

The Australian CHRISTIAN

Thursday, August 1, 1912.

Vol. XV., No. 31.

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THE BASIS OF UNION.

Now that the religious world has reached that stage when it believes, as far as Protestantism is concerned, that a union of churches is a desirable thing, the next step in advance is to reach some sort of agreement as to what the basis of union should be. It does not seem necessary to keep on insisting that union is desirable, when all along the line it is already acknowledged to be so. We recognise, of course, that it has taken the religious world a long time to reach this important decision, but as it has taken so long, surely the lesson should have been so deeply impressed as to give sufficient time for preparation for a further advance. To keep on reiterating the desirability of union when there is practical agreement upon the subject, is not the best or most sensible way of attaining the desired end. Commonsense suggests that attention should now be given to the consideration of the principles which should govern us in seeking to consummate that union which we all admit to be so desirable. We should expect, knowing human nature to be what it is, that here we should meet with the greatest difficulty. And what we might have expected is exactly what has happened. Agreement upon a common basis of union is the difficulty that blocks the way.

Short cuts.

To get over this difficulty attempts have been made, and doubtless will continue to be made, to take short cuts to union. By short cuts we mean that the desire for union is causing some, in their impatience, to try to secure it without having travelled the proper distance to get it. In other words, to have the semblance of union without the reality. This tendency we have noticed in other religious bodies, but we did not expect to find it materialising itself among the churches with which this journal is identified. We had thought that as we were first in the field with a plea for

union, we also had with the plea a clear conception of the basis on which it should rest. Whatever may be the condition of things in the present day, it is beyond controversy that the honored names who advocated the plea for union in the past, had also a clearly expressed basis of union to submit, in connection with which they would not accept any compromise. What they regarded as the basis of union is well expressed by the *Christian-Evangelist* in its issue of June 20, in the following words:—"Let us state the basis of union proposed by the originators of this movement. It was, to state it in a sentence, to put away party names, party creeds and party spirit, and return to Christ as the sufficient and only foundation of his church, confession of whom as the Christ, the Son of God, was to be the only confession of faith; and with a return to the New Testament, the only and sufficient rule of faith and practice. The same terms of admission into the church authorised by New Testament teaching and practice, were to be the conditions of mutual fellowship and unity—"One Lord, one faith, one baptism, one God and Father of all."

A right basis.

To this basis of union the churches with which this journal is identified both here and elsewhere are pledged. It is that which has given them a distinctive place in evangelical Christendom. Without it, or the principles it enunciates, they have no right to continue as a separate religious organisation. It must be observed, however, that if the statement referred to can be shown to be an incorrect basis of union, it must be abandoned. And if so, what becomes of us as a body of people? We are persuaded, however, that the basis is right, and that it is worth living and dying for. We do not believe there is a single principle in it that can be surrendered. Union itself is bought at too dear a price if it involves any compromise. And yet, according to what we read in the *Christian-Evangelist*,

an important section of our American brotherhood are willing to sacrifice this basis in the interests of a so-called union.

Forcing the pace.

For some time past we have noticed in American journals, from the reports of Conferences and such like, that there was a disposition on the part of some leading brethren to force the pace in the direction of union without due regard to New Testament teaching on the subject. This disposition has materialised in an agreement being arrived at between some representatives of the Congregationalists and some representatives of the Disciples. The report furnished by these representatives informs us that "two practical steps were suggested and endorsed for the initiation of this closer affiliation. (1) Where there are two churches, one of Disciples and the other of Congregationalists, in a community where the conditions justify the existence of one only, these two churches could agree to worship as one congregation, and to unite in the support of one minister, the ordinances to be administered as individual members of each communion from time to time may reasonably desire. (2) In order that the scruples of the faithful in both congregations may be duly respected, it is suggested that the members thus uniting for greater efficiency be enrolled as members of their respective bodies; that is, that after each name may be written Congregationalist, or Disciple, as the case may be, and that their missionary offering be made through such board or societies as they may elect.... It was also resolved that in the near future further and enlarged Conferences be organised for the advancement of this endeavor."

An unworkable scheme.

We regret to say that the *Christian-Evangelist*, with strange inconsistency, in view of what it elsewhere says in regard to

the basis of union, gives this movement its approval. Both it, and those who drew up the agreement, affirm, by what they say, that the principles in the basis of union for which we stand can be made a matter of compromise for the sake of expediency. If so, and that is a justifiable reason, there is no good ground for the Disciples of Christ, as a separate organisation, existing in any community where Congregationalists are to be found. In any case, the scheme is doomed to failure, for it will not work. The proposition that "the faithful" should have freedom in regard to their "scruples" would, if exercised, soon lead to disruption, and if not exercised, would assume the nature of a dishonorable compact. There cannot be unity where elements of disunion exist.

Truth the first place.

We rejoice in the desire for union which, as a sentiment, is so manifest in the present day, but we deprecate the materialising of that sentiment into something that is not union in the New Testament sense of the term. We believe that the basis of union which distinguishes our plea is the only possible one to secure lasting and effective unity. So far as we can see it admits of no compromise, and, therefore, by it we stand. It is well to remember that in the Saviour's great prayer for union, truth takes the first place.

Editorial Notes

The S.A. Conference.

The South Australian Conference will this year be held on September 3, 4, 5, and the Sisters' Conference on September 2. No great public meetings will be held in connection with the Conference, and our South Australian orators will have to store away their eloquence for next year's Convention. As Bro. Scoville will be in the last week of his mission, all evening functions are laid aside that country brethren and others may have the opportunity of attending at the Exhibition Building. A larger number of visitors than usual is expected. Churches are requested to send in the names of delegates early that they may secure the usual railway concessions. The presence of Bro. Scoville and his party and the matters of importance to be discussed at the Conference should result in a record attendance.

The World's Annual War Bill.

Here are some figures that simply stagger the imagination. They show the annual expenditure for the armies and navies of ten nations, and are mostly for the year 1909-10, though that of Germany is for

1910-11. Austria-Hungary, £16,453,000; France, £46,573,600; Germany, £43,395,000; Great Britain, £62,578,000; Italy, £19,134,400; Japan, £10,761,600; Russia, £56,996,400; Spain, £7,817,000; Turkey, £11,039,400; United States, £56,429,400. Total, £331,177,800. Commenting on these figures, the *Expositor* of America says: "The total annual military expenditure of the world already approximates £450,000,000. Surely any sane man must know that such reckless expenditure cannot last; sooner or later the nations must cease from war or be ruined on the rocks of bankruptcy. The folly of the system is patent to any honest individual who has the courage to think for himself."

The Titanic and the Texas.

The *Expositor* puts the matter of naval expenditure forcefully. "England and America sympathised with each other, and the whole civilised world was struck with horror, over the loss of the Titanic and 1500 human lives. Here was a ship designed and constructed to carry men safely across the seas. And it was only by an awful mistake, an accident, that she struck an iceberg, and was sent to the bottom with many of her passengers. The nations lament and agonise over this accidental loss of a steamship carrying to their death 1500 men, women and children. The same nations rejoice and congratulate themselves over building ships for the designed purpose of sinking one another and destroying human lives. England and America were the greatest sufferers in the loss of the Titanic, yet those two nations spend annually £59,937,800 to build and maintain warships whose ultimate purpose is destruction, and in case of war between these two nations (as seemed almost certain last summer over the Venezuela claims) the men, women and children of the two nations would have rejoiced and thanked God for the destruction of each other's ships and the lives of the men who manned them." The same paper points out that while the Titanic represented a loss of £2,000,000, the Texas was launched in May to cost £2,000,000. "A feature which gave great satisfaction is that she is to carry 14-inch guns, while England's largest warship only carries 13½-inch guns. We can send more of our brother Englishmen to join the Titanic victims in their ocean graves. Next year England will build greater, and it is as ridiculous as two angry boys calling names and making faces at each other."


Australian Militarism.

We have not much hope that we can largely assist in moulding sentiment to affect the policy of the world or even of the British Empire in this insane expenditure of money for military purposes; but if our preachers, and readers generally, can be led to realise the evil of the growing spirit of militarism in the Commonwealth, and to express their opposition thereto, something could be done to educate the people of the

country to hesitate before plunging into an expenditure of many millions of pounds. In the older countries vested interests are so deeply involved that it becomes exceedingly difficult to arouse the public conscience. Representatives of leading families occupy lucrative military positions which would be lost if reasonable counsels prevailed, and such an enormous amount of money is profitably invested in the upkeep and equipment of armies and navies, for which the mass of the people have to pay, that the most strenuous opposition is brought to bear directly and indirectly upon every attempt to reduce the expenditure. And this will, ere long, be the state of affairs in the Commonwealth if the present spirit continues to prevail. Men whose living is involved and whose business is threatened will exert such an influence in support of the military burden as that which the drink traffic uses with telling effect at every election. Of course the plea is urged here, as in every other country, that the sole object is the defence of our country and our country's interests. But who can fail to see that if the millions of money proposed to be spent for military purposes were to be devoted to the building of railways, opening up our magnificent heritage, and providing for the influx of suitable immigration, the country would soon have such a population as to provide the most effective protection against hostile invasion. It certainly behoves every Christian to put into life and teaching the lessons inculcated by the Prince of Peace.

"Pastor Russell."

The excellent article by Prof. W. C. Moorehead, which we recently reprinted as "Millennial Dawn," should prove helpful to our readers who come into contact with the advocates of Russell's teaching. The *Christian-Evangelist* publishes an article by Bro. S. B. Moore, who writes with firsthand knowledge of the new teaching, having attended a convention of the "International Bible Students' Association," and listened to several of Mr. Russell's addresses. As leader of the movement, Mr. Russell was asked, "Is it best that you should be elected pastor of the various classes indefinitely?" and his answer was: "If you want to give me a complimentary vote, it is all right, but I am pastor of all the classes and for all time." Bro. Moore says, "One day he made a call for mothers to bring their children to him that he might put his hands on their heads and bless them, as Christ did. Fifty were brought. Many of the rank and file, I am told, believe that Pastor Russell is Christ incarnate since 1874. I regard Russellism as one of the most dangerous heresies before the public to-day." The editor of the *Christian-Evangelist* comments, "Evidently Pastor Russell is getting ready to proclaim himself the Christ in 1914! One of the most hopeful symptoms of his blasphemy is that it seems to be getting too rank to deceive sensible people. And yet—are not most of us in the other class, as Carlyle asserted?"



THE PROSPECTIVE HEIR OF HILARION.

Hilarion is unknown to history. A single fragment of papyrus suffices to preserve his memory. Otherwise he is but a meaningless name—a vague, inaudible echo out of a vanished past.

The only known reference to him was found some time ago by excavators in the ancient sands of Egypt, where through some apparently inscrutable whim of nature's elements his name has been preserved for centuries.

He was probably driven from his native Greece more than nineteen centuries ago by the seven lean kine that came up out of the deep and devoured everything in sight along the shores of the Mediterranean. During this period, as in the days of Abraham and Jacob, "there was corn in Egypt." Hilarion probably went there in search of work, as a letter to his wife, rescued from the ancient archives of the Nile recently, would seem to indicate.

His letter is included in a volume recently issued by the Cambridge University Press, England, entitled, "Selections from the Greek Papyri." It was written at Alexandria, and bears the date 1 B.C.

The writer had evidently gone to this city for work; for he writes his wife, Alis, that as soon as he receives wages he will send her money. Then he adds this significant statement regarding his prospective heir—

"If—and good luck to you—you bear offspring, and it is a boy, let it live. If it is a female, expose it."

This letter, found among the ruins at Oxyrinchus, was written just one year before the beginning of the Christian era. It is an accurate reflection of the general attitude of the world toward children in Hilarion's day and generation.

"If a boy, let it live. If a female, expose it." In these two brief sentences is summed up the prevailing philosophy of childhood at the time Christ came.

Up to the time of Christ, and for that matter for years afterward, until the leaven of his gospel began to be felt in the councils of the race, political, social, financial, even religious, preference was accorded the male child. Hilarion's brief, brutal suggestion regarding his prospective heir is typical.

The chief reason for this is not far to seek. War is the oldest profession of the race. Like an eclipse of sun or moon, its ominous shadow has been over the world from the beginning. Men make harder soldiers than women. And soldiers were

looked upon as a necessity. Hence, "If a boy, let it live. If a female, expose it."

Nineteen centuries of Christ and Christianity have reversed all this. War is still with us, but it is no longer the chiefest of our passions or professions. In the best thought of the race it is looked upon as a great civic evil, to be invoked only under stress of urgent public necessity, and then only as a last resort.

The hallowed leaven of Christ's gospel of brotherhood, running like a great peaceful river with innumerable tributaries unto the ends of the earth, has transformed the thought of the race. To-day men are dreaming of peace which shall embrace all races. And year by year war continues to drop farther and farther back into the rear of civilisation.

