, June 16. May God graciously comfort our esteemed friend, Bro. McKay, and all the members of his family, in this time of sorrow.—J. C. F. Pittman, Moreland, Vic.

COLLEDGE.—The church here has sustained a loss in the calling away by death of our highly esteemed and much respected Bro. George Colledge. He was one of the foundation members, and has remained consistent all through. Born at Bedworth, near Coventry, Warwickshire, in the year 1816, he had reached the ripe old age of 96 years. He received Christian baptism when about 32 years old, being immersed by the late Mr. Jabez Twinitiff, father of the Band of Hope movement. Our brother was a very quiet but very faithful adherent to his church, and his presence will be very much missed. Until a few months ago, he was able to get about; then nature seemed to gradually break up, and so continued until on the 1st inst. he was called home. His end was peace. He arrived in Queensland in the year 1848, being 44 years in residence in the State. His wife predeceased him 32 years. He leaves no family. He was residing with his nephew, who is a member of our church. We laid his remains to rest in the cemetery on the 2nd inst., the service being conducted in a very sympathetic manner by Mr. J. Stirling.—J. C. Walumbilla, Qld.

COPELAND.—The church at South Melbourne lost one of its most interested and energetic members in the death of Sister Lizzie Copeland, who passed away at her home on Victoria-avenue, Albert Park, on June 20, at the age of

43 years. She was married in 1890 by the late C. L. Thurgood, and after an absence from the South Melbourne church, at Carlton, reunited with it at the same time as her esteemed husband, Frederick Copeland, was received into the fellowship of the church by faith and baptism. From the time she re-united with the church she was actively engaged in every good work, filling the offices of Bible School teacher, secretary of the Dorcas Society, member of the Band of Hope Committee, convener of the Y.P.S.C.E., and delegate to the Sisters' Executive. She was also for eight years in succession delegate to the Sisters' Conference, and concurrently visitor for the Bible School, buyer of prizes for the scholars, a member of the catering committee, sick visitor, and generally engaged in all philanthropic work. The church was her home, and only her failing strength forced her to relinquish her regular place in the church and school. Her last days were full of suffering, but the end came quietly, and she passed away in the full confidence of faith and hope of heaven. Our sympathy goes out to all the bereaved, but especially to the husband and only daughter, Bertha. But they sorrow not as those who have no hope, looking forward to a glad re-union. She will be greatly missed, and it is hoped that others will take up the work which she has left with like energy and enthusiasm for Christ and his cause.—P. D. McCallum, South Melbourne, Vic.

A Visit to Tasmania.

By Geo. Stimson.

Having travelled through part of Tasmania lately, I visited four of the churches, and in view of the application made at the Federal Conference for assistance in carrying on the work there, I was more than usually observant, and my impressions may interest the churches and the Federal Committee.

I visited the Launceston, Hobart, Geeveston, and Esperance churches, and found that Esperance was in a very low condition. No Bible School, about half a dozen members meeting and faithfully holding the fort to their credit and benefit; amongst them, Bren. Glass, Geo. Reeves, Richards and Stubbs. They have a gospel meeting through the week. I feel sure that an energetic, discreet evangelist (one who would hear all and not repeat it) would soon have a fairly healthy cause here.

Geeveston I found in a lively, healthy state, largely owing to the faithful efforts of Bren. Frank Ashlin, the only speaker, and Thos. Geeves, Sunday School Superintendent, and their good wives. The members' meetings are fairly well attended, about 60 children all told, in the school, and regular in attendance. The gospel meetings on Sunday nights are well attended by a lot of fine young men and women, ready to come in to the church. A nice building, almost free from debt, a good organ paid for, and a healthy Christian Endeavor Class through the week. This congregation and building is a monument to the missionary and solid teaching ability of Bro. W. J. Way, who I find still stands high in the members' and people's esteem, and I feel sure that if he could be sent there for a month he would reap a good harvest, which is ready for the reaper, with a little ingathering and building up. Geeveston,

with a little help from Esperance, could employ an evangelist to work the two places, and in time spread out to Franklin.

Hobart I found in a very healthy condition. Members' meetings are well attended. A splendid Bible School, 170 on roll, average attendance of about 140. The gospel meetings are well attended, largely due to the platform efforts of Bren. Jarvis and Patterson. This congregation should not be long without the services of a good visiting evangelist.

Tasmania, like the mainland, is in a prosperous condition, and I believe there are a number of our members who could give considerably more than they do, if they only think the matter out well.

Launceston seems to be on the upgrade. Bro. Wilson seems to be doing a good work there, well assisted by his wife, who is a good musician, and also by Bro. Nicholls, and I hope to soon hear of prosperous times for the church there. One thing they should make great efforts and sacrifice for, is a building of their own. It would make a great difference to their labor and success.

One thing that Tasmania, and especially Launceston, suffers from is the number of members who see greater scope for their means and ability on the mainland, and leave on that account. This is a point that deserves special consideration by the Federal Committee, as the mainland churches benefit in that way; should they not be willing to assist the suffering in turn? I think the field generally is as promising as any part of the Commonwealth in proportion to the population and strength of the church.

The heavenly journey is measured not by the number of miles travelled, but by the height of the mountains climbed.—*Ivan Pavin.*

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills.—*Jean Paul Richter.*

Let no man despair of himself. We may be sepulchres full of dead powers; but Christ is the resurrection and the life, to make us shrines full of living, seeing, soaring, rejoicing thoughts and passions.—*Dr. W. L. Watkinson.*

Like the cellar-growing vine is the Christian who lives in the darkness and bondage of fear. But let him go forth, with the liberty of God, into the light of love, and he will be like the plant in the field, healthy, robust, and joyful.—*Brecher.*

We must leave to God all that depends on him, and think only of being faithful in all that depends upon ourselves. When God takes away that which he has given you, he knows well how to replace it, either through other means or by himself.—*Fenelon.*

Which book has done the most for liberty, justice and progress? Which book has most persistently branded, defied, and threatened every form of tyranny? Which book has spoken with the truest pathos to the wounded and sorrowing heart? The test is fair; the words and works are before you—judge them.—*Joseph Parker.*



New Zealand.

WANGANUI.—We regret having to record that our evangelist, H. Grinstead, has been indisposed of late, being confined to bed with a severe attack of influenza. He is now about again, and once more upon the platform. The meetings are being very well attended, especially considering the unfavorable weather. A series of gospel addresses on "Pentecost and After," are being delivered by the preacher. Last Sunday the theme was, "The Fact of Conversion." A really splendid address was delivered, and we are pleased to notice a goodly number of strangers attending the services. The International S.S. Lessons are still being studied at the mid-week meeting, Bro. Grinstead doing the speaking. The Sunday School is in a splendid condition, and the attendances are satisfactory. Eighteen of the scholars sat for the annual examination under the Auckland S.S. Union. Results are not yet to hand. The various meetings have been somewhat interfered with by the amount of sickness about, but we thank God that the prayers offered on behalf of those suffering are being answered. The church here has decided to fall in with the wish of the Executive and loan the evangelist for one month during the year. We believe if all those who support preachers will do likewise much help will be given to the smaller churches and lessen the work of the Committee.—H.S., July 2.

West Australia.

NORTH PERTH.—Our meetings are improving in a most satisfactory manner, and several new scholars have been enrolled in our school. Last Lord's day morning we had an address from F. Pollard. He spoke on the prevailing topic in West Australia at present—the Scoville mission. We start our preliminary mission here on July 7.—A. J. Ingham, July 3.

BROOKTON.—Since last report the meetings have been very bright and well attended, the church building being almost full every Sunday evening. Our mid-week meetings are also very helpful; quite a number attend and take part in the meeting. Our Bible School and Adult Bible Class are also flourishing, being the largest in the town. Bro. Manning will be away in Perth for a short time assisting in the Scoville mission, when the platform will be taken by local brethren.—Hartley Jones, July 2.

PERTH.—We had splendid attendances at our meetings to-day. Bro. Blakemore gave us a stirring address this morning upon the subject of revivals. On July 8 we held the first of a series of meetings prior to the mission of C. R. Scoville and party, and at the close a young lady made the good confession. We have held several open air meetings in order to secure a large attendance of the public at the mission to be held in the Town Hall, beginning on July 16.—W.A., July 8.

Victoria.

BRUNSWICK.—On June 23 our visitors included Sister Miss Combridge, from Kyneton. L. Williams, from Preston, gave a splendid exhortation from "The Leper." On Friday, June 28, Sisters Scoville and Marty held a meeting for girls, and a fair gathering assembled in the chapel. June 30, good muster at worship, when several

were received in on baptism and letter. Visitor, Bro. Holland, Geelong. G. B. Moysey was with us all day, exhorting, addressing the school, and preaching the gospel. One confession.—W.T.

MARYBOROUGH.—Meetings are keeping up nicely here, though there is much sickness. A welcome home social was tendered to the writer on Wednesday evening, and a pleasant time was spent. During the writer's absence the work was carried on by Bren. Batty, Patterson, and Beasy. We hope to celebrate the opening of the extensions to our building with a mission with Bro. Hagger. At Bet Bet one young girl recently made the good confession.—H.P.L.

MONTROSE.—On Saturday, June 29, we had a very pretty wedding, when W. S. Badger and Sister Ada Phillips were united in wedlock, Bro. Ludbrook officiating. The bride, who has been one of our Sunday School teachers and occasionally acts as organist, is very well thought of, and was the recipient of many valuable and useful presents. She was also given a kitchen tea, when she received a very useful collection of kitchen furnishings.—Robt. Langley.

STAWELL.—There was a nice meeting this morning, despite the fact that six of our most regular members are away. We were glad to have with us Bro. Southgate, from the church at Ascot Vale, who presided most acceptably at the Lord's table. At that meeting we were glad to have opportunity of restoring back to fellowship a sister who was previously a member here. The evening meeting was largely attended, when the writer spoke on the subject, "Peter's Answer to the Pentecostians," and Bro. Southgate sang for us by special request, "Must I go, and empty handed?" and at that meeting we had the joy of seeing a married man step out for Jesus. Since the united mission began, the writer has had several young people come to him and enquire about the Church of Christ and what they teach, and in his mind it is a healthy sign for that church as soon as possible to hold a mission of its own.—J. E. Shipway, June 30.

BERWICK.—At the close of an earnest address from Bro. Swan on Sunday week our hearts were gladdened by seeing a young girl make the good confession, a daughter of Bro. R. Moysey; also two were received in from the Scoville mission, one being the son of Bro. Richardson, our worthy secretary; the other, Sister Penfold.—E.E.H., July 8.

STAWELL.—The brother who confessed Christ last Lord's day was buried in baptism on Friday last, and with his wife this morning received the right hand of fellowship. We were glad to have with us to-day Sister Clarice Sheehan, of Murtoa.—J. E. Shipway, July 7.

PRAHRAN.—Since last report five more have been welcomed to fellowship, making a total of 50 added to the church since our arrival eight months ago. Of this number five are from the Scoville mission, and a number more are to follow from this source. Changes have occurred in Bible School, J. Ward and A. Alwyn resigning owing to pressure of other duties. The school has made good progress while they have held office. New officers are: Supt., W. Hancock; asst. supt., M. Noble; secretary, Les. Brown; asst. sec., Hy. Cook.—P. J. Pond, July 8.

FAIRFIELD.—There was great joy to-day on account of receiving into membership four who were baptised during the week at the Hippodrome—a father, two daughters, and a son, the family of Sister Knowles. We had quite a large meeting for Fairfield. A number of visitors were

present this morning, including Bro. and Sister Syme, from Harcourt; Bro. and Sister Edwards, from Northcote; Bro. and Sister Smedley and Sister Thomas, from North Fitzroy, and an isolated Sister Daye, from Warrandyte. Bro. Goldworthy, from Williamstown, took the evening service, and we had the pleasure of seeing two confess Christ. Bro. Bennett took the services at Williamstown to-day.—A.McG., July 7.

WARRACKNABEAL.—We were very pleased to have with us recently Bro. T. McFadden, from Stawell, who officiated at the Lord's table, and the undersigned exhorted on Foreign Missions. The beautiful rains we are receiving indicate an abundant harvest for the farmers.—W. Urea.

DANDENONG.—Three were baptised and received into fellowship this morning, also Sister Wilson, by letter of commendation from the church at Warragul. One confession at the evening meeting, which took the form of an in memoriam service for our late Sister Webster, conducted by Bro. Larsen, who took for his text, "What is your life?" A movement has been started to get a room built for the young people's club, to be used for mental and physical culture.—J. Proctor, July 7.

SOUTH RICHMOND.—During the currency of the mission, the workers of the church have been very busy there, with the result that the additions to the church have been quite up to our expectations, the total number being 30; 23 of these have been the direct result of the mission, and two were by letter, two by statement, and three by faith and obedience at our own meetings.

CHINESE CHURCH.—Bro. Phillippi visited us last Lord's day morning, accompanied by F. M. Ludbrook and his daughter. We felt greatly benefited and encouraged through these brethren's visit, and enjoyed Bro. Phillippi's address very much. We feel sure that it will help us greatly in our spiritual lives. Our presiding brother (S. Wong), on behalf of the Chinese brethren, assure Bro. Scoville's mission party the prayer and sympathy of the Chinese brethren. Our F.M. offering amounted to £12/3.—Daniel Gow, July 7.

FITZROY.—There was a substantial increase in the attendance at the morning meeting last Lord's day. Six new members, converts from the Scoville mission, were received into fellowship. Bro. Whelan preached on "Companionship" in the evening service. One confession.—J.H.H.

CHELTENHAM.—Good meetings all day on Sunday. F.M. offering, £10/18/-, with more to come in. During the week Sister Mrs. Hayes was called upon to part with her aged mother, aged 8. Her remains were laid to rest in the Coburg God's acre. Our sympathy goes out towards the bereaved, who sorrow not as those without hope, for the aged pilgrim is at home with God.—T. U. Fischer, July 8.

SOUTH MELBOURNE.—We are glad to report progress on last Lord's day. A goodly number were present at the Junior Endeavor. One was received into the fellowship of the church. Four were baptised at the evening service, two whom confessed Christ in the Scoville mission, two just previous to their baptism. The attendance at the evening service, a memorial to Sister Copeland, was the best we have had for the year. One young woman confessed Christ.—July 8.

HAWTHORN.—We had a fine meeting yesterday morning. Two received by letter from Blackburn, and two by obedience to Christ. Last night, one confession. We had a record offering for Foreign Missions, about £47 being contributed to date. Our Sister Mrs. Knowles lost her baby by death last week. We extend our Christian sympathy to the parents.—A. C. Rankine, July 8.

HARCOURT.—We have had Bro. Alcorn from the Bible College with us for the last two Lord's days, while Bro. B. Manning has been away in Adelaide, who is with us again to-day. F.M. collection to-day was good and up to our usual, but more to come in.—A.E.G., July 7.

COSGROVE.—We had good meetings last Lord's day. A. Robinson, of Shepparton, met with us around the table. Bro. Clipstone spoke with no uncertain sound with regard to Christ's com-

hands to the unsaved, and also what he desired of his followers. The F.M. collection amounted to £5/10/-—J.C.S., July 8.

DONCASTER.—Splendid enthusiasm in work here. Still another record attendance at worship this morning; three more were welcomed into fellowship. Adult Bible Class growing in interest, especially among the young men. To-night, special young men's service; fine interest; enthusiastic singing; 70 per cent. of congregation men. 65 present at mid-week service, when one confessed Christ and two were baptised. The church presents new members with a pocket N.T. A church social is to be held for the purpose of welcoming new members, the number being 27 in three weeks. Splendid spirit prevails in every department of work.—J. E. Allan, July 7.

WEDDERBURN.—Good meetings all day. F.M. offering, £5/15/10/-; we expect to reach £6 6/- Bible Class created a record, increasing from 9 five months ago to 106 last Lord's day, out of a possible 115 members. We believe this to be unique for a town of 1200 people. Bro. Marrows spoke from a chart. Subject, "The Church that Jesus Built." We are preparing for anniversary of opening of our new building, Bro. Leng to be the speaker on the occasion.—F.G.P., July 8.

COLAC.—Good meetings all day. Three baptisms at close of morning service, two having made the good confession at previous mid-week meeting. The quarterly report of Bible School shows an increase of 33, and we have started this quarter with four additions to school, the majority being added to the Young People's Bible Class. The evening meeting was again crowded, the aisles and every available space being occupied. Bro. Chandler's missionary address, entitled "Divine Marching Orders," was listened to with great interest, at the close of which the missionary offering was taken, and realised close upon £7. Visitor, Sister Abbott, of Horsham.—E.S., July 7.

CARLTON (Lygon-st.).—On Lord's day, July 7, we had the joy of receiving six into fellowship. Bro. Reg. Ennis gave a splendid address on missions, and amongst the visitors present were Mrs. Alf. Morris and Mrs. E. Morris, of City Temple, Sydney; Bro. Dowell, Gippsland; Bro. Hodges, Colac; Bro. Davie, Bendigo. The united labors of Bro. Horace Kingsbury and Bro. Reg. Ennis, as our evangelists, have been untiring in their efforts to win souls for the Master. During the past twelve months no less than 94 made the good confession at Lygon-st., and six again returned to their Lord. In addition, 21 were received into fellowship as a result of the Scoville mission, making in all a total of 121 during the year added to the roll, apart from those received by letter from other churches. Bro. Ennis has entered into the second year of his work amongst us as assistant evangelist. Bro. Kingsbury gave a fine gospel address at night, and at the close of the meeting an elderly couple decided to follow the Saviour in Christian baptism. On Sunday, July 14, we had another splendid meeting in the morning at the breaking of bread. P. D. McCallum was the exhorter. The right hand of fellowship was extended to eight new members. At the Century Bible Class there were 150 present. Packed meeting at night, Bro. H. Kingsbury's subject being "An Ambassador in Bonds." The offering for Foreign Missions was further increased to over £74.—J.M.C.

FOOTSCRAY.—Since our last report we are pleased to state that four have made the good confession and decided to follow our Lord. On July 9, a social was held in the schoolroom by the members of the Ladies' Sewing Class, which proved a great success, upwards of 150 being present. The newly-formed gymnasium club is making great progress under their instructor, Mr. G. A. Easton, and expect shortly to be able to hold their own and come to light in an entertainment in aid of their club funds. As decided by our Bible Class to adopt the red and blue rally, we are now able to state that at their meeting to-day (Sunday, 14th) there were over 40, which points on a good road for what is looked for, a century Bible Class. The Bible School also is not behind, for every Sunday our attendances are on the increase, to-day reaching 169. As this even-

ing's service was an in memoriam concerning the death of our aged Sister Caucaud, senr., the church was again full. Miss Crill sang, "He Wipes the Tear from Every Eye," and the choir rendered the anthem, "Vital Spark." At the close another young lad made the good confession. At this morning's service three were received into fellowship, being immersed on the previous Sunday evening.—A.J.T., July 14.

GEELONG.—On Saturday evening, July 6, a welcome home was tendered to Gifford Gordon by the young people of the church and friends. The Temperance Hall was engaged for the occasion, and over 180 took part in a very happy evening. On Sunday morning there was a good number present. Bro. Frank Thomas, to whom the church is indebted for his help while our Bro. Gordon has been on leave, presided. In the afternoon the Sunday School put up another record, 127 being present. At night we had the grandest meeting yet held in Trinity building. The church was full to welcome Gifford Gordon back, and to hear a most powerful address on "Remember Lot's Wife; or, the Lingering Look." The whole service was extremely impressive. Miss Winnie Lowday sang "God is Now Willing" with great feeling. At the conclusion of the address 14 young people made the good confession.—E.B.

SOUTH MELBOURNE.—A red letter day yesterday. Eighty present at the morning meeting, the largest number for many years. A fine address by Bro. Ennis. Eight received into the fellowship by Bro. Paterson. This is the largest number received into the church at one time for 27 or 28 years. A splendid audience to listen to Bro. McCallum's sermon at night. There were three confessions at the close.—July 15.

DONCASTER.—Large attendance at breaking of bread this morning, when two were received into fellowship, making a total of twenty-nine in four weeks. To interest our splendid band of young men, we propose starting a young men's club in connection with the church. Our F.M. offering the largest on record; so far it is £21 10/-. The Mission Band supports Bro. Shah to the extent of £15 per year, thus our support to F.M. this year is £36/10/-. Seventy present last mission band meeting. Twenty-one new members and two baptisms.—J. E. Allan, July 14.

MONTROSE.—Our morning meetings for the last two Sundays have been fine. One received into fellowship last Lord's day, and one baptism at night, another confession from the Scoville mission. Our offering this year for Foreign Missions was a record one. Already £3/18/9 has come in, and we expect it will yet reach over £4. We are sorry to report that our esteemed Bro. Legg has to undergo an operation in the Melbourne Hospital during the week. Our prayers are that he will soon be well and back amongst us, as he is one of our willing workers. We were glad last Lord's day to have Bro. Pratt and party from Croydon, when we had the joy of seeing Bro. Pratt baptise three candidates who have recently decided for Christ. Bro. Pratt gave a nice address on the ordinance of baptism.—Robert Langley, July 15.

HARCOURT.—We had a good meeting this morning. Bro. J. Hogarth spoke to us on "Be ye doers of the Word." Then Bro. Jones gave us some words of Bro. Scoville, he having attended 12 meetings in Melbourne. We received into fellowship a girl, one from our Lord's day School who had been baptised in Melbourne, one of Bro. Scoville's converts. 25 of us attended his meeting at Bendigo. Most of us got back at 4 a.m., Wednesday morning, having to come by the 2.20 goods train; some then had to walk two, three and six miles, but we would go again. Our Foreign Mission offering is the largest we ever had. After receiving some from our brethren at Sutton Grange, we are now able to send £6/7/10. Our hearts were gladdened to-night to see a lad from the school come out and confess Christ, after Bro. B. Manning had given a good, sound address on "The Gospel of God is the Power unto Salvation."—A.E.G., July 14.

BRUNSWICK.—Last Lord's day, two received in on faith and obedience. Bro. Way exhorted on

"Feed My Lambs." Bro. Way preached. Several immersions. To-day nine received in on faith and obedience. Bro. J. Baker, N. Fitzroy, gave an encouraging exhortation. Visitor, Sister Mrs. Francis (Bro. Way's daughter), from Peterborough. Gospel by Bro. Way. Splendid audiences both services.—W.T., July 14.

BALLARAT.—On July 8 the half-yearly church business meeting was held. Bro. E. S. Tape's resignation as evangelist was accepted. In the resignation he specially thanked the organist, Sister Maggie Jolley, who had an unbroken attendance record; the usher, Bro. Chas. Harvey, and secretary; also co-workers. The retiring deacons, Bro. Allan, Jellett, Griggs and Pitcock, were re-elected. The announcement that H. F. Phillippi had accepted our invitation to labor with us for a few weeks was received with entire satisfaction and pleasure. On Lord's day, 14th ult., Bro. Phillippi was with us, and exhorted the church. We were pleased to see with us two well-known visitors, Sisters Borritt and Mc Masters. In the evening Bro. Phillippi's subject was "A Man with a Purpose." Splendid attendances at both meetings.—A.E.P.