Along with this dream of a world-wide brotherhood has come a corresponding change in the attitude of the whole world toward children. Except in unusual instances, there is no discrimination against female children to-day. On the contrary, they are welcomed and loved just as devotedly as male children.

This changed attitude is especially noticeable in times of great peril, as when some Titanic of the sea founders with its cargo of human life. The modern law of the ocean, permeated with the great catholic love of Christ for the weak, is "Women and children first!"

Of course it is still necessary to maintain homes for little hapless foundlings cast adrift in our larger cities. Here and there among the millions of modern mothers one will be found willing to expose her offspring. But there is this notable difference between the age in which Hilarion lived and our own: We maintain homes for all the children thus cast adrift.

It is a noteworthy fact that no mother can actually expose her child to death in any Christian land to-day unless she takes it to some out-of-the-way place where an alert Christian public cannot easily find it. What was the custom in the year 1 B.C. has become practically impossible in the year of our Lord 1912.

This new and ever-widening love for children is not confined to women. George Muller, founder of the orphanage at Bristol, and Dr. Barnardo, founder of the Barnardo homes in different parts of England, are typical of a great host of men whose lives have been, and are, dedicated to the sacred cause of childhood.

Barbarous Herod stretched forth his bloody hand and killed the defenceless children of Bethlehem because his colossal vanity was not properly humored, and most of the people of his time looked upon the sanguinary event as a justifiable Idumean holiday!

But the world has grown in grace and in the knowledge of the Lord Jesus Christ since that murderer lived; and if he could come back to the earth to-day he would find himself about as lonesome in our Christian civilisation as Judas Iscariot would be in heaven.

This is the golden age of childhood. A large part of the world's work has for its object the care and development of children. Those born into happy and responsive homes are the recipients of blessings of which past generations only remotely dreamed. Homes and asylums for the outcast and needy dot all the lands of Christendom. They have sprung up in response to the command of Christ—"Suffer the little children and forbid them not, to come unto me; for of such is the kingdom of heaven."

The fact that men and women, constrained by the love of Christ, stand ready to-day to provide food, raiment, shelter, care, affection, medical and surgical treatment free to every needy child born within the confines of Christendom marks an epoch in civilisation which justifies all the struggles, expenditures, pains and martyrdoms associated with the history of the kingdom of God among men!—Christian-Evangelist.

The Home.

It does not matter what else we may build up, of temples of religion, mills of industry, halls of learning, or houses of business, if we allow the home to decay, if it ceases to be the central, the most important factor of our life, all the rest will crumble to ruin. The home owes its importance to its power and its purposes. Homes are for social and religious ends: not to be cheap hotels, where a man can get his board cheaper than elsewhere and have the darning of his socks thrown in; not for purposes of convenience. If they are to be regarded as hotels, they are miserable failures, and the sooner we go to co-operative housekeeping in colossal caravansaries the better. What is a man better than a hog if his home means mainly meals and shelter to him? The custom of thinking of the home as solely for selfish ends accounts for much misery, for many desertions and divorce cases. The great purpose of a home is that here young lives may be nurtured and trained for living: it is the principal school of life: it is the greatest agency for character development in the life of to-day. It is the first and most important institution for religious education. No matter how great a nation may be in its schools, none can be educated where the home has no glory or power. It is the nation's chief educator. —Henry F. Cope.



THE BIBLE AS THE KING'S PALACE.

By Andrew Hutson.

Concluded.

8. The Conservatory. In the Canticles we have a poem of love. This may be one of Solomon's thousand and five songs. In this book we see the Rose of Sharon, the Lily of the Valley, and we feel the smell of the sweet spices of Lebanon. The fragrance of this conservatory is truly very sweet.

9. The Observatory. The observatory in a king's palace is usually the highest room. The observatory of the Bible consists of five major and the twelve minor prophets, i.e., from Isaiah to Malachi. In company with a lady and gentleman one glorious afternoon, we visited the Brisbane Observatory. We climbed the hill, and then the spiral staircase, and lo! we could not only see the city lying at our feet, but we could see the immediate plains and the distant and inland hills many miles away, and also far out to sea. The prophets of the Old Testament were the men of God who were on the watch-tower on the observatory, and they foretold what would immediately happen, but also what would come to pass in the distant future. They spoke of Christ in his humiliation and in his Messianic glory, of the rise and fall of nations, and of the future destiny of the people of God. The Old Testament prophets ceased with Malachi, and there was an interval of 400 years before there was any reliable vision. John hailed the coming of a new era, the coming of the King, even as the "watchmen" had declared.

10. The Audience Chamber of the King. In the Gospels we have four distinct portraits of our Lord. Matthew speaks of him chiefly as the King, the purpose being to convince the Jews that Jesus was the Son of David, the Messiah and King of Israel. Mark speaks of him as the Servant of all, chiefly to exhibit Jesus to the Roman world as the strong Son of God, the Conqueror, Lord of nature, demons, men, disease and death. Luke the physician presents Jesus to the Greeks as the Son of Man. The Ideal Man, the Friend of sinners and Saviour of the world. John the beloved disciple writes to Christians to furnish them with evidence that Jesus is the Son of God, and that believing they may have life through his name. It could be said that Matthew is the Gospel of the Kingdom, Mark the Gospel of Action (immediately is used 41 times), Luke the Gospel of Humanity and Universality, John

the Gospel of the Divinity of Christ. The Gospels are doubtless fragmentary, but they are sublimely beautiful, and divinely accurate portraits of the Son of God. Would any one say to-day, "Sir, we would see Jesus"; well, I will invite them to sit down with their Gospels, and they can have an audience with our Saviour King. We can often hear his voice speaking just as clearly as if he were here. We read of his birth, life, works, sayings, death, resurrection and ascension. His farewell message is as live to-day as ever it was. As Christians we ought to be often in the audience chamber, listening to his counsel, imitating his example, obeying his commands, meditating on his great sacrifice, and claiming all his precious promises for this life and the next.

11. The Inquiry Room. In the Acts of the Apostles we have the first thirty years of church history. We have the record of the fulfilment of the promise, of how the apostles carried out the commission, of how men and women were saved and received into the church Christ founded and was building. This book gives the divine answer to the Christian, "What must I do to be saved?" Some preachers to-day take enquirers to the Old Testament, and indeed every other part of the Bible but this book, which is designed for the specific purpose of answering the "supreme question." All will readily agree that there is a vast difference between this enquiry room and our popular modern ones. But we must get back to divine methods of preaching and answering the question pertaining to salvation. The conditions are clearly specified, and in order to be saved they must be obeyed. Christian workers will do well to study apostolic methods and answers as set forth in Acts.

12. The Divinity Hall. Every Christian is a divinity student. Their divinity hall is the Epistles. They have the five greatest professors as their instructors. Let me name them: Professor Paul, who gives 14 lectures; Prof. Peter, who gives two; Prof. John, who gives three; Profs. Jude and James give one each. Their great themes, generally speaking, are as follows: 1st. In Romans and Galatians Paul delivers his soteriological lectures. His theme is salvation, and in these books we have Paul's doctrine of salvation. 2nd. In 1st and 2nd Corinthians we have his ecclesiastical lectures; that is, he is dealing with the

church, church government, and organisation. 3rd. His Christological lectures are three. They are found in Ephesians, Philippians and Colossians. In these he deals chiefly with the Person of Christ, and incidentally church polity as related to Christ. 4th. His two eschatological lectures are: 1st and 2nd Thessalonians. In these epistles he deals with the second coming of Christ and the great apostasy, showing their bearing on every-day living. 5th. The pastoral lectures are four in number: 1st and 2nd Timothy, Titus, and Philemon. In these the duties devolving on the officers of the Christian church are set forth, general direction in church matters, and special counsel to pastors, bishops, teachers, evangelists and deacons. 6th. One lecture is devoted to the interpretation of Old Testament ceremonial observances and their completion in Christ. The key-word is "better"—better sacrifice, hope, covenant, etc. 7th. The remaining epistles deal with practical holiness. James, on the relation of faith and works; John, on the privileges and duties of God's children; Peter, on Christian fortitude in persecution, and in view of the dissolution of all things. Jude sounds a warning note against false teachers. The Christian who takes a thorough course in these studies will be built up in his most holy faith, and will neither be barren nor unfruitful.

13. The Grand Tower. John ascends this tower in his Revelation. Here in highly symbolical language we have portrayed the events to come. The curtain which veils the future is drawn aside, and we can see past the tribulations to the judgment, to the passing away of things as they are and to the ushering in of the new order. Here we are told of the doom of the unbeliever and the bliss of the believer. In Genesis we had the beginnings; in Revelation we have the endings. It is the grand tower of the Bible, and from its summit the final ringing of the gospel bell is heard as recorded in chapter 22: 17.

In this palace the Christian need never be at a loss for some great subject to occupy his attention, and to which he can devote all his powers, and thereby grow in grace and in the knowledge of the Lord Jesus Christ, who is in all and through all.

There is in man a higher than love of happiness: he can do without happiness, and instead thereof find blessedness!—T. Carlyle.

The ultimate faith, which never wavers within me, that through the sunshine or through storm our nature is being trained to a perfection of insight and character beyond our present power to conceive.—Martineau.

Surely, none are so full of cares or so poor in gifts that to them also, waiting patiently and trustfully on God for his daily commands, he will not give direct ministry for him, increasing according to their strength and their desire.—E. Charles.

THE SCOVILLE MISSION

The Work in Perth.

T. H. Scambler writes:—

For a week prior to the coming of Bro. and Sister Scoville, evangelistic meetings were held in all the churches around Perth. These services prepared the churches in some measure for the big mission which had so suddenly become a possibility, and a number of people were brought to decision. There were 26 confessions during the week.

We were all much disappointed when Bro. Vawter and Bro. and Sister Marty, the advance members of the party, missed the mail-boat at Adelaide. In carrying out the arrangements made by the Adelaide brethren for a brief Conference with the missionaries, somebody blundered. The preparatory week was nearly gone when these workers arrived, but we were able to use them to good advantage, and their presence and help materially aided us in the closing days of preparation. We do not know that we can add to the many good things said of these brethren everywhere they have gone—Vawter the preacher, Marty the song leader and cornetist, and Mrs. Marty the personal worker, but we fully appreciate their worth and work, and love them for their labors in the Lord.

INTERVIEWED ON BOARD THE STEAMER.

A tall figure of a man, says the *West Australian*, keen-eyed, square-shouldered and square-jowled—that is a first impression of Charles Reign Scoville, the Church of Christ missionary of America. He speaks in volleys of short, crisp sentences, rolling the vowels in true American fashion, marking his periods with the characteristic stock phrases of American colloquialism, and driving home his arguments with gestures.

On the upper deck of the mail steamer *Ophir*, and as she lay anchored at the river buoy, and while the welcome committee were still some way off in the tug *Awhina*, the missionary began to speak of the Australian people as he had found them. "What I like," he said, "about the country is its splendid optimism, a spirit which is going to help you to do big things from a national as well as a religious standpoint. We Americans go some, you know. We're right off the dart, and it is our optimism that counts most every time. I like your people because they like a fair deal. A man may differ from his neighbor on political, economical, or religious points, and yet he will exercise what I call his sense of humanity, and give the other fellow a hearing—understand? He gives the other man a chance to argue, and he gives him credit for good

judgment. I like that. The Americans haven't forgotten the great reception you gave our boys when the fleet came here. Great accounts of the good time they had were brought home. The thing that strikes me most about you is that everybody is so real—get my meaning?"

"I guess there's no law against this," remarked the missionary, as he stood on the tow-ropes coiled in the stern of the *Awhina*, and waved a flag of the Stars and Stripes to the people on the wharf, and when he had been joined by his wife and the members of his company he still plied the flag.

IN THE TOWN HALL.

Charles Reign Scoville and wife arrived on Tuesday, July 16, says Bro. Scambler. A heavy day's work had been arranged for him, which culminated in a great meeting in the Town Hall. The hall was filled to overflowing. A choir of 150 voices, al-

ready efficient under the leadership of Bro. Marty, led in the songs. It was a time of expectation, and the leaders in the work responded to the occasion. The message of sermon and song by Bro. and Sister Scoville was earnestly given, and all felt that a great mission had begun. The Town Hall seats 1000, and already is proving inadequate to the demands made upon it. The invitation was first given on the second evening. There have been 71 confessions in the three nights that the invitation has been extended.

ANOTHER LARGE MEETING.

The public interest which is centring in the mission being conducted in the Perth Town Hall, says the *West Australian*, was again amply evidenced last night, when the seating accommodation was severely taxed. The song service, led by the large choir, started at 7.30 p.m. After prayers by many Church of Christ ministers present, the



The Little Child Set in the Midst.

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. —Matt. 18: 2, 3.

whole-hearted singing of hymns by the gathering, and a solo, "The Fisherman's Song," by Mrs. Scoville, Dr. C. R. Scoville entered upon a vigorous address.

The mission will be continued to-day and during the ensuing fortnight. From 12.30 p.m. to 1.30 p.m. to-day Dr. Scoville will conduct a men's service in the Town Hall. At 7.30 p.m., the main mission will again be held. On Sunday afternoon next the missioner will address a mass meeting in His Majesty's Theatre, and a Sunday night service will take place in the Town Hall.

RAILWAY WORKSHOPS.

Evidently Bro. Scoville has a leaning towards the railway men, and is conducting meetings similar to those at Newport. On Friday, the 19th, the Scoville mission party were to pay a visit to Midland Junction Railway Workshops, but a report of this visit has not come to hand.

HIS MAJESTY'S THEATRE.

On Sunday afternoon, the 21st inst., a mass meeting was held in His Majesty's Theatre, on which occasion Bro. Scoville delivered his great address on Christian Union. The following particulars are taken from the *West Australian*—

At the meetings in the Perth Town Hall in connection with the Scoville mission on Friday and Saturday nights, considerable enthusiasm was displayed. But the focal point of last week's effort by the Churches of Christ, under whose auspices the mission is being conducted, was the great mass meeting yesterday afternoon in His Majesty's Theatre. In every way that meeting was eminently successful. Over 3,000 people attended and many were turned away. No greater volume of sound has rung against the theatre roof itself since the passing of the Nicholson-Hemminger mission. The singing by the huge audience of "Christ is King"—a hymn introduced to Western Australia by the American missioners, and set to splendidly rhythmic music—will not easily pass from the memory. The meeting opened with the usual song service and prayer. Mrs. Scoville then sang a solo, "No Room for Jesus," after which the missioner entered upon an eloquent address.

MID-DAY MEETINGS.

Noon meetings are being held daily, but of these no reports have come to hand.

H. F. PHILLIPPI AT BALLARAT.

A. E. Pittock writes.—

While Bro. Scoville and party were at Western Australia, Ballarat was fortunate enough to secure the services of H. F. Phillippi. His visit to this city has been the means of greatly uplifting and stirring up the brethren. It would almost be impossible to write the benefits the church and the members individually have derived from his splendid, forceful and spiritual exhortations. We are all deeply sorry that he

has to leave us to join the party at Adelaide. We feel that we have known him for quite a long time. He has won his way into many a heart here. The more you are in his company, and the more you know him, the better you like him. The memories of his visit and lessons learnt will ever remain with a great number. He has been, through his "straight out from the shoulder" talks, the means of urging the mem-

bers to more active service. He has taken greatly with the children and young folk. Our brother will always have a warm place in the hearts of the Ballarat brethren, and many a prayer will rise to the throne of God on his behalf. May he with Bro. Scoville and party be more than ever the instruments in God's hands in winning souls for our Master's kingdom, in the earnest prayer of the church at Ballarat.

SMOKING FLAX.

By J. H. Jowett.

"Smoking flax he shall not quench." That is a very welcome grace of character, if only it be in alliance with dignity and strength. The weakling can never be truly gentle; he is frequently abrupt and uncouth. The exquisite touch is the fruit of a splendid will. The softest compassion is born of an incorruptible integrity. It is here that I think many of our artists fail when they seek to portray a gentle character. They give us exquisite flowers, but they are rarely growing in the lap of the mountain. The customary portrayal of the Apostle John suggests the weakness of softness and not the tenderness of masculine strength. But of all healthy and health-giving tenderness it can be said that strength and beauty are in its sanctuary. The compassions of Jesus are incomparably sensitive because he was incomparably holy. He who never quenched the smoking flax could "look round about with anger," and he could use a whip of small cords. His gentleness was healing just because it was pure.

Now, what is the condition of character which is described as "smoking flax"? Some flame has died down and is just smouldering in noisome smoke. It has become more injurious than helpful. Smoking flax is a nuisance. And this is the analogy that our Lord employs to depict certain classes of people in whom the light burns low. They have become unwelcome because unattractive. They are no longer givers of light, and they tend to eclipse the light in others.

There are people in whom the light of conscience has almost burned out. The beacon on the hill is fading away in smoke. The moral sense which was purposed to be like a magnificent searchlight has lost its brilliancy and its power to direct the life. There are consciences that just smoke like a bonfire the morning after a celebration of "gunpowder plot." These people have little or no sense of right. There is no clear flame in their purpose. They move about among men governed by personal inclination rather than by any holy light. They are morally erratic, and the only continuity in their conduct is found in the pursuit of their own ends. "If the light that is in

thee be darkness, how great is that darkness."

And there are lives in which the fire of affection is burning low. Once it blazed like a ruddy fire upon the hearthstone, and it gave cheery welcome and comfort to all around. And then something happened in the life, and the holy fire was deprived of its fuel, and, having no nutriment, it began to grow dim. The love that was once passionate became dull. The love that was once serviceable became indolent. "I have something against thee; thou hast lost thy first love." When affection burns down life becomes like "smoking flax."

And the holy fire of desire may burn low. We may lose our very aspirations for the highest. Life is never in peril as long as it aspires. The presence of hunger is the promise of health. But "ill of all ills is the lack of desire." Everybody knows the power that inheres in passionate ambition. When desire is blazing, we can burn our way to our ends. It is the man who is "the burning and the shining light" who is the irresistible minister of reform. Yes, if we desire anything passionately our very desire prepares the way before us. But if desire burns low and smoulder, if it cools into indifference, then the very incentive of progress is lost. Here is a phrase from the description of a shipping disaster which is full of moral significance: "We were all right as long as the engine fires were burning!" But the fires went out and then the danger was imminent. And when the fire of desire is almost extinct, the soul is almost dead. It is "smoking flax."

There are many examples of this character to be seen in the fellowship of our Lord. It does not require much imagination to realise that the heart of the woman at the well had only a smouldering fire. Desire was burning very low. I think the same could be said of Matthew the publican. He had lived years of unhallowed service. He had lived years of broken communion with his fellow men. He had suffered years of social contempt. And such as he were the objects of the Saviour's quest, and he lifted them into the circle of his intimate friends. And how did he recover them? How did

be rekindle these dying fires and make them burn and shine again?

First of all, he did it by the healing ministry of a holy compassion. I want again to emphasise the truth that compassion without purity can never purify, that pity without real love can never redeem. Indeed, I think it might be said that gentleness without holiness is a ministry of petrification, and never vitalises the life on which it is bestowed. But the Lord's compassion always heals. "He healeth the broken in heart." This compassion imparts the gift of life, and of a life so pure that it hallows and consecrates the life that receives it. It does not ignore sin, it deals with it. It does not gloss it, it grips it. It brings to it "a consuming fire."

And, in the second place, he recovered these people by the marvellous energy of divine forgiveness. I notice that a brilliant but erratic writer has recently declared that he "did not believe in a God who forgives; nothing can be forgiven." How little he knows of the human heart, and how pathetically small is his knowledge of human experience! Millions of redeemed souls can testify to the ministry of a divine power as real as the light of morning. By that grace they were brought out of darkness into light, and lifted out of an appalling bondage into the glory of a liberty they had never conceived. Forgiveness is not a vain word lightly spoken and issuing in impotence. The forgiving word is alive, and it vivifies and emancipates the soul to which it is spoken. "He breaks the power of cancelled sin. He sets the prisoner free."

And, thirdly, he recovers the soul by the continual impartation of his own love. "We love because he first loved us." And our love is restored by the continual inflowing of the love of our God. We cannot increase our love at our own will. We cannot multiply its ministries at anyone's commandment. Love must be fed at its own fountain, and God is love. The only remedy for a dying love is the intimacy of the Immortal Love. When the love of the heart burns dim, we must speed away to the "Father of Lights," and "he will not quench the smoking flax." He will feed it by the gift of himself and the love will flame again with the radiance of the Lord.—Christian World.

Bedsteads Before History.

This Year's Diggings in Egypt.

A remarkable collection of objects is displayed this week at University College, and may be visited on any day until July 20. They represent the work of Professor Petrie and the students of the British School of Archaeology during the past season, and include finds at Heliopolis and Memphis, the On and the Noph of the Old Testament. Some of the specimens are older examples of their kind than any previously

known. Here is a complete roll of linen dowels, sixty-inch width, in perfect condition, which you might buy over an Oxford-st. counter as a remnant of last season's stock, and not know the difference. It was woven in the days of the fifth dynasty, 5500 years ago. Here is a statue of the crocodile god Sebek, brought from the famous Labyrinth; it is the oldest image of a god known in history. And here are wood bedsteads—vaunted in the advertisements of the hour as "the latest word in ideal furnishing"—with carven feet and washable matting, such as were used dim centuries before the days of Menes, with whom written history began.

No longer ago than last year, in the latest account of the story of Egypt, it was stated that the Nile valley was poorly supplied with timber. Yet in a few short months we have once more to revise our knowledge, and to admit that wood was abundant in early Egypt. These prehistoric carpenters had already devised no less than five different methods of joinery, and a fine series of copper tools of the same age helps us to reconstruct the main details of a wood-worker's shop. The bedsteads are of several qualities of workmanship, and while some of them are of full length, others are shortened, for sleepers who preferred the contracted position. Two thousand years afterwards, the Hebrew story narrates, the patriarch Jacob "gathered up his feet into the bed," and more than a millennium later still Isaiah tells us that "the bed is shorter than that a man can stretch himself on." In the presence of such fragments of the literary past, can one look upon these hoary resting places without a thrill?

But let us turn to another wall. Here are some pieces of timber taken from the framework of houses, carefully slotted for lashing with rope fastenings, and made to overlap in such a way as to counteract the effect of expansion under the rays of the sun. Some of them are scored with the marks of the weather on one side and show the effects of an ancient conflagration on the other. Was there a fire brigade in early Egypt, and was it reported after this event that "the premises were gutted, but the substantial walls were left standing"? Sometimes, at any rate, the houses were demolished and the timber re-used. For here is a coffin of Menes' time, in magnificent condition of seasoning, and the bottom of it is fashioned out of an old house plank, with the well-worn slots still showing.

We are not yet at the end of this wonderful joinery, wrought, be it remembered, a thousand years before the Great Pyramid, when there was as yet no toothed metal saw, perhaps no mechanical drill, certainly no lathe. Here lie a low table upon four feet, a commodious washing bowl, a hardwood tray such as your maid is using in the scullery to-day, a wooden dipper—they are used for bailing boats this very summer on the Norfolk Broads—and a boot block. You have never seen one before, and yet you have. Across the middle there is a cross-

bar carved into the form of a sole, and it was upon this that the master of the house placed his foot while his serving man laced up the thong of his sandal, that "shoe latchet" which, two millenniums afterwards, Abram refused to take from the King of Sodom.

As with the carpenter so also with the worker in stone. Here are some alabaster bowls and vases of exquisite purity of line, surpassing anything known for many centuries after, and all wrought by patient grinding with the hand. Upon one of them is the figure of the god Ptah, one of the oldest divine portraits in the world. And close by may be seen some fine jars, mostly with potters' marks, for these craftsmen of sixty centuries ago were rightly proud of their work. On several of them are charming drawings of the zebra. And here are some ivory spoons, a bracelet of horn, a fragment of beaded cloth, all of so hoary an age that—

"Antiquity appears to have begun

Long after their primeval race was run."

But Heliopolis. Here is a fragment from the tomb of a "priest of On," apparently not quite so ancient as Potipherah. And there is, too, a slab depicting the "keeper of the palace and the granaries" in the act of receiving offerings from two loyal subjects of a Pharaoh who followed the Exodus dynasty. Of that dynasty there are to be seen pieces of monumental works erected by Rameses II., the Pharaoh of the Oppression, and of his father, Sety I. One need put no strain upon the imagination to assume that these monuments, or such as these, were once gazed upon by Moses himself, when he was a diligent student in that famous academy of learning. Much of the digging at On, however, was concerned with the tracing out of the temple site, and there was time only to work over about half an acre of land. In future seasons it is hoped to cover the ground in a systematic way, and to reach the remains of the earliest foundations.

At present the objects brought to light deal for the most part with the later ages of Egyptian history. There were found heaps of bone arrow heads, the relics of companies of archers by whom the university town was besieged. There is a broken jug of the Shepherd period, the time within which the Joseph story must be placed. Fluted bronze bracelets attest the presence of a social world around the university. A finger ring bears the figure of a chameleon, the only known instance of the appearance of this creature in ancient art. There is a monument of a Pharaoh's daughter of the Shishak age. And, of a still later day, there is a vase bearing a New Year greeting, a devout prayer on the part of the giver that the year will be crowned with the blessing of God.—Christian World.

We can not lose our investment of money and men in missions. The enterprise is only endangered by our hesitation.

In the Realm of the Bible School.

THE RULER'S DAUGHTER.