SHEPPARTON.—Good meetings last Lord's day. One young woman who was baptised the previous week was received in at the morning meeting. We had with us Sister Harris, from Lygon-st., and Bro. Ray Skinner, from Cosgrove. Bro. Clipstone spoke on "Union with Christ." At the night service Bro. Clipstone also spoke, giving a forcible address on "Home Life." At our quarterly meeting the secretary's report showed an increase of nine members, two by letter, seven by faith and baptism, with three lost by removal. Our evangelist, Bro. Clipstone, reported that meetings were well attended, and that interest in church work is deepening.—R.A.H.

SOUTH YARRA.—On June 26, Sister Scoville and Bro. and Sister Marty visited South Yarra. Sister Scoville addressed the girls present, and at the close of the meeting provided refreshments for the visitors, who were joined by Bro. Scoville. On June 30 we had the pleasure of extending the right hand of fellowship to four who were immersed at the mission, and Bro. D. Griffin, who was received by letter from the church at Geelong. On July 7 one Sunday School scholar was received into fellowship, she having been immersed at the mission, and in the evening three girls who confessed at Sister Scoville's meeting were baptised. On July 14 H. Drake exhorted the church. Nine were received into fellowship—five by faith and obedience, two baptised believers, and two by letter. Last Lord's day a number of brethren and sisters met at the home of Bro. A. Harris, who has been laid aside for some considerable time, to break the memorial loaf with him, E. M. Hall presiding. There was a very good attendance at the gospel meeting last Lord's day. The F.M. collection to date amounts to £8/7/4.—T.M., July 15.

BRIGHTON.—Despite the short notice, a good congregation met together to hear H. F. Phillippi's farewell message to Brighton. His address was of an inspiring missionary nature, and will doubtless bear abundant fruit.—Geo. Manifold.

BOX HILL.—Several of our members have been bereaved of loved ones lately. Mrs. Wattson, who died in New Zealand, was sister to Mrs. C. Gill and Mr. W. Zelius, and Mrs. W. Zelius was called upon to part with her father, who died in Queensland. Our sympathy goes out to the sorrowing. Mrs. Leitch is recovering from an operation, and Mrs. Toogood from an accident. Bro. W. Smedley gave us a splendid exhortation on Lord's day morning, when we also had the joy of receiving into fellowship Sister Miss Dobson, who was baptised at the Hippodrome, and Bro. N. Weiss, who was baptised locally. Record attendance at the Junior Endeavor. The Endeavorers will hold their anniversary on July 28 and 29. Another record attendance at Bible School, four new scholars received and two new classes organised.—W.H.N.

WARRAGUL.—One confession last night—Mrs. May—who will be baptised next Lord's day.—R.W.J., July 15.

PRESTON.—Fine meeting Sunday evening. Two additions by letter; also two previous Sunday, and one by faith and obedience. Good interest in Bible Class. A red and blue rally is about to be started. Bro. Hall preached in the evening to an increased and attentive audience.—G.A.D.

HAWTHORN.—We had a good service yesterday morning. Two were received by obedience, and one, Miss Webb, by letter from South Richmond. We formed an Adult Bible Class yesterday afternoon. Our F.M. offering has gone over £48. The gospel meeting was well attended last night. One of the Bible School boys made the good confession, son of Bro. Parkes, and a young man was baptised. Sister Mrs. Pearcey, from Blackburn church, was received by letter at the Lord's table in the evening. Bro. Jones, from Middle Park, met with us in the morning.—A. C. Rankine, July 15.

FITZROY.—We had a glorious service on Wednesday evening. The mission converts were addressed by Bro. Phillippi. His address was full of good, sound advice. At the close, an invitation was given, and a young lady made the good confession. Good meetings last Lord's day. Three received into fellowship at the morning service. A large and attentive audience listened to Bro. Whelan's address on "Excuses." At its conclusion, three came forward and made the good confession, including two adults.—J.H.H.

KYNETON.—At 10.30 this morning a married woman was baptised, who, attending one of the mission meetings held in town, decided for Christ. She was received in at the regular meeting for worship. To-night Bro. Combridge was in good form, his address on "Almost Persuaded" being one of the best we have heard here for some time. There were two confessions at the close. Our meetings are showing a decided improvement. We give God the glory.—W. G. Harman, July 14.

STAWELL.—Lovely weather to-day, and good meetings. This morning the right hand of fellowship was extended to the daughter of the brother and sister who were received last Lord's day. Nice number at the Bible School, and a good number to hear the gospel at night. The writer spoke from John 7: 46, and at the close of the address three young people stepped out for Christ. Two of them were husband and wife, and the third, a young lady of about 21, and one of Stawell's leading singers. God will answer prayer.—J. E. Shipway, July 14.

MILDURA.—Fine meetings Sunday. £5 for Scoville mission. Nearly £9 for F.M. offering. Two decided for Christ at night service.—Hugh Gray, July 9.

NORTH RICHMOND.—On July 7 we had the largest morning meeting in the history of the church. The fact that Bro. Scoville was to address the church brought visitors from many of the sister churches, and many who are not connected with any church at all. The church has been inspired by the splendid exhortation. We are extremely thankful to the committee for allowing Bro. Scoville to come to Richmond. On Sunday, the 14th, we received 15 into membership who came through the mission.

NEWMARKET.—After two and a half years' faithful labors with us, Bro. Stevens concluded his ministry on July 6, when he spoke to good meetings both morning and night. On Tuesday we held a social to say good-bye, when a large attendance was present, also representatives from the local Presbyterian and Methodist Churches. Bro. Mitchell, on behalf of the church, and also the visiting ministers, and Bro. Knott, of the Ascot Vale church, spoke words of appreciation of our brother's work amongst us, and wished him every success in his new sphere of labor at Lismore, N.S.W. Bro. Hatty, on behalf of the church, presented Bro. Stevens with a handsome dressing case, and Bro. Aslett with a pocket wallet, for the Young Men's Class. On the 13th we had splendid meetings. F. Thomas addressed the church, and W. A. Kemp spoke to a large audience at night, when we had the pleasure of seeing the husband of Sister Sime make the good con-

fession. At the close Bro. Kemp baptised eight who had come out at the Scoville mission. We are expecting Bro. Hagger with us on the 28th and following weeks.—J. Hancock.

South Australia.

HENLEY BEACH.—Glad to welcome visitors on Sunday. Bro. Cosh presided. Bro. Gore exhorted. F.M. offering amounted to £10/16/6. On July 4 the Juniors held their F.M. rally, a splendid programme being arranged; a collection amounted to £3/10/—W. Stanford, July 7.

NORTH CROYDON.—This morning we extended the right hand of fellowship to C. and T. Cooley, who had made the good confession two Sundays ago, and were baptised last Wednesday evening, also to Sister M. Wright and Bro. C. Holden, by letter from Hindmarsh. Good attendance at Bible School; one new scholar. We were expected to get £8 for our F.M. offering; the offering up to Sunday night amounted to £10/7/—J.S.H.F., July 7.

KADINA.—Thursday evening the young man who confessed Christ the previous Lord's day evening was baptised. Bro. Sam. Trenwith gave a nice address; he also exhorted the church this morning. We had Bro. Pascoe, the preacher from Kerbrook and Williamstown, also Sister Cox, from the city, and a young brother from Finland. To-night the writer gave an address on "Mending the Bible." The building was filled to overflowing. Bro. Trenwith and Pascoe assisted in the service. Our F.M. offering to-day was £13 1/1.—E. G. Warren, July 7.

YORK.—F.M. day dawned upon us with showers of rain, hindering some from the house of God. Showers of blessing fell on the meetings. Our hearts were glad when we realised that our apportionment was more than reached.—W.B., July 7.

SEMAPHORE.—July 7, Bro. Dalwood, from Norwood, presided, and Bro. Taylor exhorted; also in the evening Bro. Taylor spoke, his subject being, "The Ark of Refuge." Attendance at meetings good. The Senior Endeavor conducted their first prayer meeting before the Sunday night service. This new movement in the cause promises to be highly successful. A good response for Foreign Missions, so far, the apportioned sum being passed.—L. H. Turner.

BORDERTOWN.—On Sunday week we had the pleasure of receiving into fellowship a sister who has been isolated for 20 years. July 7 was a memorable day at Bordertown. The F.M. Committee having apportioned the church the amount of £16, the brethren worked enthusiastically to reach that figure, and our morning service was full of holy expectancy, each one desiring of having fellowship in this great work. The offering surpassed the limit of the most optimistic, being £30/19/6. We hope to double our apportionment. At night the writer preached on the theme, "A Sure Way of Salvation," to a fair audience, when a young man, son of the esteemed Kaniva evangelist, responded to the invitation and confessed his faith in the Saviour. The Chapman-Alexander party visited this town for one day.—Edwin Edwards, July 8.

LONG PLAIN.—Last Tuesday evening J. E. Thomas delivered a stirring address on "Our Responsibility to Foreign Missions." Appeals were made and messages delivered per phonograph by Bro. and Sister Hadfield, Dr. Chapman, President Taft, and others. The meeting was of a unique character, and proved both informative and interesting. Throughout to-day the meetings were fairly well attended. In the afternoon Bro. Cuttriss delivered the first of a series of studies in the Epistle to the Romans. T. Chivel has returned from the hospital, but is still very weak. We commence a special mission on July 28.

MALLALA.—The members of the church met on Wednesday evening, 26th ult., to do honor to J. Harris, who has been associated with the cause here for close on 39 years. Bro. Cuttriss

presided, and delivered a short address on "Our Care of the Young and Old." Vocal and instrumental items were contributed by members of the choir. F. M. Worden made special reference to Bro. Harris' long connection with the church, and the efficient manner in which he had discharged his duties as treasurer of the fellowship and evangelist funds. J. McLachlan and Sister H. Worden also spoke appreciatively of Bro. Harris and his work in connection with the church. Our brother, in responding, referred to the fact of his association with the cause here for close on 40 years. The work he had been privileged to do during that period was done out of love for Christ and the church. Bro. Harris recently disposed of his business to his sons, Walter and Arthur, and on account of advancing age has resigned his official connection in the church, and now rather reluctantly lives a somewhat retired life. We commend our aged brother to the care of our heavenly Father, and trust that his remaining days below may be the brightest and the best in his fellowship with the church and the Lord Christ. A bountiful supper was provided by the sisters.—G.P.C.

SEMAPHORE.—Lord's day, July 14, good meetings. Morning, Bro. Coin, from Queenstown, presided. Bro. Taylor exhorted. We were pleased to have visitors from the various sister churches. The evening service was conducted by Bro. Taylor, his theme being "Baptism." Bro. Taylor gave a stirring address, illustrated with a chart; two sisters confessed their Lord at the close. Final amount for Foreign Missions, £14 17/5. Sunday School and Endeavorers doing splendidly.—L. H. Turner.

MILANG.—This morning Bro. W. Manning, from Unley, presided, and Bro. Bass exhorted the church. This evening's meeting was a memorial service, as during last week Sister Heggod, one of our aged members, passed away. There was a large attendance. Our F.M. offering has amounted to a little over £16 so far.—S. H. Goldsworthy, July 14.

QUEENSTOWN.—Lord's day, July 7, good meetings all day. Bro. Brooker addressed the young men's class in the afternoon on a most interesting and useful subject, "Criminals and their Treatment." Our gospel meetings are drawing splendid attendances. A combined students' class met on Monday evening, 8th, under Bro. Brooker. On Thursday the officers of Queenstown, among others of suburban churches, met at Grote-st. chapel to welcome Bro. Scoville. His address to us created a lasting impression of his marked ability to lead a project such as we contemplate. July 14, we had the pleasure of E. J. Paternoster being with us both morning and evening, conducting the services, our Bro. Brooker being at York on the occasion of their anniversary.—A.C.