Sunday School Lesson for August 18,

Mark 5: 21-43.

A. R. MAIN, B.A.

Thrice are we told of the Lord's power being shown in raising people from the dead. The daughter of Jairus had just passed away. The widow's son was on the bier which was carrying him to his tomb, Lazarus had been dead four days when the Lord called back his spirit. Each lesson is rich in meaning and comfort. We love to think of him who has the keys of death and hades, who was dead and is alive for evermore. We, too, shall doubtless die as Lazarus did; as the hour draws near our surest comfort will be in him who at Bethany declared he was the resurrection and the life.

Jairus.

It may well be that Jairus was one of the rulers of the synagogue who before had asked Jesus to be willing to heal the servant of the Capernaum centurion (see Luke 7: 3). If so, he who before successfully entreated for another, now prays for himself. His daughter was sick. Luke tells us she was an only daughter, and twelve years of age. Some have thought of contradictions in the evangelists' stories. There is none. The girl was "at the point of death" when Jairus left his home. He represented to Jesus that she was so bad when he left that she "is even now dead." The man may well have said all that is recorded of him. It is noteworthy that this man's faith did not rise to the height of the centurion, who wished Jesus not to trouble to come to his house but to heal from a distance. The ruler asked Jesus to go to his home and lay his hand on the daughter. It was great faith, nevertheless, and as such met its reward. That faith, meantime, had to be tested by an unexpected delay.

A woman cured.

Our lesson includes the story of the woman who came and touched Jesus while he was on the way to the ruler's house. The lesson title, however, seems to urge that we dwell chiefly on the other incident. Still, as we shall see, the interruption of Jesus has its bearing on the story of Jairus.

The unnamed woman had suffered for twelve years. She had tried doctors, spending her all on the quest for health. Mark tells us the sorry result: she grew no better, but rather worse. Prof. David Smith says this was not surprising, considering the physicians of the period. He quotes from the Talmud to the effect that "the best of doctors is ripe for Gehenna." Having tried the doctors, who took her money, but gave no cure, the woman now seeks the great Physician who freely gives and never fails. Had she tried Jesus sooner, she had been better off. Drawing near to Jesus as the people thronged him, the woman touched the tassels that hung from the corners of his cloak (cf. Num. 15: 38; Matt. 23: 5). We find it not greatly to her discredit that she did

not come in view of all. The touch of faith was instantly rewarded. She was cured. If some one finds a superstitious element in the woman's touch, he need but consider that there was great faith too. We do certainly see superstition allied with faith in a later case (Acts 19: 12), where the Lord did not withhold the blessing meet for faith, because of the superstition which mingled therewith. Our faith is rarely so pure as it should be.

Jesus perceived that power had gone from him. The disciples laughed at the question, "Who touched me?" but Jesus asked that she might by a confession be led to a better faith. Confession helps faith, as truly as faith leads to confession.

The lessons crowd round this beautiful incident. Peloubet uses it to teach what he beautifully calls "the duty of wayside ministries." Jesus, on the way to help one, assists another. The loving Saviour finds opportunities as he walks the street or road. So may it be with us.

"The daily round, the common task,
Will furnish all we need to ask."

Jesus was a centre whence radiated blessing. Think of the contrast: Pharisees drawing in their robes lest an outcast or one ceremonially unclean should touch them; Jesus touched and healing the defiled. Surely the poet wisely exhorts us:—

"As we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry."

A lesson in faith.

We have already had this in the case of the woman. Now we may see how Jairus was led from faith to a yet greater faith. Think what the interruption caused by the woman's act must have meant to the ruler. His heart must have been torn as the Master delayed. Oh, why not hurry when his only daughter was dying? Then came the news from the home: Trouble not the Master; it is too late; the girl is dead. While there was life, Jairus hoped; and but for the delay, Jesus might have arrived in time. It must have been a hard trial. Yet it was well—for Jairus as for us—that it was so. We may be sure that the resurrection of the girl was a greater aid to faith than the cure would have been. The lesson, "Only believe," was the ruler's chief need, and it received its justification. We, too, may learn from the story, "Delays are not denials," but doors to larger blessings. We should remember the words, "Therefore will the Lord wait, that he may be gracious unto you" (Isaiah 30: 18).

Having reached the house, Jesus excluded all from the room except three disciples and the parents of the girl. Peter, James and John were the three apostles who had advanced most in the school of Christ. The great Teacher showed no favoritism, so we may be sure the worthiest were chosen. These three were with Christ on the holy mount of transfiguration (Matt. 17: 1), and later were privileged to go with him into Geth-

semane (Matt. 26: 37). Jesus shut out the kind mourners, and probably neighbors who had come in to assist in lamentation (See Eccles. 12: 4; Jer. 9: 17; Amos 5: 16; 2 Chron. 35: 4). Mourning was a convention. When Jesus spoke the words, "She is not dead, but sleepeth," immediately "professional mourning, touched on tender point, changes to angry, scornful laughter." Then quietly the Lord exerted his divine power. Mark, in his usual graphic style, describes the very word the Lord used. Jesus took Peter by the hand and said, "Talitha cumi," and "straightway" the girl rose up.

"The Saviour said,
'Maiden, arise!' and suddenly a flush
Shot o'er her forehead, and along her lips
And through her cheek the ruffled color ran;
And the still outline of her graceful form
Stirred in the linen vesture; and she clasped
The Saviour's hand, and fixing her dark eyes
Full on his beaming countenance, arose!"

The Lord bade that something be given to the girl to eat. Her emaciated body may have needed restoration. Or, the completeness of Jesus' work may be seen. Then we have another of the rather mysterious prohibitions of Jesus; no one was to tell of the incident. Why, we can only conjecture. The Master may not have wished to be importuned by people begging for such a miracle. A dozen other reasons there may have been.

"She is not dead, but sleepeth."

The three evangelists record this word. It arrested them, as it does us. It tells us of the difference Jesus made. "Before the advent of Christ death was called death.... But, since Christ came and died for the life of the world, death is no longer called death, but slumber and falling asleep." Cf. Matt. 27: 52; Acts 7: 60; 13: 36; 1 Thes. 4: 13-15. The believer never dies (John 11: 25, 26). We have passed from the general use of "necropolis" (city of the dead) to "cemetery" (sleeping place). "How is death like sleep? (1) It often, indeed usually, comes as easily as sleep, even after the most severe sickness. (2) It is as brief as a sleep, for the spirit soon wakes up in the next world. (3) It is refreshing and renewing as sleep, only far more; it delivers the Christian into a condition of eternal freedom from all pain and sorrow and weakness and sin."

"Death," says Alexander Maclaren, "is an infinitesimal, narrow and almost impalpable, on which for one brief instant, the soul poises itself; while behind it there lies the inland lake of past being, and before it the shoreless ocean of future life, all lighted with the glory of God, and making music as it breaks even upon these dark, rough rocks."

The early Christians when their loved ones were about to pass away knew that the night of sorrow would be followed by the joy and brightness of the day. They were wont not to bid the departing one good-bye, but only to say, "Good-night." So do we often sing—

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

"Only 'Good-night,' beloved—not 'Farewell'
A little while, and all his saints shall dwell
In hallowed union, indivisible—
Good-night!"

The church should have a weekly programme of prayer for world-wide missions, as we have a weekly celebration of the Lord's Supper.—C. R. Scoville.



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News from Aoba.

Wonderfully Interesting.

Let God be praised for his power shown in answer to prayer. On Sunday a large party of Christians left their mountain home at 7 o'clock and arrived here at 4 p.m., instead of 10 a.m. The devil inspired some pig-chief to "taboo" the path for 30 pounds. By faith we sang praise. They were kindly entertained over night by some of the Ndindhai Christians. On their return home they were again held up. Two of the party came back four miles in feverish excitement, reporting the trouble. After prayer I started with the Government head man and his chief of police. As we approached the "Land of Egypt" the teacher who was coming in search of the first two suddenly coming upon us on the edge of a huge garden, wheeled and darted through the corn like a deer. It was a sight to see an Oban go like that. When we arrived, the "pig chiefs" were trembling, and the perspiration pouring out on them. And before we could speak they said "U riva" (It is finished), and showed us the taboo branches which they had taken down. God had struck terror into them before they knew we were coming. That was what the teacher was coming to report, but being so delighted at seeing a "show in the flesh" also, he forgot to tell us. After impressing upon them the gravity of blocking the paths and reading to them the late letter of authority from the Government to "the head man," we had prayer with them all, and returned home thankful.

The following Saturday they came again, this time rejoicing, and with loads of food on their heads to keep them over the Lord's day—for most of them had come to be baptised. That night we had a large and blessed prayer meeting. At 8 the following morning the bell was rung. Candidates gathered from nine different centres, and crowds of heathen and Christians gathered on the beach. Clouds sheltered us from the tropical sun, making it pleasant. While the 60 odd were being buried in communion with their Lord, hymns were being sung on the shore. Everything went off smoothly during the hour engaged. Later there gathered some 300 all told, to the large church house, thatched and whitewashed, where some 120 remembered the Saviour's death and coming again. Then all the converts were given an opportunity to speak of their newfound Saviour. Many did. A large pile of taro, which some of the bush schools had brought as tithe offerings, stood before the pulpit, as an object lesson. Fearing some people from a distance might be hungry, I told them to help themselves—supposing they might condescend to take a few of the big tubers and cook them here. Next morning at school, noticing the sand and dirt on the floor where the taro had been, I asked the

teacher where he had put them; but he had been saved the trouble—the people had taken them all! But I suppose they did not understand. However, I've used it to teach them "the way of the Lord more perfectly."

How nice it is, and encouraging—wherever we go amongst the Christians by day or night, they are always studying their, to them, precious Bible or singing hymns. Going down to the beach one night there I found old "Captain" Takaro (now Bro. Stephen), perched up in a boat with a lantern and (crippled) Bro. Sala Bono teaching him, as he strained his old eyes through his spectacles. He has shown remarkable perseverance, and is now doing well. I really think that "Uncle Tom" of "Uncle Tom's Cabin" did not struggle to learn as had this Takaro, and last night as I passed his neat little hut I heard his little grandson, Vale, was reading to him the Scriptures in English in a surprising fashion. They both attend the sunrise school. Here all are required to teach. This little darkie of about 11 years can teach almost any of them to read, and that is all I am teaching as yet. Next month, June, I give them a holiday. They have attended remarkably well. Next term I shall begin teaching writing, but only those who can read properly the first chapter of Genesis and John's Gospel. The shrewd and interesting old chief "Sese," of the "Badlands" of Oba, visited us on Saturday. In ten days, he says, he will give his decision as to whether he will have a school or not. He says he wants to become a Christian, but first desires to build a "civilised" house and also a school. Then he will be ready to be baptised, he and his wives and his tribe (about 103) forthwith. But I impressed upon him that they must first hear the word of God and decide each for himself. That hit him as a new thought. Time will tell if he means business. Pray for him. Bro. Purdy has been to his country. That is where the Waluriki people feared to conduct me on the murder (reported) case investigation, when they could see nothing but guns and dead missionaries.—A. T. Waters, Aoba, South Seas.

Report from Diksal.

Just a few lines to outline our work for the last month. Since last report the Lord has been blessing our efforts in every branch here. The school which was started two months ago with 12 scholars has now increased to 35 regular attenders. The boys are very enthusiastic, and say that they don't know how to thank us for helping them. The fees charged for tuition will about cover half of the expense of the school at present, but after the first twelve months it should be nearly self-supporting. We have to lay in a stock of books, slates and general school requisites, as

the nearest merchant is 75 miles away, and this is a bit too far to send a youngster for a penny pencil. I wish you could see their bright faces as they come to school in the mornings. Our school hours are from 8 to 11 a.m., and from 2.30 till 6 p.m. One soon knows when the school has begun by the voices of the children mingled together in a regular din while the lessons are going on. This is the Indian custom.

The Medical Work.—We have been blessed to the healing of many during this month. There have been 260 cases and treatments. People are coming from miles around, some limping along their lonely journey, others being carried on the backs of relatives; some riding on bullocks, others on mules and horses, but all eventually finding their way to the Church of Christ dispensary at Diksal. Not only has there been an increase of patients, but the fees and charges have also increased in bulk. We make a charge of one penny per dose to those who can afford it; but the very poor are treated free of charge. There are, however, very few who ask for free treatment, their idea being that medicine is only worth what you actually pay for it. They cannot take it in that we sacrifice anything to help them. However, the kindness shown in treating them and the interest shown in their welfare go a good way to win their confidence, and then we can tell them of the benefits they are obtaining through the work and the sacrifice made on Calvary for them. They take the truth in very slowly. God is answering prayer in making the name of Jesus sweet to many of these poor creatures.