GLENELG.—We have entered upon our second week of special services conducted by our beloved Dr. Porter. His discourses have been exceedingly helpful and instructive, and will live long in the memory of the writer and all the members of the church. It is a great joy to be associated with such a man of God. We have had splendid audiences on the two Lord's days, but the attendances, owing possibly to sickness and wet, cold weather, have not been so good as we had hoped on the week nights. We had a memorable day yesterday. The doctor delivered two very powerful and impressive addresses, and at night three young ladies made the good confession, one a daughter of our esteemed Bro. F. Vincent. We are hoping and praying that the Lord will bless our brother with a harvest of souls.—E. W. Pittman, July 15.

NORWOOD.—Splendid meetings at both services to-day. This morning the right hand of fellowship was extended to Reg. Greg, who was baptised last Wednesday, also to Miss Hobson, by letter from Balaklava. Our F.M. offering now amounts to £50.—S.P.W., July 14.

NARRACOORTE.—We were pleased to have with us last Lord's day Bro. Warwick, from Bordertown, and Bro. Spry. Bro. Warwick addressed the church in the morning. We are also pleased to state that we have raised £5/3/- in connection

with the F.M. offering. Bro. Edwards is delivering a series of chart addresses preparatory to the week's mission we intend holding. Bro. Edwards, from Bordertown, will conduct the mission here, and "our" Bro. Edwards will go to Bordertown on a similar mission.—N.J.G., July 14.

NORTH CROYDON.—Good meetings to-day. This morning T. J. Flint presided. Bro. Griffith, our State evangelist, exhorted. At our Bible School we had a record attendance; three new scholars. H. J. Horsell gave a powerful address, "Home, Sweet Home," at the gospel service to-night, after which we had the joy of seeing one young girl confess her faith in Jesus Christ. We are holding our church anniversary next Sunday.—J. S. H. Ferris, July 14.

WALLAROO.—We held our half-yearly business meeting on July 4. Reports were presented from the various departments in connection with the church. These showed that steady progress had been made, and that they were all in a healthy condition, and that the prospects for future work were good. The building fund started at the beginning of the quarter to raise £50, for land. We were gladdened at the announcement that this amount had been reached. We are now seeking ways and means of fencing and getting a chapel erected thereon. The Lord's day meeting continues to be fairly well attended. The gospel services are bright and impressive.—E.J.K., July 14.

MAYLANDS.—A young lady was baptised during the week, and was welcomed into our membership yesterday. We have reached over £12 for Foreign Missions. The services morning and evening were well attended. H. R. Taylor's subject was "Noah's Faith." The Berean Society is raising £5 this year for Foreign Missions.—H.R.T., July 15.

HENLEY BEACH.—Splendid meeting last Lord's day. Bro. Gore exhorted the church, and S. Noble spoke to a good audience in the evening, after which three confessed their faith in Christ. We were glad to welcome visitors on Lord's day morning. We had a splendid meeting on Sunday evening. The three who confessed Christ last Sunday were immersed, and another young girl made the good confession. The C.E. Society has improved, and the Bible School attendance keeps up well. The secretary's address is W. Stanford, Lockleys.

FROSPER.—Six more were baptised this morning and received into the church, also Mr. and Mrs. Evans, by letter from Norwood. In the afternoon our Bible School anniversary was held. Dr. Verco very kindly came and distributed the prizes. The meeting was bright, and a large number of the parents were present. In the evening the building was nicely full, about 170 being present. One young lad made the good confession. On Wednesday last a thanksgiving social was held. It was a very wet night, but about 150 were present. The graphophone was used and records by Dr. Chapman, President Tah on Foreign Missions, and W. J. Bryan, were given, also a number of hymns. Presentations were made to Bro. Griffith, Miss Weeks and Miss Milington, for their help during the mission. Refreshments were served, and a very happy evening spent.—I. A. Paternoster.

COTTONVILLE.—Had a good meeting of the church this morning. Thirty sat down at the Lord's table. We had with us Bro. and Sister Walden for the first time. Were greatly encouraged by our brother's address.—J. McNicol, July 14.

TUMBY BAY.—The members of the newly-formed C.E. Society intend to hold their first rally on July 30. The F.M. Committee asked the church here to raise £3/10/-; we were pleased to find, when last Lord's day's collection was counted, the sum of £4/5/6. The work is proceeding steadily and satisfactorily throughout the district.—R.H., July 10.

BUTLER.—On June 3 Bro. Harkness journeyed out from Tumby Bay and exhorted our church; a nice gathering. The work for God is progressing favorably. Our S.S. teachers are working eagerly for the cause of God and the love of Christ. July 7, splendid meeting at church,

Sunday School, and Bible Class. We are pleased that our young brethren of the Bible Class are taking the stand of presiding at the Lord's table, and we pray that God's blessing will rest upon them. We were pleased to have with us Sister Brown, from the Wallaroo church.—J. C. Humphreys, July 9.

OWEN.—The F.M. offering to-day was £18. Our apportionment by the F.M. Committee was £28, which the few brethren here think is rather above concert pitch. We would like both Home and Foreign Mission Committees to bear in mind our membership is small, consequently our number of givers corresponds. We have raised for all purposes during the past twelve months a sum equal to about £4/10/- per head, for every member meeting regularly with us. The gospel services of late have been fairly well attended. The S.S. has increased somewhat in numbers, quite a record of very young hopefuls on fine Sundays. An invitation to our evangelist, Bro. Wilson, to accept a further twelve months' engagement has been accepted.—W. J. Marshman, July 7.

PORT PIRIE.—Sunday, June 30, was another memorable day for us. Sixteen were baptised. Church crowded. For the months of May and June only once—Chapman-Alexander mission Sunday—have there been no baptisms, and there are more to come. We have had in that time 60 baptisms, and also 20 other additions. It will thus be understood that our preacher has been having a very busy time. Chapman-Alexander mission was a time of great blessing and has brought great good to our town. Some of above converts are the fruits of same. Many of our members have pledged themselves to definite and personal work. Our eight days' continuation mission won several more.—E.A.M.

New South Wales.

BROKEN HILL (Railwaytown).—The services last Lord's day were the largest in attendance since the opening of the building. One young man confessed Christ at the close of Bro. Jones' gospel address. He has been baptised, and with another brother was received into fellowship this morning. E. J. Tuck was with us on Tuesday evening, to preside over the opening meeting of our Y.P.S.C.E., the enrolment being 13 active, 3 associate, and 2 honorary members.—C.H.H., July 7.

INVERELL.—Good attendance at both meetings last Lord's day. In the morning Bro. Lewis exhorted. This young brother is promising well, and we believe he will develop into a thoroughly capable speaker. The evening meeting was addressed by Bro. Cook. The evangelist, Bro. Waters, was conducting services last Lord's day at Gravesend. We hope in the near future to see this centre opened up for the truth.—G.B., July 5.

TWEED RIVER DISTRICT.—The monthly moonlight series of meetings at Brunswick Heads, Palm Vale, Dangay, Midginbil, Doon Doon, and Murwillumbah has just been completed. A good argument for distributing our literature comes from Murwillumbah. A sister has been in business there for some years, and knowing of no other members, she attended a denominational meeting. At the School of Arts she came across the "Friendly Visitor," a monthly paper from Lismore church. Reading it, she found the names of other members five miles out. She got in touch with them, and now will meet with them to break bread each month.

TYALGUM.—Although Sunday was wet, yet a few men came to the night meeting. The saw-miller has promised the timber for August 1. We are behind with the cash, unfortunately. J. Wotherpoon, 5/-; Sister Brownley, 5/-; Sister Jordan, 10/-; and Bro. Partridge, £1; have each helped. The preacher's residence is nearly complete. Will brethren and sisters please lend financial assistance? Send it to W. A. Strongman, Tyalgum.

MEREWETHER.—Fair attendances here last Lord's day. Bro. Jinks exhorted. The gospel was proclaimed by T. Newburn. Up till Lord's

day evening, our F.M. offering amounted to £4 1/4.—S.L., July 8.

HAMILTON.—At the Bible School a blue and red competition is in force to see who can bring the most scholars. We are pleased to record further donations to building fund: A sister, 5/-; a brother, 2/6; Sister McLuckie, 2/-; further donation by Bro. Burrows, 2/6.—W.C.S., July 7.

PETERSHAM.—The half-yearly business meeting was held on July 3, when a very homely and helpful time was spent. Every report sparkled with bright optimism. The finances are in a better state than ever. The membership stood at something over 300. Chief among the things mentioned were the kindergarten and young men's class, both of which have recently been commenced. The enthusiasm in and out of the kindergarten is marvellous, and under the very able superintendency of Miss Tindall, assisted by Miss Sinclair and others, it has achieved enormous success in members and equipment. The young men's class has an attendance of 14 to 18 on Tuesday nights, when helpful seasons are spent. The question was raised whether the church could meet the demand of the Bible School for more room. Plans and the cost of a three story erection at the back of the chapel were asked to be submitted to the members, and are being obtained. A letter from Bro. Rootes, resigning his position on the diaconate, was read, and regretfully received. Bro. Swinfield was chosen to fill his place. A presentation was made to Miss M. Keam of a leather writing case, for her valuable services at the organ during the last three years. We started our mission on July 7, with the State evangelist, T. R. Coleman, when full meetings were held. Bro. Coleman, senr., spoke in the morning and evening.—E.C.

INVERELL.—Meetings during the week for praise and prayer continue to show the true spirit of love and good fellowship. Lord's day morning, the evangelist addressed the church, and was much appreciated. He conducted the afternoon service at Little Plain. The evening service was nicely attended, and good interest shown. "Abana and Pharpar" was the subject of the assistant evangelist's address.—G. Brighty, July 9.

MEREWETHER.—On July 9 the quarterly business meeting was held. Much important business was done, among which was the re-starting of the Bible Class, the formation of a Mutual Improvement Class, and it was decided that the Tuesday evening meetings be conducted by A. W. Jinks. The church was thanked for the intimation concerning Bro. Coleman's visit in September. The church officers of Hamilton and Merewether, with Bro. Jinks, will meet and confer about using the services of the State evangelist to the best advantage. There was some profitable discussion, especially in regard to members becoming enthused and prepared for a great work. The decision of the Home Mission Committee in putting, if possible, an extra evangelist in the field, was referred to. There is a keen interest here, and ere long we shall see many souls accepting Christ.

BROKEN HILL (Railwaytown).—Last Lord's day we had the pleasure of seeing three (one man and two lads) make their confession of Christ as their Saviour. These will be baptised to-night, at the close of our gospel service. Our mission was well represented at Wolfram-st. last Thursday night, when a united church meeting and social was engaged in. Our aim is to keep a strong bond of union between the two assemblies. Bro. Jones is doing a fine work. Our Bible School marched at the head of the funeral of one of the scholars, who was called home, on Friday.—C. H. Hunt, July 14.

CANLEY VALE.—The Bible School has not entered for the usual examination this year, but we have a local quarterly exam. between the classes. July 7, F. T. Webber, President of the Bible Schools Committee, examined the scholars for the quarter ending June, and the banner went to the second class, after running a tie with the fifth. After the exam, W. H. Wooster formally

Continued on page 512.

In the Realm of the Bible School.

PARABLES OF THE KINGDOM.

Sunday School Lesson for August 4.

"The Worth of the Kingdom," Matt. 13: 44-53.

A. R. MAIN, B.A.

We come to the close of the great series of parables in which Jesus set forth the various aspects of the coming kingdom. No one story, even from the lips of the Divine Teacher, could tell all. From the parables we have considered, as Schaff points out, we may see a very easy and natural transition: "from the seed buried in the ground and the leaven hid in the meal, to the treasure buried in the field; from the treasure to the pearl of great price, the treasure of the deep, which suggests the sea; the fishermen with their net, the mixed throng on the beach, the final separation."

The superlative value of the kingdom.

This is the lesson taught by two parables of the hidden treasure and of the pearl of great price. The stories as stories hardly need comment. In the East, in the absence of banks and with many robbers, money was often buried for safety. Men died, and the money lay in the earth for a chance discoverer. It should be noted that the parable has nothing to do with the morality of the finder's action in keeping his discovery a secret until he bought the ground for a much lower figure than he could have done if the presence of the treasure had been known. It might be said on the other side that a rogue could carry off treasure and not buy at all; but this as little enters into the parable as does the other. The point is that the man gave all he had for the field with its treasure. It is the joy of finding and the anxiety for possession which are the lessons for us. In olden time no gem surpassed the pearl. We have many allusions to them and their value, as in the famous one valued at £40,000, which Cleopatra dissolved and drank, or the one worth £50,000 Julius Caesar gave to a lady. The merchant gave up willingly all lesser pearls for the one of surpassing value and beauty. This, again, is the point of comparison. Commentaries give many interesting lessons regarding pearls—e.g., that the pearl's worth is intrinsic, it is not coveted for its use, but for its own beauty; that it is the direct result of a living organism; that it is the result of injury to the life that produces it, and so forth. These points are interesting, but not helpful to the lesson.

The superlative value of the kingdom is what is taught. We must be willing to give up all for it; he who does so makes a very good bargain. We may be in a good search, as the merchant seeking pearls undoubtedly was, but we must follow him in this, that he did not let the good stand in the way of the best. The Lord Jesus before stated in plain terms the lesson of the parables: "Seek ye first the kingdom of God, and his righteousness" (Matt. 6: 33). First the kingdom, or nowhere. Christ will not have second place. The man "sold all": "if religion is worth anything, it is worth everything."

Two ways of finding.

It will be noted that while the parables agree in the general lesson, yet there is a difference. In the case of the treasure, the man was not seeking treasure. He was perhaps ploughing, and part of the money was unearthed; perchance he walked and kicked a clod, and a coin was revealed. Certainly he was surprised. He had not searched for it, or expected such a find. In the case of the merchant, on the other hand, while it may be true that he was surprised to find such a magnificent pearl, yet he was seeking for goodly pearls. I think that we will agree that we know men who come into the kingdom in ways comparable to the situations in these parables. Some men who seem to have no aspiration after a higher life, have heard the gospel and have at once been arrested and led to obedience. In the midst of other thoughts, he is "brought face to face with Christ, and while earning his daily bread and seeking for no more, eternal things are his. Christ is often found of them that sought him not." Cases are within the knowledge of us all where men, heedless of the kingdom, have from motives of curiosity heard for once only the gospel, and that one proclamation has won them. Again, we know men who had to seek long before they found. They were dissatisfied and yearning for some better thing. They may have tried many different systems before they came to Christ; human institutions have been sampled before they came to the kingdom. Sectarianism has been found wanting ere ever they heard of primitive Christianity. These are as the merchant.

We may learn that we should not stand by one of these parables and reject the other. Some seem to find without seeking, and some seek long ere finding. It matters not; the one as truly finds as the other. The merit lies not with human endeavor, but with the treasure or pearl that is found. If the man will only put the kingdom first and be willing to give all for it, the suddenness and unexpectedness of the finding is no reason for suspecting his position.

The dragnet: a mixed haul.

Very many expositors practically identify the lesson of this parable with the teaching in the previous parable of the tares. This will hardly do. While there is a general similarity, it is not to be supposed that there is a mere repetition under another figure. Probably the best view is to see in the former parable a reference to the world with its commingled good and evil, and in the parable of the drag-net a picture of the church. I know that some do not like to think of the church as containing such a medley as the net is revealed to have enclosed—good fish, middling fish, bad fish, with a great many things which by no stretch of the imagination could be called fish at all. We may look at the church from two points of view—we may consider the church ideal, and the church real. The church real consists of you and me, with other folk a little better or a little worse; and we are far from

ideal. In actual fact, as we see from daily experience, the gospel net yields a mixed haul. Do what we will, we cannot avert this. Jesus' own preaching did not keep a traitor out of a little group of twelve apostles. The greatest apostle had to lament the speedy lapse of many of those who professed discipleship under his preaching.

Some one may say, however, that, if we previously objected to an exclusive application of the parable of the tares to the church partially on the ground that its teaching might thus be made to conflict with the directions of the epistles as to church discipline, a similar objection should lie against this application of the parable of the drag-net. I think not, for in this parable there is no prohibition against men seeking to separate. The stringent admonition of Matt. 13: 29, 30 is not found in connection with the later parable. Then, too, we reflect that, even after men have to the best of their ability fulfilled the Scriptural injunctions as to discipline and withdrawal from the disorderly, we are not so foolish or conceited as to claim an infallibly correct and complete division between good and bad. When we have done all we can, we humbly allow that many whom the great Judge at last will pronounce to be unworthy are reckoned by us as in, and that many who will hear the "Come, ye blessed," were not considered by us to be in. The greatest stickler for rolls and statistics will agree with the surprises of the judgment day (Matt. 25).

The Christian scribe.

The scribes of the Old Covenant were religious teachers, expounders of the law. The Saviour transfers the word to those who are instructed in the things of the kingdom, and who are privileged to teach others regarding the sacred truths of the New Covenant. Christ likens such a wise Christian teacher to a householder with a well-ordered house, who is never without the requisite goods; his chest is well supplied. Necessary household articles are kept in stock, ready for immediate distribution. An unexpected guest does not paralyse the house, or cause a tremendous flutter and upheaval; goods are at hand. So the Christian scribe is ready to bring "out of his treasure things new and old." The reference may in part be to "the old truths which God had long made known to the Jews, as well as the new truths declared by Christ." Schaff would apply it to "the old truths reproduced in new and living form, from the Bible, from history, and from personal experience. In the kingdom of God the old is ever new, and the new old. The old becomes stagnant and dead, if not always renewed and personally applied; the new must be rooted in the old and grow out of it." J. W. McGarvey sees a reference to the teacher who "brings forth for the instruction of his hearers both the old lessons with which he has long been familiar, and new ones which he has but recently acquired. While teaching others, he is himself a learner, and he is able, out of the new or the old, to find something suitable to every class of hearer." Every Bible School teacher from experience knows how true this is. Dummelow finds in the passage "an exhortation to the preacher to adapt his discourse to his hearers, to put milk before babes, and strong meat before men." All these views are suggestive, and there is no incompatibility between them. We may, too, fittingly have suggested to us the experience of the Christian to whom the Word of God is old and familiar but who never goes to the Book without finding some new truth in the most familiar passage.

Eventually Christian-
ity everywhere, or Chris-
tianity nowhere.



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The Annual Offering.

Churches everywhere are rejoicing in the great offerings which were taken up on July 7. It makes churches feel good when they give to world-wide missions. These are samples of the letters that reach us: "Bordertown has again broken all records. We were apportioned £16; our offering yesterday was £30/19/6. We hope to double our apportionment. To the Lord of the whole world be all the glory." Another letter says: "We wish you Godspeed for another year, and express thanksgiving for the prosperity and increase in Pentecost, Japan, China and India."

More About the Cholera.

Just a few lines to let you know how we all are. So far all have kept well on our compound at Baramati, though we are passing through an anxious time on account of the prevalence of cholera. This scourge is very bad in Baramati, and in the surrounding villages. Deaths are occurring at about the rate of 12 per day, and the disease is in a very violent form. It is not the usual kind which chiefly affects the bowels, but is accompanied by severe vomiting, to such an extent that medicines seem to have no effect and the recoveries are almost nil.

We have suspended the public preaching for the time being, chiefly because it was not wise to allow people to congregate together, and so perhaps spread infection, and also because the native Christians are almost afraid to venture in the town, as the whole of Baramati seems to be affected. We are doing what we can to help those afflicted, and attend cases whenever called out to them, but so far the best we seem able to do has been in the way of disinfecting the places where an outbreak has occurred and so prevent it from spreading to others in the house. I have never met cholera that has seemed so fatal or that so few recovered from.

This is also affecting the supplies that should come into Baramati; people will not bring them in; the consequence is that in fodder alone the price has gone up to 400 per cent. above normal, and the supply is very small even at that price. The people are very hard put to it to keep their animals alive.

The monsoon is now overdue, and yet the days continue hot, about 110 degrees in the shade, whereas we should normally have cloudy, rainy weather now. We are praying that this year's rains may be copious, otherwise a very severe famine will result, as we were short last year.

Our animals, those necessary for the work, such as bullocks and ponies, are costing us over £4 per month for food just now, and it is a bit of a drain on our pockets, but we are hoping for the rains to come soon and cheaper fodder with them.—H. H. Strutton, Baramati, India.

The Missionary's Plea.

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

South Australian Offerings.

The offerings to date are as follows:—

Hentley Beach	£111 0 0
Grote-st.	75 0 0
North Adelaide	13 10 0
Unley	58 9 6
Croydon	10 12 0
Prospect	5 0 0
York	18 1 6
Maylands	8 2 10
Hindmarsh	31 0 0
Cottonville	1 10 0
Mile End	12 12 0
Queenstown	7 0 0
Balakhava	21 0 0
Glenselg	12 0 0
Semaphore	14 3 3
Norwood	40 0 0

£437 16 4

I. A. Paternoster.

Progress in Japan.

I am more than delighted to see the splendid enterprise of the Australian brethren and the remarkable progress they are making all along the line. We thank you for the kindly expression of interest sent by the Conference to the missionaries on the field. Such remembrances put iron into the blood.

Work is going on as usual. Mrs. Davey's meetings for women in our home, weekly, are being well attended. With her Bible woman, Mrs. Kawamura, she visits the homes of the people and speaks a word in season, and in their own tongue, of course.

The Koishikawa Sunday School had a flower service on May 19, and at its conclusion the children and teachers visited the soldiers' hospital and distributed the flowers to those cripples of the Russo-Japanese war. Some of the poor fellows are without arms or legs, or both, or are otherwise disabled. My wife and the Sunday School teachers have reason for satisfied feelings in the fact that the exercises of the day were well rendered. On Sunday morning last the subject of my sermon in Japanese was "Hidden Treasures." My night sermon to the Chinese students in the Y.M.C.A. dormitory was on the petition, "Hallowed be thy name." There are at present about 1000 students in Tokyo. The number greatly decreased when the revolution was at its height, but the students are gradually returning. There are 12 young men in Mrs. Davey's class at

night in the church. On Sunday, our new evangelist, Mr. Hasegawa San, preached at the outstation of Mito City morning and night. Yesterday he went to Ota, to baptise four persons. I had a very nice letter from our old pastor, Bro. J. Spencer, of Lexington, Ky., a few days ago. In it he mentions a visit of Miss Oldham, one of the Tokyo missionaries, and says, "We asked a number of questions, and I rejoiced at the good work. I am glad she thinks you have so excellent a helpmeet." Now a Japanese would not quote thus, I am sure. Humility might lead him to speak of his fool wife. I prefer to quote the words above and leave you to draw your own conclusions.—With regards to all, yours sincerely, P. A. Davey, Tokyo, Japan.

Cholera in India.

I am enclosing the report. I had such a restful month on the hills, and since my return have been encouraged. Why, the children's classes are all much larger, and I have begun teaching some Marwari children; only six of them at present; still, it is a beginning. Three new homes have been opened, and one does pray that the Word will bear fruit.

The following has been a stimulus to me. Oh, that great things may be achieved for the Lord here. "Elijah and others obtained victories over themselves in solitude, and there had power with God. When afterwards they came forth, how calmly did they undertake and perform the greatest things."