Sales of Portions of the Gospels.—This month has been the best month so far. The highest amount of books sold during the past month was 50 portions, but this month 80 have been disposed of. We ask prayer for these portions of God's Word that have been read by these people and taken into distant parts.

Evangelistic Work.—Our preacher and book-seller have been faithfully proclaiming the message of life in the villages around. Some are beginning now to ask who Christ is, and what proof we have of his divine Sonship, etc. Questions such as these show that some of the people are beginning to wake up. We have many homes open to us now, where we can go any time and have a good chat about Christianity. We have felt the power of evil in our midst, but God's power is greater. Our Christ is the overcomer—the Prince of peace and life. We look forward in faith to the time when, in India, thousands shall turn to the Lord Jesus and believe on him to their salvation.

Now I must close this with a heart full of thankfulness to the brethren and sisters who uphold us with their prayers.—H. Watson, Diksal, India.



West Australia.

PERTH.—We had another splendid attendance at the Lord's day morning meeting. We enjoyed the pleasure of welcoming quite a number into our membership. Bro. Vawter gave us an educative address upon the Lord's Supper, and in the evening he spoke upon the theme "What must I do to be saved?" In response to an earnest appeal, three took their stand for Christ. Bro. C. R. Scoville and party are in our midst, and already fruit has been gathered in for the Master's cause.—W.A., July 22.

New Zealand.

NELSON.—The Young Men's Improvement Class held their first debate on the evening of July 12, the subject being "Home Rule for Ireland." Mr. Geo. Page, junr., led for the affirmative, and Mr. Kuapp, the negative. Several on both sides took part in the debate. The vote taken was in favor of the negative. Lord's day, July 14, the morning meeting was well attended. Bro. Glover presided, and Bro. P. Bolton very ably exhorted. This brother's words of teaching are very good, and enjoyed by all.—E.M.J., July 18.

Queensland.

TANNYMOREL.—Our F.M. offering was £7 4/6. Our gospel meetings are not so well attended of late, but the Bible School is still on the upgrade—more than doubled in five months. There seems to be a slight mistake in Bro. Parslow's last Queensland letter re Tannymorel having released its preacher half time because of financial stress. As a matter of fact we released Bro. Harward half time to oblige our Toowoomba brethren. Tannymorel is a missionary church.—F.G.B.

South Australia.

HENLEY BEACH.—We are glad to report good meetings on Lord's day, Bro. Gore speaking at all meetings. Our Bible School attendance is keeping up well. We were glad to receive into fellowship Mrs. G. Thompson by letter from Owen, and also Mr. M. Gilbert and Misses Myrtle and Ivy Barty, who were immersed last Lord's day evening. At our evening meeting one young man confessed his faith in Christ. Our Foreign Mission offering has reached £112.—W. Stanford, July 23.

STIRLING EAST & ALDGATE VALLEY.—Meetings showing an improvement. On Tuesday last we held our quarterly business meeting at Aldgate Valley, when the various reports were given and considered satisfactory. To-day Bro. Bass, of Milang, commenced a week's mission, while Bro. Wilshire is at Milang doing similar work. Our Foreign Mission offering amounted to over £30, which amount exceeded our quota.—A.G.R.

LONG PLAIN.—The chapel has recently been thoroughly renovated. Bro. Cuttriss exhorted the church last Lord's day, and delivered a special address to a well attended meeting in the afternoon. S. G. Griffith proclaimed the gospel in the evening and each night throughout the week. The meetings were splendidly attended, and four

made the good confession. These were baptised on by Bro. Cuttriss, who spoke this morning on "The Believer's Baptism," and preached on "The Message of the Cross" this evening, when a young lady came forward. Bro. Cuttriss and Wilson will continue the mission another week. £16/16/- was collected for the Scoville mission expenses fund. Our F.M. offering totalled £15.—F.L.L., July 28.

NORWOOD.—Our aged Sister Mrs. Wright passed away last week, and our sincere sympathy goes out to Bro. G. D. Wright and the other members of the family who have lost by death both their parents within the space of three months. Bro. Dickson made special reference to the life of our late sister this morning, and alluded to the splendid work done by her as a Bible School teacher in the Lygon-st., Melbourne, school some 30 odd years ago. He also spoke in loving terms of our late Sister Dawson. This afternoon Bro. J. E. Thomas addressed the Bible School, and to-night spoke to a full house. At the close of his discourse, which was a powerful one, a young man—a son-in-law of T. H. Brooker—made the good confession. Bro. Thomas will conduct a week's mission at Norwood in connection with the Scoville mission this week. The annual meeting of the F.M. Society was held last Monday, and was a great success. The annual meeting of the Sunday School, which was preceded by an enjoyable social tea, was held on Friday, July 26. The tea was tendered to Bro. and Sister G. D. Wright, by the teachers, as a small token of appreciation of the good work done by our Bro. Wright as superintendent. The election of officers, balance sheet, and the discussion of several new methods for the advancement of the school formed the chief items of business. Our kindergarten, under the leadership of Sister Miss H. Jenner, is now in good working order.—S.P.W., July 28.

BORDERTOWN.—Last Lord's day at our morning service five members were received into the church by faith and obedience, also one at Wampoony. Our meetings are very encouraging, and a splendid interest is manifest. The gospel meetings at Mundalla are appreciated, and we look for a successful mission there in September. The evangelist is receiving valuable assistance in preaching the gospel from the members of the Veroo family. The church has been called upon to part with one of its beloved members in the person of E. W. Milne, who passed peacefully to rest on Friday last after a brief illness. Feeling reference was made to his life and work at all services yesterday, and the sorrowing family commended to our heavenly Father's protecting love.—Edwin Edwards.

WALLAROO.—We regret the loss of a very useful member in the person of Sister Miss Carston, who was united in marriage on July 10 to Bro. Rowland, of Kadina. The church presented her with a large Bible, with best wishes, and in recognition of her services as organist and teacher. We are glad to report having reached our apportionment for Foreign Missions. Bro. Warhurst went to Moonta this morning to help and encourage the brethren there; he reports a nice meeting. The right hand of fellowship was extended to a young sister this morning. We have made a start at raising the stone for our contemplated chapel. The stone, which is of good quality, has been given by Mr. Brealey, husband of one of our esteemed sisters. The brethren propose raising the whole of the stone required, and I believe also do most, if not the whole, of the carting. A fine meeting to-night. Splendid

interest. Several new faces present. We are having meetings every night this week for prayer and special effort in connection with the Scoville mission.—E.J.K., July 28.

WAMPOONY.—The meetings here of late have been well attended. To-day a young sister received the right hand of fellowship, who was baptised last week by Bro. Edwards, who was town. E. W. Milne, of Bordertown, during the week has put off this earthly tabernacle, and he will be greatly missed by all who knew him. He will ten travelled 17 miles to exhort the church here, and 17 miles home again, mostly on horseback, after working all the week on his farm.—F.R.D., July 28.

KADINA.—At the C.E. Society meeting last Monday evening, we had two splendid papers read on "The Glorious Fruits of the Spirit." Miss Alice Lawrence and Mrs. E. G. Warren were the writers. We are pleased to see Bro. Wright about again after his few days' illness. Bro. Brooks presided over a good meeting this morning. To-night we again had a fine congregation to hear the gospel.—E. G. Warren, July 28.

NORTH ADELAIDE.—Lord's day, July 14, Sister Eva Smith was welcomed into the church by letter of commendation from Balaklava. On July 22, at the close of the C.E. meeting, a most impressive baptismal service was held, the candidate having previously made the good confession. This week Bro. Ewers, of Mile End, and Bro. Day, of N.A., are exchanging places, and holding mission services.—V.B.T., July 29.

MAYLANDS.—The church has decided to increase the subsidy to the H.M.C. by 10/- per week. Local business matters standing over pending mission. Pledges good and interest rising re the Scoville mission. Bro. W. J. Taylor started a week's mission to-night, and preached to a good audience.—R.L.A., July 28.

GLENELG.—Since last report Dr. Porter has returned to his home in New South Wales. His short stay with us has resulted in the building up of the members and some added to the saved. The church showed their appreciation by presenting him with a sum of money. On Sunday, July 21, we held our combined church and school anniversary, and also on the 24th. All the meetings were well attended, and the programme reflected great credit on the scholars. Our school is increasing in numbers and efficiency. On the Sunday night one of our older boys made the good confession, and was baptised on Thursday night. Yesterday we commenced a week of meetings in connection with the simultaneous effort of the S.A. churches. We had another good meeting, and one confession. The writer is preaching.—E. W. Pittman, July 2.

BALAKLAVA.—Good meetings to-day. Bro. Ewers in splendid form. We were pleased to have Sister Whiting, from Lameroo, meeting with us this morning, also Sister Miss N. Ewers, who also sang a solo very sweetly at our gospel service. Our F.M. offering amounted to £31; our apportionment was £18.—P.H.R.

WALKERVILLE.—Our best report since commencement. F.M. apportionment, £3; offering, £1/10/-. Good services to-day. In the evening Mr. Wilson preached a sound address on "A Great Question in Moral Geography." Two made the good confession.—E.D.C., July 28.

UNLEY.—G. P. Jones was with us this morning by transfer from Kadina, and Mrs. and Miss Rhyner were received by letter from the Baptist Church at Mitcham. Crowded meeting to-night, when Bro. Walden's subject was "The Greatest Mission Ever Held." Mrs. Mitchell sang, "Memories of Mother."—P.S.M., July 28.

PROSPECT.—At a special meeting of the church held last Wednesday night it was decided to adopt the individual cups. These were used to-day for the first time. Bro. and Sister Foland very kindly gave one of the trays, and other members have given smaller amounts to cover part of the cost. Several visitors were present this morning, among these being the writer's parents. Two new scholars were added to the Bible School roll to-day. There were 110 peo-

ent. The evening meeting was well attended. Miss Millington sang a solo. E. Fischer, Wilson-st., Prospect, is our secretary now.—I. A. Paternoster.

SEMAPHORE.—During the past week we journeyed to Hindmarsh to baptise two who had made the good confession. Four others made the decision at the water, one an elderly lady of 73 years, thus making six in all. This morning we had a splendid meeting, when two were welcomed into fellowship. Among our visitors were Bro. Robinson, Maylands, who presided; Bro. Bro. Whiting, Victoria; Sister Gordon, Geelong; Bro. J. Pirie, Wedderburn. Our F.M. collection reached £15. C.E. Society held a successful social last week.—W. J. Taylor, July 28.

NORTH CROYDON.—The second anniversary of the church was celebrated on July 21. The chapel was beautifully decorated. P. A. Dickson gave a fine address. 103 broke bread. The chapel was crowded in the afternoon, when S. Wickes gave a chalk talk on "Abraham and Isaac." In the evening the church was filled to the doors, when A. G. Day gave a stirring address, "Whose Side Are You On?" On Tuesday evening we held our tea and public meeting. The choir, under the leadership of G. Duncan, sang an anthem, "What Shall I Render?" The secretary's report was encouraging, showing that the church, the Bible School and the Men's Brotherhood had all made good progress. The church membership now stands at 95; last year it was 42. After the secretary's report the chairman, Bro. Morrow, gave an excellent address, followed by G. T. Walden, D. A. Ewers, E. J. Paternoster, J. E. Thomas and H. J. Horsell. Excellent meeting on July 28. Sister Horsell, from Strathalbyn, received by letter. At Bible School we had a record attendance, 126 scholars present. In the kindergarten class there are 60 scholars and 7 teachers on the roll, and we were very pleased to see 50 scholars and 7 teachers present. Eight new scholars. At the gospel service H. R. Taylor delivered a fine address, "That they all may be one." This was the first meeting of our week's simultaneous missions.—J. S. H. Ferris.

GROTE-ST.—We commenced our week of simultaneous mission to-day. Meetings well attended. Bro. Morrow, from Port Pirie, presided at the Lord's table and J. E. Thomas gave the address. Sister Lilye was received into membership. Bro. Price, from Ballarat, was present. P. A. Dickson, who is our missionary for the week, spoke at the afternoon service, and also at the evening service, his theme being, "And they preached unto him Jesus." The church was crowded. At the close of the evening service opportunity was taken by the choir to bid farewell to our much-loved Sister Miss Dora Fischer, who is leaving our State to settle in America. Bro. Gard spoke appreciatively of the great help our sister had been to the choir and church, and on their behalf presented her with a lady's hand bag and other useful presents. Our sister is to be married to Bro. Hugh Lovell, who is a Grote-st. boy, and who has been a student at Kentucky for the last five years, and is now preaching at Missouri, U.S.A. Our aged Sister Mrs. Henry Wright passed away last week after many months of suffering.—W.J.M., July 28.

HINDMARSH.—On July 24 the quarterly business meeting of the church took place. Bro. J. Lee presided over a good attendance. The reports of the various organisations of the church were very encouraging, and a cheerful tone pervaded the whole of them. H. D. Smith reported 6 transfers by letter to other churches, and 11 had been received by letter. There had been a marked improvement in the attendance at the Lord's table, the evening services also being well attended. The treasurer, J. Brooker, reported—Income, £74/14/1; expenditure, £81/10/10; deficiency, £7 5/9. £10 had been paid off the land from the Home Improvement Fund during the quarter, leaving outstanding liabilities, £247/5/9. The envelope secretary, H. Sweet, reported 136 using envelopes; 82 promissory, contributing £34/11/3; 54 non-promissory, £16/10/6; loose coins, £19 7/11 for the quarter. The Foreign Mission and Home Improvement Fund reports were given by

A. Glastonbury, and showed good steady work being done, the penny-per-week fund having produced in 21 years, with accumulated interest, £1041/12/10; the F.M. Auxiliary having forwarded to F.M. field in 17 years, £707/5/-. The Senior Dorcas report by Mrs. R. Scarce, and Young Ladies' Sewing Class by Miss P. Snook, as well as the C.E. Society by W. Matthews, showed excellent work during the quarter. The Bible School, by the secretary, S. Brooker, also spoke hopefully of the future, and stated that there had been an increase of 8 scholars during the quarter, and the school officers contemplated making several alterations for the benefit of the school in a short time. The following sisters were elected as delegates to the Sisters' Conference: Mrs. E. Pierce, C. Hills, A. Glastonbury and Snook. It was decided to close the church on Sunday evenings, and to hold no meetings during the week until further notice during the Scoville mission, and it was decided to make an effort to raise the sum of £40 as our apportionment towards the expenses of the mission, £11 being promised towards it at the meeting. The church was successful in raising the amount asked for, viz., £35 for Foreign Missions, Sunday, July 28, a week's simultaneous mission commenced, S. G. Griffith, the State evangelist, being the missionary. Good attendance at all the meetings. At the afternoon service Bro. Griffith had the joy of taking the confessions of 46 scholars, male and female, ranging from 12 years old to over 20; this constitutes a record of confessions taken at one meeting by the State evangelist.—J. W. Snook.

New South Wales.

INVERELL.—Good attendance at both meetings last Lord's day. In the morning Bro. Cosh exhorted, and was much appreciated. In the evening a good meeting was addressed by the assistant evangelist. The evangelist, Bro. Waters, was conducting service at Delungra, and reports good meetings. Also received into fellowship Miss Vera Hamilton, who comes to us by letter. Meetings during the week for prayer and praise continue to show the true spirit of love.—G.B., July 22.

SYDNEY.—Good meetings to-day, considering wet weather conditions prevailed. Bro. W. Fox exhorted at the morning service. Visitors present, Sister Smith, South Yarra; Bro. Lewis and son, South Yarra; Bro. Graham, Vic.; Bro. Wright, Hawthorn; also Sister Triglone, one of our isolated members for some time past. Splendid chart address at evening service by Bro. Bagley on "The Destiny of Man." As most of the members are living in the suburbs, tea is provided for those attending the afternoon services, for which convenience a charge of 3d. per head is made, a committee having charge of same. 50 had tea to-day. Annual business meeting was held on July 24. Good attendance of members. The following brethren were elected deacons for the ensuing twelve months—Bren. Logan, Morris, Warner, Stinson, Potter, Taylor, Roberts, Ceam, Chapple, Ashwood, and Crawford. The Lord's day School anniversary services will be held on August 18 and 20. Active preparation or same is going on, under Bren. Mossop and Morris.—J.C., July 28.

PADDINGTON.—An At Home was held at Bro. Franklyn's house last week, at which the officers and their wives met and conveyed greetings to our evangelist on the occasion of his birthday. Bro. Browne, Belmore, exhorted the church this morning, and Bro. Rowles ably presided. To-night's meeting was greatly interfered with through heavy rain. Bro. Franklyn's gospel effort was a powerful presentation of "A Transformed Life," during which the solo "Calvary" was nicely rendered by Sister Miss Stenning.—S.G.G., July 28.

ERSKINEVILLE.—We are undergoing a rather severe experience just now. For the past five weeks heavy rains have thinned our meetings, yet our audience on each Lord's day evening has been very fair. Last Lord's day, at the close of the evening's address, we had the joy

of hearing two ladies confess the blessed name of Jesus.—John Clydesdale, July 29.

MOSMAN.—At the morning service to-day two lads from the Bible School who were baptised the previous Wednesday were received into fellowship. Among our visitors were Sister Ellison, from North Fitzroy, and Sister Miss Petrie, from North Melbourne; Bro. and Sister Mowser, from Wagga, Sister Woollams, from North Sydney, and Sister Lowe, from Paddington. Bro. W. Lang spoke morning and evening.—S.G., July 28.

MEREWETHER.—The anniversary of the Bible School was celebrated yesterday. Despite the inclement weather and a previous postponement, the attendances were good. Recitations by the scholars and the special singing were well rendered and much appreciated. Bro. Jinks delivered addresses suitable to the occasion at both meetings.—S.L., July 29.

HURSTVILLE.—We had a good meeting this morning, the church being exhorted by Bro. Clydesdale. We have re-started our weekly prayer meeting, under the leadership of Bro. Garden, with the subject, "The Church: Its Foundation and Establishment," and very interesting discussions are held.—Eleanor Winks, July 28.

PETERSHAM.—The last day of our mission has been like the first—spoilt, as far as large attendance is concerned. Those who have attended during the stormy weather have been well repaid for their trouble. The sisters cannot speak highly enough of the times they have had in the afternoon Bible readings conducted by the missionary, T. R. Coleman. He also addressed the children of the Lord's day School, with their parents and friends, this afternoon, and when the invitation was given out two little girls stepped out and confessed Christ. We had a good attendance at the morning meeting, when Bro. Coleman exhorted. A social evening is to be held on Monday evening to show our appreciation of the services rendered by T. R. Coleman during the mission, and to wish him God-speed as he goes to conduct a mission at Mosman.—T.I., July 28.

BROKEN HILL.—Some splendid meetings since last report. Held our quarterly business meeting a fortnight ago, with a record attendance, when encouraging reports were received from the various auxiliaries. No mid-week meetings last week on account of C.E. Convention. Of the seven Union Executive officers, five are from our Society, with C. H. Hunt, president. Both Bible Schools are busy practising for their anniversary, to be held on August 18 and 25. We raised about £6 for F.M. collection. Several of our brethren are going to Adelaide to the Scoville mission. One confession last Lord's day, and one at our morning meeting to-day.—R. J. House, July 28.

Victoria.

PRAHRAN.—Four more have been added to membership since last report. Last night we had a splendid brotherhood meeting, 18 men of the brotherhood taking part. At the morning meeting Bro. Chas. Young, a College of the Bible student, from Queensland, spoke very acceptably. We enjoyed the fellowship of Miss Terrell last Sunday week. Our sister gave four very interesting talks during the day.—P. J. Pond, July 22.

NEWMARKET.—Our mid-week meeting last Wednesday night was the largest for a long time. Bro. Kemp kindly took the meeting, and at the close immersed seven who had previously made the good confession. Large meeting on Sunday morning, when we received twelve into our fellowship. This is the largest number ever received in of a Sunday. F. Thomas exhorted very acceptably. We are expecting great meetings with Bro. Hagger for the next three Sundays.—J.H.

MURRUMBEENA.—On July 11 a business meeting was held, and the church re-organised. Since last report we have had one confession locally, and four at the Scoville mission. One of these has been received into fellowship (Sister

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The World's Dream of Immortality.

By James D. Rankin.

Beneath the hot sun of primeval Arabia a sheik and three friends were discussing the deep problems of life. They had brooded long over them, and centuries of thought lent their assistance. Out of the dim and muffled centuries their discussion breaks upon us with a freshness that makes it a living voice. Than those Orientals there have been no profounder students of the soul. The questions they discussed are those we discuss. Central among them was: "If a man die, shall he live again?" Native to man is the instinct of immortality. As the plant in the dark cellar climbs towards the sunlight so does the soul of man reach after immortality. This intuition is a part of the original constitution of the soul, planted by the Creator. Because the instinct is universal, so will be the dream it inspired.

We can trace this belief in an unbroken chain from the earliest records of history to the present time. Cicero, who made the most exhaustive study of the subject that has come down to us from ancient times, said: "The immortality of the soul is established by the consent of all nations." The Chaldean Tablets, written before the time of Abraham, contains prayers for the dead. The literature of all ancient nations is colored with the belief. The tombs of Egypt, with inscriptions 4000 years old, are witnesses to the belief of that ancient race. The literature and sculpture of the Phœnicians, the Assyrians, Greeks and Romans are eloquent with the hope of another life. It formed the basis of Homer's song; the rude Norseman built his mythology upon it. It is seen in the lamps which lighted the sepulchres of Greece and Rome. The Gaulic warrior had his armor buried with him that in another world he might follow his favorite pastime, war. With the plumed and painted Indian are buried his bow and arrow and wampum that in the "Happy Hunting Ground" he may pursue the chase. In India the widow was buried on the funeral pyre of her husband that she might serve him in the spirit world. In Persia, the grave is often left partly open to facilitate the resurrection of the dead. The Japanese believe not only in the immortality of man, but of animals. The lowest tribes of Central Africa, and even the degraded Patagonians, the lowest of the human family, teach a future existence.

The human soul is built around this hope. The Creator has made us so that we can not be satisfied without it. The thought of annihilation strikes us dumb with horror. Alexander, weeping because there were no other worlds to conquer, has ever been held up as a proof that the world cannot satisfy the soul. The beggar, without a roof to cover his head or a crust to satisfy his hunger, and no more of earth than

charity shall give him in the potter's field, has a hunger that not one nor a thousand worlds could satisfy. It is the voice of the Creator in the soul of man.

Wherever nature implants an instinct she makes provision to meet it. If she moves the young robin to seek some sunny southland when winter creeps near, the sunny southland is there. If she moves the young salmon, born far up in the river, to go in search of the ocean, the ocean is there. Nature keeps faith with all her creatures. And I know that nature's God will keep faith with his, and that the instinct of the summer land is not the finger of deceit planted in my soul, but that in the "green fields beyond the rolling tide" I shall find again the sainted Mother at whose earthly anchorage the hand of Death is fumbling as I write, "for life and immortality are no longer a wild and trembling hope, but are brought to light through the gospel of God's dear Son.—Christian World Pulpit.

Thos. Hagger's Farewell to New South Wales.

Tuesday, July 23, was an exceptionally stormy day. All the afternoon and evening it rained practically without ceasing.



T. Hagger.

As a result the meeting in the City Temple, Sydney, arranged by the Home Mission Committee to say "Good-bye" to Bro. T. Hagger was not very large, though representative of all the metropolitan churches. A. E. Illingworth presided, and a musical programme was rendered by the E-more choir and male quartette.

The chairman paid a tribute to Bro. Hagger as a local evangelist, as Organising Secretary—particularly in the latter capacity. In all his work he had been ably seconded by Sister Hagger. Bro. Hagger had followed Bro. Bagley at Paddington; he was now following him as Victoria's State Evangelist. The speaker trusted that he would follow Bro. Bagley back to N.S.W. In directing attention to Home Mission work, he stated that he believed that a large percentage of the members of the church did not give one penny to Home Missions. He believed that all those who had faced the elements to attend the meeting were givers to Home Missions. He wanted them to go back to their churches and entuse other members. One church was not as good as another. If so, we had no right to exist. If the pioneers of the Restoration movement had thought so, we would not be rejoicing in the liberty of the New Testament Gospel. The Home Mission Committee stood for apostolic Christianity, and was entitled to the help of the members. At Narrabri an immersion of a penitent believer had never been known until T. R. Coleman went there with a tent mission. This was only one town; there were many like it in N.S.W.

T. Bagley said that Bro. Hagger was a capable and enthusiastic worker, and considering his work, it was a matter of deep regret that farewell had to be said. He was going to hard work. He hoped the Australian brethren would adopt the

American plan, and give State evangelists a singer each, and other workers. We in N.S.W. are smaller numerically than our Victorian brethren, and there were fewer preachers. What we need is a church in every district and a preacher in every church; this should be our aim. We have young men in training in College. We should get hold of these young men as they graduate and place them in churches. Many suburbs of Sydney need the tent placed there to get more system, more business-like methods, we could accomplish great things. We need more self-supporting churches. Every church of 100 members should be self-supporting—that is, not accepting any help from the H.M. Committee—way. As soon as one church becomes self-supporting, another field can be opened. How are we to accomplish this? By consecration on the part of everybody, earnest prayer to God for guidance, and systematic giving. These are sound ideas, for they are New Testament ideas.