I do long that I may be used of God to the interest of the kingdom. We are longing for rain; it is so hot, and cholera is increasing daily. One of my little class boys was stricken down to-day. It is just heart-rending as I visit the homes. Oh, that some may learn to call upon the Lord Jesus. Pray that our Indian Christians may be preserved.—With kind regards to all, Rosa F. Tilley, Baramati, India.

Harvest White.

So many idle, folded hands,
And the harvest fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For the "harvest fields are white."

So many here that sit at ease,
While 'neath yon darker skies
The wretchedness and misery
Even angels well might see.
How can we dare to sit at ease
Beneath these golden skies?

So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day;
For soon our only joy shall be
In bringing home the sheaves.

From the Field—Continued.

and officially declared the banner library open. This library is the outcome of last year's examination, when our school came out victorious, and instead of receiving the usual banner, the money was donated towards the inauguration of a library. Over 150 books have been donated by the members, and Bro. Christopherson made a splendid oak cabinet to hold the books, and altogether the library is a grand acquisition to the school. Bro. and Sister Webber remained and broke bread with us, Bro. Webber exhorting the church in a very able and earnest address.—A.O.W., July 8.

PADDINGTON.—The appointing of Bren. G. P. Jones and Franklyn as elders, is an event unique in the history of the Paddington church. Bro. Hunter, an elder from Enmore, presided this morning, whilst Bro. Franklyn exhorted, his subject being, "The Duties of an Elder." Glad to have as visitors, Bren. Lockley and Rich. Sydney; also Sister Emmerson, from Footscray, Vic. The church has elected Bren. Credgrington and S. G. Goddard as additional deacons. Although heavy rain fell to-night, we are glad to report a splendid meeting. Bro. Franklyn was at his best; his topic, "From Death unto Life," was handled in a masterly manner.—S.G.G.

SYDNEY.—Adverse weather conditions affected the attendance at the morning service to-day. Bro. Lewis, from South Yarra, and Bro. and Sister Burden, from Melbourne, present. A good address on Heb. 11: 40 by Bro. Illingworth. Bro. and Sister Keam and Miss Keam received in by letter from Petersham. The evening service well attended, considering the wet night. Bro. Bagley gave a good gospel chart address on "Eden to Heaven." During the week a number of brethren, under Bren. Logan and Bagley, erected a platform and stand for the choir. Result: a decided help and aid to the song service.—J.C.

ROOKWOOD.—Bro. F. Goode and party of singers from Petersham paid us a visit on Wednesday evening, giving us a treat—Scoville mission songs, which we enjoyed and appreciated highly. Bro. Goode had arranged with Bro. Williams to conduct week-night meetings for the month of June. At the close of the gospel service one of our male scholars from the Bible School came out to make the good confession on June 23. Bro. Crawford, of Petersham, conducted gospel service last Lord's day in the absence of the evangelist, who is having a few weeks' holiday among old friends. Bro. W. Day was our preacher to-night. Wednesday last we held our annual elections. Retiring deacons re-elected, excepting one, with the addition of Bro. Wadsworth. Our organist, Sister F. Andrews, also re-elected. Previous Wednesday, Bro. F. Morton, a one-time Bible School boy here, conducted service in an acceptable and creditable way.—M.A., July 14.

ENMORE.—A public meeting was held last Tuesday night to welcome Bro. Illingworth and his wife. It was well attended and very successful. Bro. John Kingsbury occupied the chair, and Bren. Bagley, Watt and Hunter were the speakers, several musical items being given by the choir. Sister Illingworth acknowledged her kindly reception, and after her husband had replied, an opportunity was afforded for the members and friends to greet our new evangelist personally. The building was very tastefully decorated by the C.E. Society. Visitors on Sunday morning were C. J. Morris, of Peak Hill, and Bro. Hall, of Middle Park, Vic., the speaker being T. Bagley. Despite unfavorable weather, we had a good meeting at night, and one confession.—E. J. Hilder.

PETERSHAM.—The first week of our mission has passed, and although we have not had large gatherings, we feel that the true gospel message, which Bro. Coleman has so faithfully and clearly put to the people, must have its good effect. We have had quite a number of enquirers seeking more light. Bro. Coleman addressed the Lord's day School in the afternoon, and two

young lads confessed Christ. One other man intends to make the good confession to-night. The sisters are deeply interested in the afternoon Bible readings, held on Tuesdays and Thursdays, conducted by Bro. Coleman. All sisters invited to bring their friends and neighbors along.—T.L., July 15.

MOSMAN.—Splendid meetings last Sunday. E. Gole exhorted the church at the morning service on "The Making of a Man—God's Man." At the conclusion of a convincing sermon by Bro. Lang at the gospel service on the subject "Tomorrow," our hearts were gladdened by seeing three lads from the Bible School come forward and make the good confession before many witnesses. At the business meeting on Wednesday evening, all the retiring deacons, also Bro. Corbett, were appointed as deacons for the ensuing year, and Sister E. Verco was appointed assistant organist. All the departments of church work are in a sound condition. Great interest was taken in the Bible School Committee's annual exam, held last Monday evening; 24 of our scholars entered for the exam, and 25 sat for it—a record percentage of attendance. Despite the wet weather, we had good meetings to-day. F. T. Webber gave a helpful address at the morning service, and Bro. Lang preached in the evening. Sister V. Compton, who was baptised last Sunday, was received into fellowship this morning.—S.G., July 14.

HAMILTON.—On Monday afternoon, July 8, in the home of Mrs. Read, the Sisters' Sewing Class extended a welcome to Sister Mrs. Jinks, who is now amongst us. There was a good number present. An enjoyable afternoon was spent. Mrs. Jinks was presented with a beautiful bouquet of flowers. She thanked the sisters in a few well chosen and appropriate words. We trust our sister's sojourn among us will be fraught with much blessing. On Wednesday evening, July 10, the half-yearly meeting of the church was held in the Mechanics' Institute. The evangelist, A. W. Jinks, presided, and there was a fine attendance of members. The treasurer's report was submitted, also building fund report was given by the secretary. The treasurer's report showed that there was a need of systematic giving, and Bro. Stow urged members to respond in this direction, so as to help our treasurer in his financial work. The building report showed £26 odd in hand. We owe £50 on our ground, so we have yet to raise over another £26 to clear that. We have to thank Bro. Creek, 2/-; and a further donation, Bro. Barrows, 2/6.—W.S.

Queensland.

QUEENSLAND HOME MISSION NOTES.

The President had not made his usual monthly visit, owing to the uncertainty of the Scoville mission arrangements.

The Committee regret that the mission was turned down at the last moment through misunderstanding.

The engagement of a competent State evangelist was fully discussed, and the Secretary was instructed to open up negotiations with two leading brethren at once.

A mass of letters outward and inward was read and dealt with. We expect the churches will rise to the occasion and support loyally the new State evangelist.—A. Hunter, Secretary.

WEST MORETON CIRCUIT.—The executive of above circuit met on the 5th inst. The Ipswich church was received for affiliation in circuit. The president, Wm. Berlin, and the evangelist were instructed to visit Vernor re the resuscitation of cause in that district. The secretary was instructed to invite Mr. Earl Geo. Bulgin to take up the work in circuit as assistant evangelist. Mr. Andrew Hutson visited the circuit, holding meetings in Mt. Walker, Rosewood, and Marburg. The meeting in Mt. Walker was of an enthusiastic character, Mr. Hutson dealing with his subject in a masterful manner. He addressed the church in Rosewood at their worship meeting, and although not present at this meeting, we hear that our bro-

ther made a splendid impression. At Marburg, as a result of his week's mission, five confessions were taken, and two others desired to be restored to fellowship.—H. U. Rodger.

BOOIE.—Owing to the wet weather the usual meeting on the fourth Lord's day in the month was not held. Instead, a meeting was held on the 7th, which came in nicely, being Foreign Mission roolin, and Sister Sealey from Malat. We also had the pleasure of meeting with Sister Houston, from the Marburg church, who is visiting this district. C. Adermann spoke on the need of Foreign Mission work, and J. Adermann gave an address on the institution of the church. At last we are to receive a visit from an evangelist, Bro. Hayes, from the Gympie church, being announced to preach here on the 28th inst.—W. Pond, July 8.

Here and There

In order to meet the demand made upon our space by the accumulation of church news, we have added four extra pages to this issue.

Church secretaries would confer a favor and give the editor greater peace of mind if they would study the art of condensation a little more than they do. Remember there are others.

The last issue of the "Christian" (the Scoville mission number) has been much appreciated. Seven thousand five hundred copies were printed, which forms a record.

The photos. of the Melbourne preachers taken at Mr. Monreath's studio can be procured through Bro. W. C. Craigie at 3/6 each, if ordered promptly.

Miss Edith Terrell returns to India early in August, but will be glad to assist any Melbourne churches, schools, Endeavor Societies, or women's meetings, before she goes. For information write T. B. Fischer, Cheltenham, Vic.

Friends who have been in the Lillimar district, Vic., will be pleased to hear that Sister Alice Lawrence has been successful in passing an exam entitling her to a six months' course of instruction to qualify her as a school teacher in the South Australian Education Department.

In referring in our last issue to the presentations to the Scoville party by the employees of the Workshops at Newport, we omitted to say that the railway men very thoughtfully remembered Mrs. Vawter, who is in America, by presenting her, through Bro. Vawter, with a silver serviette ring.

Bro. and Sister Marty and Bro. Vawter had the misfortune to take the wrong train when leaving Adelaide for their steamer, and consequently missed the boat that was to take them to West Australia. This meant a delay of a day or two, and must have been a great disappointment to them. It was an accident for which they were in no way responsible.

A meeting will be held in the Swanston-st. chapel on Monday evening, the 29th inst., to welcome Bro. Thos. Hagger back to Victoria. He then begins his duties as general evangelist and organising secretary. Seven or eight brethren will give welcome addresses, and there will be congregational singing, including some hymns from "Calvary's Praises." Those who have copies, bring them to the meeting. Keep this night free.

At the Scoville mission in the Melbourne Hippodrome, there was a good deal of lost property restored. The following articles still await their owners: A morning church hymn book, without a name in it; a New Testament bearing the name Barnes; a back door key; a fur shoulder muff; a velvet muff and jacket; an apron, and several umbrellas. Owners can have same on sending full particulars of identification to T. B. Fischer, Cheltenham, Vic.

J. J. Franklyn's new address is 170 Paddington-st., Sydney.

The many friends of Mrs. Franklyn will be pleased to hear she is much improved in health.

In the group of Sydney preachers in last issue, the name of one of them was given as J. Stimson. It should have been G. H. Brownie.

Victorian Bible School Union.—Re examination. School secretaries are requested to note that late entries will close next Wednesday, July 24. General committee will meet on Monday, July 29. Delegates please note.

Don't forget the meeting arranged by the Home Mission Committee in the City Temple, Sydney, on Tuesday next. Speakers, A. E. Illingworth, T. Bagley, Thos. Hagger (farewell address). Good musical programme. Scoville song service at 7.30. Chair taken at 8 p.m. If you want to get a seat, be on time.

Wm. Charlick writes from on board the s.s. "Aeneas":—"Many thanks for your kind wishes for safe and pleasant voyage. We are to-day a fortnight out at sea, and about 1200 miles from Durban. We are well (Mrs. C., my daughter and self), having got our sea legs, and life on board is at least interesting."

Newmarket (Vic.) has resolved on a forward movement. Stuart Stevens, who preached there for the past two years, has now transferred to Lismore, N.S.W., and the church is seeking a full time preacher. The State evangelist, T. Hagger, will be located there for three weeks, from the 28th; after that a brother is required to carry on the work. Brethren open for engagement should communicate with the secretary, Jas. Hancock, Union-rd., Ascot Vale. Phone, Ascot, 104.

W. C. Craigie, treasurer of the Scoville Campaign Committee, writes:—"Will treasurers having money in hand for the 'Expenses Fund,' kindly forward amounts promptly. The success of the mission having justified the extension of the time originally contemplated, our estimate of cost has been exceeded. We shall be glad to hear from all churches or brethren who desire to have fellowship with us in this matter. It is desirable that accounts be settled at the earliest possible date."

Sister C. Norman, of S.A., writes:—"Will the sister responsible for the Foreign Mission mite boxes in each church in South Australia please collect boxes, empty and forward donations by postal note or money order to Miss Norman, Park-st., Woodville, on or before August 1? The boxes can be easily opened by inserting knife at the bottom where marked, 'To take out money.' If a slip of paper is pasted over the bottom, the box is again ready for use, and may be returned to owner. Parcels for Pentecost may be sent to Mrs. Vaughan, Grote-st., Adelaide, by same date."

From a private letter we learn that B. H. Huntsman, who has been in America for some years, has decided to return to the land of his birth, and to permanently settle there. He is expected to arrive in Australia about the month of October, and will be open to accept a suitable engagement with a church requiring his services. Bro. Huntsman is highly esteemed as a preacher in America, and should have no difficulty in securing an engagement. A few years back he labored for a while with the church at Grote-st., Adelaide, and it was with much regret that the church parted with him when he expressed his desire to return to America. We do not know that Bro. Huntsman requires any recommendation from us, but all the same, we very heartily recommend him to any church requiring the services of a preacher.

Souvenir of the Scoville Mission.

The first printing of the Souvenir of the Scoville mission number of the "Christian" being nearly exhausted, a further supply is now being printed, and will be ready immediately. The new issue will have a neat illustrated cover, but no advertisements. The price per copy will be 3d.

Newmarket, Vic., will hold its anniversary services on Sunday, 21st, in the local Town Hall, at 3 p.m. 7 p.m., Mr. Ludbrook will give the address. Annual demonstration, Tuesday night, 23rd, in Town Hall.

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COMING EVENTS.

JULY 24 (Wednesday).—A year ago occurred the disastrous fire of the Porcupine Goldfields, Northern Ontario, Canada. P. D. McCallum, evangelist of the Churches of Christ, South Melbourne, who was a witness of the fire and its ravages, will tell this thrilling story in the quest for gold, its hair-breadth escapes, heroic acts and struggles, and enormous loss of life and property, in an illustrated lantern lecture, chiefly views taken by himself, in the South Melbourne Chapel, corner Dorcas and Iffla-sts., July 24, at 8 p.m. Tickets, 1/- each.

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The Church of Christ, Invercargill, N.Z., is open to receive application for the position of evangelist. Particulars from A. Brighton, 11 Fox-st., Avenal, Invercargill, N.Z.

BIRTHS.

EWERS.—On June 16, at Grosvenor-rd., North Perth, W.A., to Mr. and Mrs. R. W. Ewers—a son.

EWERS.—On July 9, at Balaklava, S.A., to Mr. and Mrs. W. L. Ewers—a daughter.



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DERELICTS OF SOCIETY.

I was pleased to read Bro. Manifold's correspondence on this subject, and I heartily endorse his remarks. I have held the opinion for some years that we should have such an institution. Some years ago I came in contact with the Superintendent of the Methodist Central Mission, and when I saw and heard of the work they were doing for the poor, the outcast, the needy, I felt that the Churches of Christ, numbering now over 8000 members, ought to have such a place. Surely we could not only secure the building, but support a superintendent who would give all his time to the work.

If we go through the city and suburbs to-night (Monday), we see on all sides the gilded palaces of sin alluring the unwary in. But where have we a place where those who are in need of a shelter can go?

I hope this matter will be taken up and carried out. It would, I am sure, be pleasing to our Bro. Scoville to know that his plea on behalf of the derelicts of society had been taken up practically, and by so doing we will show that we are endeavoring to carry out the Master's injunction, Go thou and do likewise.—John Tully.

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Christ's Claims Upon Me.

Topic for July 22.

Daily Readings.

He claims my body. Rom. 12: 1, 2; 2 Cor. 5: 9-15.

He claims my mind. Rom. 7: 23-25; 8: 1-9; Psa. 19: 14; 2 Cor. 10: 5.

He claims my soul. Matt. 22: 34-38; Psa. 103: 1; 1 Thess. 5: 16-24.

Because he made me. Gen. 1: 26, 27; Eccles. 12: 1-7; John 1: 1-3.

He redeemed me. Heb. 9: 11-15; Psa. 31: 5; Rev. 5: 9, 10.

He sanctifies me. Heb. 2: 10-13; Ex. 31: 13; John 17: 14-21.

Topic—Christ's Claims upon Me. Dent. 10: 13-17; Matt. 11: 25-30.

What are the grounds of Christ's claims?
Why is Christ's yoke easy?
Have you surrendered to Christ's claims?

C.E. Union, S.A.—The Combined Foreign Mission and C.E. Rally was held at Grote-st. on June 28. There was a very poor attendance. Mr. Brainsby, from North Adelaide Baptist Church, gave a fine address. Bro. Walden, from Unley, and Bro. Ewers also spoke. Bro. Koch was in the chair. Miss Rice, from Hindmarsh, gave a solo. The secretary read the annual report, and the work of the year was most encouraging, but it was disappointing that the exact figures could not be given on account of about a dozen societies not having returned their statistics, and it is to be hoped that those societies will do so as soon as possible, as they will be wanted for the Conference. Mention was made of the resignation of Miss Fischer and Mr. Manger since last Conference.

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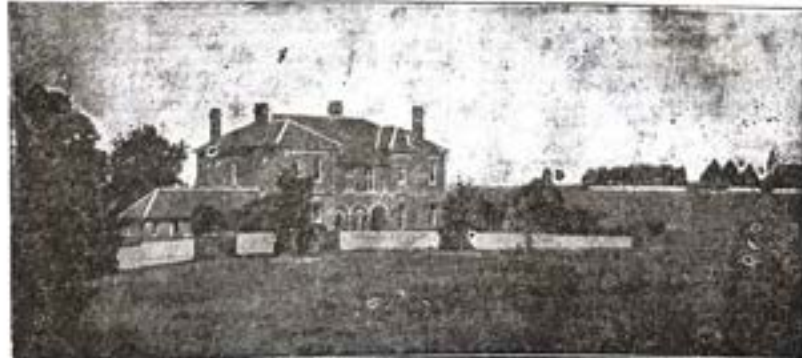
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J. Pittman, A. Millis, R. Lyall,
C. Hardie.

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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.
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DIRECTORY OF THE CHURCHES OF CHRIST IN AUSTRALASIA.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade
 Bairnsdale, chapel
 Ballarat, cpl, Dawson-st., A. E. Pittcock, 23 Hotbam-st.
 Baywater, chapel, C. J. Martin, Baywater-rd.
 Bendigo, Temperance hall, T. J. Cook, 156 Barnard-st.
 Bet Bet, chapel, G. A. Savill
 Berwick, chapel, J. Richardson, Narre-Warren
 Blackburn, chapel, R. G. Carter, Vermont, via Mit-
 Box Hill, A. W. Smith [cham
 Brighton, cpl., Male-st., T. R. Morris, Windermere-cr
 Brim, chapel, Miss E. Hovey
 Broadmeadows, chapel, J. Kingshott
 Buninyong, cpl., E. Guellock, Black Lead P.O., Hiscocks
 Bruce, chapel, W. J. Thompson, 276 Stewart-st.
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-
 st., Hawihora
 Carlton, Queensberry-st. (Chinese), D. Gow, 65-67
 Lonsdale-st., Melb.
 Carlton N., chapel, R. W. Jolly, 533 Collins-st., Melb.
 Castlemaine, chapel, F. Jermyn Jr., P.O. Barkers Creek
 Cheltenham, chapel, R. W. Tuck, Wilson-street
 Collingwood, Tabernacle, Stanton-st., T. Towers, 36
 Cosgrove, H. Skinner [St. Phillip-st., Abbotsford
 Colac, chapel, John Williamson, Queen-st.
 Croydon, chapel, W. Gill, Yarra-rd., Croydon
 Dandenong, chapel, R. A. Smith, Scott-st.
 Drummond, chapel, W. H. Beer
 Doncaster, chapel, Geo. Petty
 Donolly, chapel, J. Beasy
 Dumunkle, chapel, W. G. Smith
 Emerald, chapel, Wm. Bolduan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fish Point, G. McMeekin
 Fitzroy Tabernacle, Gore-st., H. Swain, Nicholson-
 st., North Carlton
 Fitzroy North, chapel, St. George's road, Jos. Collings,
 57 Holden-st.
 Fairfield Park, chapel, Andrew McGregor
 Footscray, cpl., Mr. A. A. Lay, 189 Barkley-st., Foots.
 French Island, Private house, J. Bond
 Fernhurst, chapel, Joseph Evans
 Galaxil, schoolhouse, E. Hands [st., Geelong W.
 Geelong, cpl., Latrobe Ter., H. Christopher, 35 High-
 Hampton, hall, J. Tinkler, "Rosalyn," Orlando-st.
 Harcourt, chapel, A. E. Garside
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.
 Horsham, chapel, A. E. Gallop
 Kaniva, chapel, John Goodwin
 Kerang, E. Bell
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.,
 Lancefield, chapel, R. Gerrard, Wood View
 Lillimur, chapel, B. J. Lawrence
 Malvern, Tradesmen's hall, L. W. Holmes
 Maryborough, chapel, R. Brown, Tnafrast.
 Melbourne, chapel, Swanston-street, R. Lyall,
 Leveson-street North Melbourne
 Melbourne S., chapel, Dorcas-st., S. Northeast, 251
 Moray-street [19 Wood-st.
 Melbourne N., chapel, Cheswynd-st., W. J. Woodbridge
 Merbein, private house, F. C. Henderson
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.
 Milepool, private house, J. Cork [Carnegie
 Murrumbidgee, chapel, W. C. A. Luke, Munster Av.,
 Mildura, chapel, Chas. A. Faulkner
 Mooroop, chapel, R. Langley, Kilsyth, via Croydon
 Moreland, J. Holloway, Cameron-st.
 Mystic Park, private house, D. Anderson
 Meredith, chapel, A. McKay [24 Railway-place
 Newmarket, chapel, Finsbury-street, James Hancock
 Newtown, chapel, Miss M. Johnstone, Welshman's Reef
 Northcote, Rechabite Hall, F. Brown, 27 Clarendon-st.
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon
 Port Fairy, chapel, W. T. Sumner
 Prahran, chapel, High-st., E. Moody, 21 Perth St.
 Preston, Chapel, D. A. Dickes, Station-st.
 Polkemmett, chapel, H. Oliver [Somerset-st.
 Richmond N., cpl., Coppin-st., C. A. Anderson, 123
 Richmond South-
 Balmain-st., chapel, J. H. Dickinson, 542 Church-st.,
 Richmond [Richmond
 Hunter-st Mission, T. Venn, 29 Cremorne-st.
 Red Hill, chapel, J. Sheehan
 Rynnyede, private house, Mrs. W. Dickens
 Stawell, chapel, Sioans-st., A. P. Burden, Engine Sheds
 Shepparton, chapel, R. A. Henry, Maude-st.
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.
 St. Arnaud, chapel, H. Benson, Burnside-rd.
 St. Kilda, chapel, T. M. Davis, 34 Prentice-st.
 Surrey Hill, chapel, W. Wilson, Balmoral-cres.
 Swan Hill, C. McDonald, High-st.
 Taradale, chapel, A. Clarke
 Terang, Temperance hall, W. H. Pearl
 Warrambool, chapel, Richard Petterd, King-st.
 Wedderburn, chapel, F. J. Petterd [Scott-st.
 Warracknabeal, Masonic Hall, Mrs. J. T. Clissold,
 Warragul, Masonic Hall, R. W. Judd
 Williamstown, chapel, R. Goldsworthy, Jobn-st.
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,
 East Prahran
 Wilbur, H. Everett, Bayal P.O.
 Yaado, Mrs. J. Stanyer, Mism's-ile, via Boort