Thos. Hagger, taking as his subject, "The Militant Suffragette Movement and Home Missions in N.S.W.," prefaced his address with a plea for a singer to assist the State evangelist. He is a singer, and sometimes no organist. He believed 50 per cent. better results could be obtained in country towns with the aid of a good singer. Great Britain is being agitated by a number of things, among which the suffragettes have a place. Their leaders were making many demonstrations, some wise, some otherwise. Among the latter were the throwing of bricks and the smashing of windows. A lady had told him that they were actuated by Christian motives, but he could not see anything in the Sermon on the Mount about throwing bricks, nor in 1 Cor. 13 about smashing windows. What has this to do with Home Missions in New South Wales? This, that the suffragettes are moved by certain motives which are kept in front of them all the time:—

1. *Keep on pestering.* T. R. Coleman had said that he, the speaker, was always crying for money. If Breen, Illingworth and Payne and the Home Mission Committee want to clear off the H.M. debt and push their work, they need to keep on pestering. We need to keep on pestering the whole community with our plea. Denominationalism does not want our plea, but it needs it badly. The world needs the gospel, and the gospel cannot win while the church is divided. The work we have to do is to present New Testament Christianity and Christian unity.

2. *Play up, and play the game.* In other words, co-operation and enthusiasm. Members of football and cricket teams must play the game, and play into each other's hands. We have in our Conference and its committees an evidence of the co-operative spirit. When Bro. Bagley returned from U.S.A., the church in Queen-st., Woolleba, was not of much consequence; but the Home Mission Committee stood behind it, and the church at Paddington is the result. The same method was applied to the Lismore church and the Richmond-Tweed Rivers District. To-day the Lismore church not only pays its president but gives over £2 per week for the work of the



District Conference. Enthusiasm does the world's work. In exploration, science, literature, music, in any line enthusiasm is indispensable to success. Our line is the spreading of the New Testament gospel throughout N.S.W. Put all the money you can, and the prayers you can, into the work, and you will be surprised at the result.

3. *Courage and faith.* In English cities ladies sold suffragette papers. This demanded courage and faith in their cause. The Home Mission Committee had hard fields in places like Wagga and Casino. If the brotherhood had sufficient courage and faith to stand behind these places they will, they must, accomplish great things. The census returns show that if we stick to the work with courage and faith we must win.

His last words were: "Keep at it. Have faith in God, in our message, in our power to work, in the ultimate victory."

The Querist.

"S.S." asks for an explanation of 1 John 5: 16, in which reference is made to "a sin unto death." Here the apostle appears to think that there is a state of sin for which intercession is almost hopeless. Conscious and determined sin is contemplated. A wilful severance from Christ, not a mere lapse. But, bad as the state of sin may be in which a brother may have fallen, he does not forbid our prayers for his recovery—he leaves it an open question.

Another correspondent wishes to have light thrown upon the word "water" in John 3: 5, and the phrase "washing of water by the word" in Eph. 5: 26. In answer we may say that the birth of water in John 3: 5 has an undoubted reference to the ordinance of Christian baptism. Any other interpretation is far-fetched, and, as a rule, only resorted to by those who do not accept baptism in its full New Testament significance. Wall, in his "History of Infant Baptism," says that every writer of the first four hundred years, without a single exception, understood the Saviour to refer to water baptism. In Ephesians 5: 25, 26, we are told that Christ gave himself for the church, that he might sanctify and cleanse it, and the mode of doing so is with the washing of water by the Word. By the Word signifying in obedience to the Word, or in accordance with it—just as we are baptised by one Spirit into one body; that is, in obedience to it, and in harmony with its teaching. The true sense of the passage is given by Weymouth in his "New Testament in Modern Speech," as follows:—"In order to make her holy, cleansing her with the baptismal water by the Word."—Ed.

Obituary.

STEPHENS.—Our aged sister, Mrs. Sarah Ann Stephens, passed away on May 25, at the advanced age of 93 years. She was the oldest of any of our members in Grote-st. as to age. She was baptised in 1860, and since that time she had been a faithful member at Grote-st. She came from Cornwall when a young woman, and settled in New Zealand, where she worked hard, and amid difficulties. She came later to Australia, and for many years was a resident in Adelaide before uniting with the church. About six years ago she fell down while on her way home from church, and has since that time been in an invalid's chair. She was a bright and cheerful Christian, and lived a humble life in the service of Jesus her Lord and Master. We laid her body in the West Terrace Cemetery on May 28, in the full assurance that an old and faithful servant of Jesus had gone to be with him in that land where they never grow old.—J.E.T., Grote-st., Adelaide, S.A.

BODLEY.—One of our oldest members, Geo. Frederick Bodley, changed his cross for his crown on July 18, at the advanced age of 80 years. Born in Gloucestershire, England, he

came to Victoria early in his life, and for over fifty years resided in this district. He was amongst the first church members here, being baptised by H. S. Earl in the sea at Beaumaris, long before the present building was erected. He was ever faithful to the church, and until the last maintained a lively interest in the welfare of Zion. He leaves behind him many friends. For about forty years he held positions of trust in the local Council. During his last illness, extending over two or three years, his beloved partner in life, who for 54 years of married life had been a faithful and devoted companion, was most constant in her attention, scarcely leaving his side, and night and day watching at the bedside of her dear one. Three children—Mrs. Sid. Chandler, Mrs. Roe, and Mr. M. Bodley—are left behind in the possession of a memory full of precious remembrances. The body was laid to rest in God's acre in Cheltenham, amidst a large number of friends. Bren. M. Wood Green and P. McQueen assisted in the last solemn rites. The family are rejoicing in the midst of their sorrow, and thank God that their dear one is safe in God's eternal keeping.—T.B.F., Cheltenham, Vic.

PARK.—On July 8, at Maribyrnong-rd., Moonee Ponds, Sister Jeanie Park, wife of Bro. W. Park, and daughter of T. and A. Auld, passed peacefully away, and was interred in the Melbourne Cemetery. Mrs. Park has been a member of the Ascot Vale church for ten years, and has grown up in the church as well as growing into the lives of all who knew her. She is greatly missed by a large circle of relatives and friends, but living in hearts we leave behind is not to die, and her influence will still be felt because of the sweet Christian life associated with her memory.—H. E. Knott, Ascot Vale, Vic.

VAINS.—Suddenly, and in the moment of apparently sound health, Sister Mrs. Vains, of N. Fitzroy, was called into the presence of her Lord on July 22. She was sitting talking to her son, when she was seized with a stroke, and after a few hours' unconsciousness, fell asleep. Our sister had reached the age of 78 years, and was a fine, strong-looking woman. She originally was associated with the Methodists, but last April she saw the way of the Lord more fully, and was baptised here. She was a devout woman, and a regular attendant at the Lord's house.—J.W.B., North Fitzroy, Vic.

BOARD AND RESIDENCE.

Broken Hill.

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Church of Christ, Hampton

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

From the Field—Continued.

Paul, wife of one of the pioneers of the church when at Oakleigh and Clayton), having been baptised at the mission. On Saturday afternoon, July 13, several members joined in a working bee to build a baptistry in half a day, and by 10 p.m. had finished their task. On Sunday evening we had a splendid meeting. Bro. Lang preached, and at the close of the service two were baptised by the preacher. The Sunday School is improving, reds and blues in operation, new scholars weekly, also kindergarten school keeps up in numbers.—W. C. A. Luke.

WEDDERBURN.—Attendance and interest at all meetings still increasing. After a splendid discourse from Bro. Marrows last Lord's day evening on "Excuses," two made the good confession, and we are confidently expecting more, as such interest is manifested.—F.J.P., July 22.

KYNETON.—Good meetings all day. Interest increasing. Bro. Combridge preached to-night. Seating accommodation not sufficient. Two baptisms. Two confessions at the close of address—a young man and his sister. At Drummond the writer fulfilled Bro. Combridge's engagement. One received in the morning; fine meeting at night.—W. G. Harman, July 21.

FAIRFIELD PARK.—On July 14, 32 met to break bread. Two adults were immersed. On July 21 48 broke bread. Two received into fellowship. At night 54 present. We extend a loving invitation to brethren living in the district to attend our services. The chapel is in Gillies-st., between Heidelberg-rd. and the railway—only two minutes' from Fairfield Park station.—A.B.

MILDURA.—Last week C. H. Faulkner was taken suddenly ill. He was ordered to Melbourne, and at once underwent a serious operation. Many here are earnestly praying and hoping for his speedy recovery and return. At the gospel service on July 14, an offering for the British and Foreign Bible Society was taken, and £1/15/3 was contributed. After the message by R. G. Cameron at Merbein, a young man signified his desire to obey the gospel, and was baptised here last Wednesday evening. Good meeting last night, and one man, for years a believer, confessed Christ, and desires to obey him in baptism.—H. Gray, July 22.

NORTH MELBOURNE.—Meetings are being re-organised. Prospects encouraging. Three baptisms on July 21. Another decision on July 28. An active interest is being taken by the young people.—W.R.

WINDSOR.—Dr. Porter was present on Sunday morning, and addressed the church. His message was very helpful. The Bible School are making arrangements to commence kindergarten work in the near future, and will probably rent a hall near the chapel for the purpose.—D.E.P.

SOUTH RICHMOND.—A social to welcome new members was held on July 18. On July 25 we held our annual business meeting, when reports from all auxiliaries showed them to be in a healthy state. During the year 43 members have been received into fellowship. The evangelist has received a well-merited increase in his salary, and some improvements have been carried out in connection with the building. The church has responded to the many calls made of late, and the finances have increased considerably. Splendid meetings on Lord's day. In the morning one married woman was received into fellowship. At the evening service two who had previously confessed their faith were baptised, and the husband of one of our new members stepped out on the Lord's side.—J.H.D.

MELBOURNE (Swanston-st.).—Last Lord's day morning our meeting was well attended. Two were received by letter. Bro. Allen gave an address helpful to all, but specially to new members. Sister Faulkner, of Mildura, was amongst our visitors. In the evening there was a large audience. Bro. Allen spoke on the subject, "Captive Thoughts." Two young ladies were baptised. Last Wednesday evening we had a social meeting to enable new members to become better

known. Although the evening was wet, the attendance was good. Bro. Gordon gave a short address on "Watchfulness"; Bro. F. Thomas on "Steadfastness"; and Bro. Dunn on "Love." Bro. Allen gave a helpful address to all. At the conclusion of the meeting five received a welcome into the membership of the church, as some were not able to attend on the Lord's day morning. This concluded a very enjoyable meeting, and all were glad to have been there. Last Lord's day the school was the largest so far in point of attendance.

BRUNSWICK.—On July 17 we held a thanksgiving service for the local and Scoville mission results, and there were two immersions. On Lord's day, July 21, two were received in on previous immersion. To-day good meeting at worship, when Sister Miss Beer (from Kyneton) and other visitors were present. Two welcomed in on letters from Ballarat and Meredith respectively. Bro. Pittman, from Moreland, gave the exhortation. Bro. Way's gospel topic was, "I know thy works." Good audience. We are purchasing a piece of land 70ft. by 100ft. in Glenlyon-rd., with a view to erecting a new chapel. We would welcome any assistance from any brother or sister to help us buy the land. We will do all we can to help ourselves.—W.T., July 28.

HAWTHORN.—On Wednesday evening last the half-yearly business meeting of the church was held. Bro. W. Hunter was chairman. It being nearly twelve months since the writer was engaged as evangelist for the same period, the church offered me a three years' engagement. According to my wish, this was altered to an indefinite engagement, three months' notice to be given on either side. The question of additional vestry accommodation was again brought forward. So far we have no room for aggressive work. About £100 was promised in the meeting as the result of our appeal. Following the business meeting a social was held to welcome the new converts. A happy evening was spent. Refreshments were served by the sisters. Yesterday morning Bro. Enniss gave a helpful address to the church; the evening meeting was a good one.—A. C. Rankine, July 29.

DANDENONG.—The half-yearly meeting of the church was held on Friday evening. There was a good attendance. Highly satisfactory reports were given. The attendance at all the meetings of the church had been good; a gratifying increase in numbers had taken place. An increasing interest was being taken in the Adult Bible Class, with an increasing attendance (50 to-day); so also with the Bible School and Endeavor Society. The contributions on Lord's day mornings had also been good. The meeting was of a social character. Musical items were given, and a windup with "the cup that cheers but not inebriates" and other good commodities brought a pleasant gathering to a close. Bro. Larsen, who has not been in the best of health lately, with Mrs. Larsen, is about to go for a visit to friends in Queensland. The platform will be supplied during his absence by Bren. Penny, of Cheltenham, and Hibbert, of the College of the Bible. Three baptised and received into fellowship this morning.—J. Proctor.