NEW ZEALAND

Ashburton, cpl., Wm. Olsen, William-st. [Arch Hill
 Auckland, Ponsonby-rd., E. Vickery, Gt. North-rd.
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace
 Avondale, T. Hewitt, Manakau-rd.
 Bainham, public hall, D. Brown, Rockville
 Burnside, chapel, Mrs. Lindsay
 Christchurch, chapel, Durham-st., Herbert Langford
 Dunedin- [19 London-st., Richmond, Christchurch
 Tabernacle, King-st. J. W. Stokes, Princes-st.
 Roslyn, hall
 Dunedin, Mornington, chapel, W. E. Powell, 73
 Glen-rd., Mornington [Caversham
 Dunedin Sch., chapel, W. A. Palmer, 21 Baker-st.
 Dunedin, N. E. Valley, chapel, W. Lowe, 12 Bouverie-st.
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.
 Gore, chapel, W. Ladbrook, via Charlton
 Greymouth, For. Hall, Albert-st., T. B. Dixon, p.o. Box 69
 Hampden, Otago, chapel, Joseph Bishop
 Happy Valley, private house, J. Flower
 Hastings, Library, J. M. Miller, Havelock-rd.
 Helensville, chapel, E. Cameron
 Hoteo N., chapel, Jno. Gibbs
 Invercargill, chapel, A. N. Brighton
 Kaitianga, chapel, R. Eaton
 Kilmorie, cpl., Lyall Bay-rd., M. Vickery
 Lower Moutere, Charles Limmer
 Lower Hutt, cpl., David Cairns, Brunswick st.
 Mataura, chapel, H. Townsbend
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford
 Oamaru, W. Kilgour, Newborough
 Orehunga, J. Raw, Queen-st.
 Pahiatua, chapel, A. Thomson, P.N. Road
 Palmerston N., Orange hall, L. Martin, 20 Main-st. W.
 Papakura, C. Wallis
 Pukekohe, Oddfellows' Hall, M. Bell
 Petone, chapel, G. Moore, 62 Richmond-st.
 Port Albert, chapel, Wm. Priclor
 Pukekohe, public hall, Robert Begbie
 Richmond, W. Donald, Richmond-rd.
 Ross, private house, J. P. Muir
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, A. P. Griffith
 Stratford, Old Masonic Hall, Chas. Downey
 Takaka, meeting house, A. E. Langford, Takaka
 Tadmor, private house, Wm. Anglesy
 Tara, Mangawai, chapel, F. James
 Te Aral North, public hall, Jos. Benton
 Timaru, private house, A. E. Fairbrother
 Turua, public hall, R. W. Bagnall
 Waititi, meeting house, E. Griffith
 Wanganui, chapel, H. Siddall, Abbot-st., Balgowlie
 Warkworth, chapel, Thos. Oakes
 Wellington, chapel, Vivian-st., J. T. Hunter, Adelaide-
 rd., Island Bay
 Wellington Sch., chapel, A. Thomas, Barnsbury Villa,
 Crawford-rd., Kilbirnie
 Wellsford, chapel, J. Pook, Tehana

QUEENSLAND
 Boonah, chapel, T. F. Stubbin [rd., Clayfield
 Brisbane, chapel, Ann-st., Leonard Gold, Liverpool
 Bundamba, chapel, George Green
 Charters Towers, chapel, J. Howard, Hackett-ter.
 Eel Creek, chapel, James Dummall, The Rocks
 Flagstone Creek, schoolroom, W. Bailey [Gympie
 Gympie, chapel, S. Trudginn, Harkins-st., One Mile,
 Ipswich, M. A. Boyle, Thoro-st. [via Grantham
 Ma Ma Creek, chapel, T. Chappell, Mt. Whitesone
 Malar, Private House, W. Pates, Boole-rd., Nansong
 Mount Walker, chapel, F. Heinrichsen
 Maryborough, Prot. hall, W. Stillier
 Marburg, chapel, A. Buhse, Walloon
 Rosewood, chapel, H. Berlio
 Roma, chapel, Geo. Pitman
 Rosevale, chapel, J. Christensen
 Toowoomba, chapel, Russell-st. East, W. Brooks,
 "Bogen Villa," Perth-st.
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, school house, H. R. White
 Wooreolin, Private House, J. H. Aderman, Wooreolin,
 Zillmere, chapel, J. Bruce

NEW SOUTH WALES

Auburn, cpl., C. Arrowsmith, "Madelon," Rawson-st.
 Bailins, private house, G. Denford
 Belmore, chapel, A. Barratt, "Arthurleigh, Kent-st.
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.
 Bangalow, J. G. Snow [House, Wolfram-st. North
 Bungawalby, chapel, Luke Patch [Casino
 Corowa, Chapel, W. S. Phillips, South Corowa
 Canley Vale, cpl. T. A. Ferguson, "Hill Brow," St. Johns rd
 Casino, Masonic Hall, F. Ekert, c/o C. T. G. Rose,
 West-st., Casino
 Dorrigo, Private House, W. Macindoe
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"
 Fletcher-st., Marrickville
 Erskineville, meeting house, Toogood-st., George
 Morton, 75 Engine-st., Sydney
 Horshby, chapel, A. Allan, Linds st.
 Hamilton, Mech. In., W. Snow, "Fiona," Fawcett-st.
 Hurstville, hall, M. H. McCoughtry, "Algoa," Fran-
 cis st., Kogarah
 Iverell, chapel, Geo. Bright, Clive-st.
 Junee, School of Arts, S. Wilson, Crowa-st.
 Killabakh, private house, J. Woodland
 Lilyville, cpl., W. Dace, Bunserong rd., Kensington
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore
 Marrickville, chapel, R. E. Jeffery, "Stanbury," Oak-
 ns-av., Marrickville
 Marrar, chapel, F. A. Cowall
 Merewether, chapel, S. Lane, 23 Scott-st., Newcastle
 Merrylands, private house, J. McGregor
 Moree, chapel, G. Woolford
 Mosman, Towo Hall, A. A. Mitchellhill, "Braeside,"
 Avenue-rd.
 Mulgoa, private house, R. H. Fancourt
 Mulwala, private house, W. W. Pailot
 Mungindi, chapel, Mrs. Butler
 Narrabri West, private house, G. Carslake
 Narrcgin, Rechabite Hall, P. W. Saunders
 North Sydney, chapel, Falcon-st., W. J. Motral, 14
 Colin-st.
 Paddington, chapel, "Illinois," Reewick st., Marler's
 Petersham, Tabernacle, T. Illiffe, Waratah-st., Haber-
 Rockdale, hall, W. T. Black
 Rookwood, chapel, Mark Andrews, Jobn-st. [field
 Seven Hills, pri. hse, G. L. Piper, "Haraldson," Seven H.
 Sydney, City Temple, I. Crawford, "Yanco," Aranda-
 rd., Glebe Pt. [Spryng
 Sydney (Chinese), sch. hall, G. Lock Lee, 35 Force-st.
 Taree, chapel, E. J. Saxby, Taree
 Tyalgum, private house, W. E. Robinson
 Wagga, Masonic hall, L. Rich, "Richlands," Dubara
 Wingham, School of Arts, H. Western
 Upper Mongerrie, pri. hse., H. Greenhalgh, Lamble

WEST AUSTRALIA
 Boulder, chapel, Moran-st., W. T. Smyth, 2567 Miles
 Brookton, chapel, F. Jones
 Bunbury, Chapel, Spencer-st., T. T. Moore [st.
 Claremont, Town Hall, E. H. Eaton, Loftus-st.
 Collie, chapel, L. J. Molgaard, Robert-st.
 Donnybrook, private house, E. J. Hadlow
 East Peagelly, Private House, H. J. Vinnicombe
 Fremantle, chapel, J. Leach, Beaconsfield
 Harvey, private house, G. P. Charman [Ka'oorie
 Kalgoorlie chapel, Egan-st., G. T. Booker, 126 Hans-st.
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory
 Maids Vale, private house, Mr. H. Berry, "The
 Narrogin, private house, P. E. Wedd
 N. Perth, hall, F. Wickens, 26 Hanover-st. [Northern
 Northam, cpl., Wellington-st., J. Platt, c/o Erywaking
 Subiaco, cpl., Bagot-st., J. Campbell, 235 Henman-st.
 Perth, chapel, Lake-st., D. M. Wilson, Bolwer-st.

SOUTH AUSTRALIA
 Alma, chapel, A. Harkness [Terrace, Wayville
 Adelaide, chapel, Grote-street, W. M. Green, Park
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater
 Balaklava, chapel, P. H. Roediger
 Bews, chapel, J. T. Barr
 Booleroo Centre, private house, C. C. Smith
 Border Town, chapel, E. W. Miles
 Butler, chapel, R. W. Barr, Tommy Bay
 Croydon, Thos. Fiat, Cator-st., West Hindmarsh
 Glenelg, chapel, W. Burford, Glenelg
 Goolwa, chapel, Jas. Burger
 Hindmarsh, chapel, J. W. Snook, Port-rd., Croydon
 Henley Beach, chapel, W. Stanford, Lockleys
 Kadina, Tabernacle, Jas. Thomas, Christie-st.
 Lochiel, chapel, W. A. Greenfields, Nantawarra
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Mile End, chapel, Jas. Manning, Ware Chambers
 Mallala, chapel, A. W. Harris [Adelaide
 Maylands, chapel, A. L. Read, Edward-st., Evandale
 Moonta, public hall, C. W. McGregor
 Narracoorte, chapel, J. Gould [St. Peter's
 Norwood, chapel, S. P. Weir, 64 Second Avenue
 Owen, chapel, W. J. Marshall, Owen
 N. Adelaide, chapel, Kermode-st., W. Lyle, Bank st.
 Adelaide, King-William-st.
 Prospect, chapel L. Thomas, Victoria Av., Melinda
 Point Sturt, chapel, A. W. Pearce
 Port Germeln, J. H. Hall
 Port Pirie, chapel, A. E. Mudge, Port Pirie West
 Queensland, chapel, R. Harris, Cross-street
 Semaphore, Town Hall, S. T. Walker, Yes-st.
 Strathalbyn, chapel, C. E. Verco, "Sunnybrae"
 Stirling E., chapel, A. G. Rudd, Bridgewater
 Unley, chapel, Park-st., P. S. Messtot, Park-st.
 Wallaroo, private house, E. J. Kilmier
 Wampanoo, chapel, F. R. Dinning, Mundulla, via Bur-
 Willunga, chapel, O. A. Chesoweth [derraw
 Williamstown, chapel, W. G. Pappin
 York, chapel, Wm. Brooker, Princes-st., Croydon

TASMANIA
 Circular Ponds and Mole Creek, J. Byard, Mole Cr.
 Esperance, chapel, D. Purvis, Ramona
 Geveston, hall, F. Ashlin
 Hobart, chapel, J. Adams, Hobart
 Kellieville, W. Smith
 Launceston, Temperance hall, Peter Orr, 43 Galvins-
 New Ground, chapel, W. Reynolds, Boldaine, North
 Nubeena, chapel, F. E. Smith [Down
 South Preston, G. Howard
 South Road, Roy Hurton
 Western Creek and Cavenish, W. Gillan, [Chadleigh
 Clatsworth