CHELTHENHAM.—At the quarterly business meeting of the Bible School, it was decided to hold the school anniversary on Sunday, October 20, with tea and demonstration on October 23, and prize night on October 31. Misses Judd and Keir were appointed to collect from the members of the church, and Mrs. Chapman, Miss Inez Judd, supt. R. W. Tuck, and secty. F. W. Martin were appointed programme committee. The speaking arrangements are in the hands of the supt. and evangelist. It is expected that the anniversary will be a great event in the church's work for this year. The Bible Class held their anniversary yesterday with 135 present in the afternoon, when Dr. Johannan, of Persia, gave a spirited address. At night various members of the Bible Class assisted in the meeting, and at the conclusion of the evangelist's address two young women and one young man confessed Christ.—T.B.F.

SOUTH MELBOURNE.—Three good women were baptised on Thursday last. Five were received into fellowship on Lord's day morning. Excellent meetings all day. The church has increased in membership 50 per cent. in the last six months.—P.D.McC.

NEWMARKET.—Bro. Hagger was with us on Sunday. Splendid meetings. 91 broke bread, which is a record. Fine meeting at night chapel almost full; great interest aroused.—J.H.

MIDDLE PARK.—Since last report we have had very good meetings, both morning and evening. Visits from F. G. Dunn, and again F. J. couraging. Bro. Main speaks to large audiences each evening. Last Lord's day we attended into fellowship two who made the confession at the Scoville mission, and whom we baptised a week ago. At the close of Bro. Main's address Sunday School and Endeavor, etc., are in good swing.—J.S.M.

GEELONG.—We are sorry to have to report the death of one of our Bible Class young ladies, Sister Florrie Kelley, who passed away after a lingering illness on Saturday last. The Sunday School marched at the funeral, and the service at the graveside conducted by Gifford Gordon was most impressive. The services on Sunday were very well attended, Gifford Gordon's subject at night being "Tribulation's Grand Reward." At the conclusion three stepped forward and made the good confession. This makes 20 for the month of July, and 70 since the beginning of the year. All the auxiliaries of the church are in good working order. The young ladies' club, the young men's club, the kindergarten and the Sabbath school, all report good interest and attendance, and the prospects for the future are indeed very bright.—E. Brownbill.

BALLARAT.—The Bible School anniversary was celebrated on Lord's day, July 28, by a special children's service in the afternoon, H. F. Philippi's subject being "A Hungry Boy." There was a fine attendance. In the evening Bro. Philippi delivered an address to young people; subject, "Trifling with Sin." The chapel was fairly packed. Bro. Middlin rendered a beautiful solo during the service. The annual tea was held in the Doveton Hall, on Monday evening, after which an interesting programme consisting of action songs, recitations, and selections by the children, was rendered. Great credit is due to the trainers of the children, Sisters H. Morris, Miss Maggie Jolly, Supt. Bro. W. Benson and Secty. Bro. Bailey. The gathering was a great success. Bro. Philippi extended, on behalf of the church, the right hand of fellowship to two brethren—Bro. Stodden, who confessed Christ the previous Lord's day, and Bro. Middlin, who came out for Christ at the Melbourne mission, and was baptised previous to the worship meeting.—A.E.P.

CARLTON (Lygon-st.).—Large meetings all day. A. C. Rankine gave a helpful exhortation in the morning. Twelve received the right hand of fellowship. Feeling reference was made by Bro. Kingsbury, who presided, to the passing away of G. I. Surber, a beloved evangelist of the Lygon-st. church in the sixties, and ever since held in affectionate memory; and also of Mrs. Wright, of Adelaide, better known as "Aunt Jessie," who as teacher in the school in the days gone by has influenced many for righteousness. The Bible Class had an attendance of 182; the Bible School 101 girls and 101 boys, together with 20 teachers, making the grand total of 485 present. Bro. Thos. Porter, who came into the Carlton Bible Class unexpectedly, spoke extemporaneously and very effectively. The address was much appreciated. Bro. Kingsbury's subject at night was "Counsel for Young Christians." A packed meeting. Three confessions. Bren. Thos. Porter and Reg. Enniss also took part. On Thursday evening we had a crowded gathering at the social held in honor of the new converts. Bro. Andrew Haddow, senr., was present. He has just attained his 84th birthday, and in the meeting was honored in an unusual way.—J.McC.

Here and There

Scoville mission starts in Adelaide on Aug. 4 in the Exhibition Building.

H. J. Banks, of W.A., wires:—"Mission closed yesterday. Three hundred ninety confessions. Crowded meetings."

C. R. L. Vawter, assistant evangelist of the Scoville party, will continue the work for another week. On Saturday night there were 36 confessions at Fremantle.

Copies of the Souvenir of the Scoville mission can still be had from the Austral. Price, three-pence, post free.

"Counsel to Converts," a neat and attractive booklet, is now ready, and can be had at the Austral at 2/- per dozen, post free.

H. Loney, of Geraldton, W.A., would be glad to hear from any brethren residing in that town. Address, H. Loney, c/o Sydney Fong & Co.

Bro. J. Leach, of Fremantle, W.A., kindly sent us copies of the *West Australian*, from which we are able to give some idea of the work being done by the Scoville mission party in Perth. This paper is giving the mission what our American friends term a "square deal."

On Monday, August 12, in Swanston-st. lecture hall, a Girls' Mission Band meeting will be held. Election of officers. Mrs. G. Manifold will give a missionary address. Mrs. Scoville's message to the girls of Australia told of the need of such work as this. Will you not all help in it? All girls welcome.—Ruby W. Hayden, Sec.

W. A. Tate, formerly a member of the Lygon-st. church, but who has been for some time studying in America, has taken his M.A. degree at Yale University, and qualified for the B.D. degree next year. Yale and Harvard are the American Universities whose degrees rank with those of Oxford and Cambridge. We congratulate Bro. Tate on his success.

We regret to have to announce the death of Mrs. Crichton, the faithful wife of our friend and brother, Alderman A. L. Crichton. She died on Sunday night at her home in Farnham-st., Flemington, with her husband and family all about her. Her beautiful and fragrant life will not soon be forgotten by those who knew her. An obituary will appear in our columns later.

W. A. Kemp writes: "The Ascot Vale young men are holding a lantern night, on Tuesday, August 13, giving views of their last Christmas camp, and invite young men from the various churches to pay them a visit that night with a view to discussing a monster camp from all the suburban churches for next Christmas. If unable to come in numbers, would they please send delegates."

In the columns of last Saturday's *Argus* devoted to the advertising of various departments of literature, we noticed under the heading of "Religious Books" a sub-heading, "Books about Baptism," and under this, the titles of five books bearing on the subject of baptism were given. This is the first time we have seen so much prominence given to the subject in the advertising columns of the daily press. It is an evident sign that some stir has been created on the subject.

We regret to hear of the death of G. L. Surber, formerly evangelist for the church at Lygon-st., Carlton. Bro. Surber arrived in Melbourne in 1897, in company with T. J. Gore, the former taking up work with the church at Lygon-st., and the latter with the church at Grote-st., Adelaide. Bro. Surber did splendid work for the Lygon-st. church, and the writer has a vivid recollection of his earnestness as a preacher and his magnetic power over his audience. He was one of the American preachers who did so much to help on the cause in Victoria.

Prior to the welcome meeting given to Bro. and Sister Hagger, the Foreign Mission Committee gave a farewell tea to Sister Terrell prior to her departure for India. The members of the Home Mission Committee were present by invitation, as also were Bro. and Sister G. B. Moysey, and Bro. and Sister Hagger. Short speeches were delivered by F. M. Ludbrook, H. Kingsbury and F. G. Dunn, and best wishes expressed in regard to Miss Terrell on her returning to India, and G. B. Moysey in taking up work in the Mallee, and T. Hagger in his work as State evangelist. Appropriate replies were made, and a brief and pleasant meeting came to an end.

In the *Southern Cross* and the *Spectator*, a letter appears from the same correspondent, who gravely contends that as there is only one baptism, it is "of course" the "baptism of the Holy Ghost and Fire." The climax is reached when he further says, "Therefore, anyone, who after being baptised according to the divine command, 'with the Holy Ghost and Fire,' and goes through any other ceremony, baptism or otherwise, to be made complete, they have, as Paul says, 'fallen from grace,' and the cross to them has become of no effect." Surely the writer of the above, when he finds that two editors could each give him nearly half a column, will think that he has said something really worth while.

Mr. H. Kelly, M.A., who has charge of the "Young Men's Column" in the *Presbyterian Messenger*, thus replies to the question of a correspondent regarding baptism:—"You are making the experience which comes to most young people moving in religious circles. Many who hold Baptist views have the good taste to keep them to themselves, and would abhor the idea of unsettling the mind of a member of another church. Others have no scruples, no conscience on the subject. They may be Christians, but they are not gentlemen. The cool assumption of superior knowledge and greater loyalty to Scripture on the part of these villainous proselytisers provides a blend of spiritual conceit and bad manners sufficient to win for them the contempt of honest men. We honor conscientious members of all denominations, but we cannot pretend to a scintilla of respect for those who make it their business to undermine the belief of fellow Christians, and never lose an opportunity to present their Shibboleth. Their favorite practice is to hang round the skirts of a revival, lying in wait for young converts, and, under pretence of seeking their spiritual good, lead them to baptism by immersion.... I would advise you to avoid discussing the matter with this person. His language proves him a vain and ignorant man, and his conduct does not entitle him to your friendship. Tell him you are quite satisfied with the result of your studies, and have no wish to refer any further to the matter. For your own satisfaction, but not for controversial purposes, I want you to notice that was the apostolic practice to baptise households, that the children of believers are declared by Paul to be holy, and that the unit in Scripture is not the individual but the family." It is evident from the above that Mr. Kelly is angry, or else he would not have indulged in language that is neither that of a gentleman nor of a Christian. Vituperation of this kind is not likely to be convincing to the enquirer.

WELCOME TO THOS. HAGGER.

A welcome meeting was given to Thos. Hagger, State evangelist for Victoria, on Monday night last, in the Christian chapel, Swanston-st. There was a good attendance to welcome Bro. Hagger back after his seven years' absence in New South Wales, where he had done good work as State evangelist. Bro. W. H. Allen conducted a song service at the early part of the meeting, the songs being selected from "Calvary's Praises," the songs being familiar to us as those we had been accustomed to in the mission at the Hippodrome. H. Kingsbury, the President of the Victorian Conference, occupied the chair, and heartily welcomed Bro. and Sister Hagger back to Victoria. G. B. Bro. and Sister Hagger took up work in the Mallee, Moysey, who is taking up work in the Mallee, had previously led the meeting in prayer. A. R. Main, after giving a welcome to Bro. and Sister

Hagger, announced the topic which was to be the theme of the evening, namely, the Unity of the Spirit as set forth in the fourth chapter of Ephesians. The speeches were limited to five minutes each, and were given by the following brethren:—J. W. Baker spoke on "The One Body"; H. Knott on "The One Spirit"; P. D. McCallum on "The One Hope"; A. C. Rankine on "The One Lord"; P. J. Pond on "The One Faith"; J. C. F. Pittman on "The One Baptism"; and F. G. Dunn on "The One God and Father of All." Bro. Hagger expressed his thanks for the words of welcome given to him and Sister Hagger, and briefly referred to his work in Victoria and New South Wales, and expressed the hope that now he had come back to Victoria as its State evangelist he would be able to serve the brotherhood in advancing the interests of the Master's vineyard. With prayer by M. McLellan, and the benediction, a very bright and helpful meeting was brought to a close.

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The Church of Christ, Glenlyon-rd., Brunswick, is pressed for room in the present chapel, and is purchasing a block of land 70ft. x 100ft., whereon to erect a new chapel. If any church, or individual member, can and will donate something to this object, it will be thankfully acknowledged by the treasurer, C. Peters, "Karlruhe," Percy-st., Brunswick.
Adv.]

BIRTH.

LOUË.—On July 7, 1912, at Eleanor-st., Geraldton, W.A., to Mr. and Mrs. H. Loney—a daughter—Thora Grace.

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 My present God, Psalm 141: 1-9.
 My indwelling God, 1 Cor. 3: 16-23.

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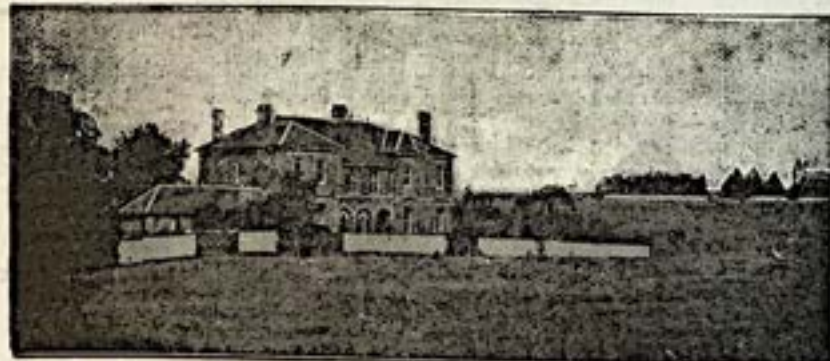
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