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THE BIBLE AND THE REFERENDUM.

Before this issue of the "Christian" is in the hands of our readers an influential deputation will have waited upon the Premier of Victoria with a view to asking the assistance of the Government in placing before the people a Scripture Referendum Bill. The hope is entertained that the request of the deputation will be acceded to. The request itself is a reasonable one, and if the referendum is to be used at all, it could not be used for a better purpose than for ascertaining the wish of the people in regard to the education of their children. Most people will concur in this view. Unfortunately, however, the proposition will meet with most strenuous opposition from the Roman Catholic Church. The last thing this church desires is to see the Bible in the hands of the people, and least of all that State School children should be made acquainted with its contents. It is true that a leading representative of this church quite recently flouted the idea that the Church of Rome was opposed to an open Bible. But such disclaimers are worthless when viewed in the light of well-known facts. Nor is there any occasion to refer to ancient history to prove this, seeing that there is abundant evidence in modern times to demonstrate the fact that Rome is no friend to the free circulation of the Bible.

Majorities and minorities.

Presuming that the plea for a referendum is favorably viewed by the Government and eventually granted by Parliament, from whom will it receive the greatest amount of opposition? There is only one answer to this question. As in the past, so now, the whole force of the Romish Church will be arrayed against it. With some people, perhaps, this circumstance will be urged as a reason why the appeal by referendum should not be resorted to. It

will be argued that, in matters of this kind, the will of the majority must not override that of the minority. There would be some force in this if it could be shown that, in carrying out the will of the majority, a clear and unmistakable injustice would be done to the minority. In the proposed scheme of Bible lessons, however, no injustice is done to anyone, for the rights and privileges of the minority are conserved. In any case, majorities have their rights as well as minorities. It is inconceivable that a minority, especially if that minority is notoriously non-progressive and bigoted, should be allowed to be an everlasting stumbling-block in the way of adopting measures calculated to be of immense benefit to the State generally.

Sectarianism and tyranny.

Mr. F. C. Spurr, in his address at the great meeting in the Town Hall, put the matter very concisely when he said that of all the objections that were urged to-day against the introduction of the Bible into State schools the two greatest were that it would lead to the introduction of sectarianism, and the imposition of tyranny. The Roman Catholics upheld the first of these objections; the secularists urged the second. Both could be answered by reason and experience. His reply to the first charge was that in those lessons which had been selected by the commission for reading in the schools, there were no traces discoverable of a sectarian nature. There was nothing sectarian in the Ten Commandments, or in the matchless story of the life of Jesus Christ. No man in Victoria would allow Shakespeare to be treated in the way the Bible was being treated. As literature they claimed a place for the Bible in State schools. The answer to the second question was that there was nothing tyrannical discoverable in the proposed change except by prejudice, which magnified trifles. In this case there was nothing to be magnified. The Roman Catholic child was not bound

to attend the lessons. A great deal was heard about the conscience of the minority; but he thought the conscience of the majority also deserved consideration." The argument from conscience, it must be borne in mind, is a limited one. To be of universal application it would have to be assumed that conscience was always in the right. There was such a thing as a badly educated conscience, and a badly educated conscience could not be allowed to dictate the policy of a State. In the present case, however, whatever rights conscience may have are conserved. No one was asked to violate his conscience, even though it was regarded as a badly educated one.

Tyranny of the minority.

At the present time Victoria is suffering from the tyranny of the minority. The great majority of the people are in favor of the Bible finding a place in the curriculum of the State schools. The only opposition to this worth noting came from the Church of Rome. Up to the present it has governed the situation. It proposes still to govern it, and for that purpose is better organised to-day than ever it was before. It is sufficiently powerful to intimidate those politicians whose actions are controlled more by policy than principle. It is high time that this should end, and that its power in the community should be limited to its numerical strength. It is not as if the Bible in State schools was an untried thing. The system it is desired to establish in Victoria has been in operation in four other States of the Commonwealth for some time, and has been found to work well. Victoria is supposed to be a progressive State; why is she in the background in this matter? Dr. Fitchett's remarks are to the point under this head: "Victorians have," he says, "a sufficient supply of human vanity, and they are accustomed to flatter themselves with the belief that they are in the very van of enlightened progress on every subject. But on the question of education, Victoria, in a

shameful degree, lacks intelligence. She is far behind her sister States. Its educational policy proceeds on a theory which would move the contempt of all experts. It is the astonishing theory that an education can be complete which omits one-half—and the noblest half—of human nature, the great faculties which go to make up character."

National policy.

The Bible in State schools is not a sectarian proposition—it is quickly becoming a universal one. As evidence of this, Dr. Rentoul, in his Town Hall speech, said: "A great science meeting in London, including the leading agnostics and some of the wisest men in the world, had by an overwhelming majority decided that Bible teaching should be introduced into the national schools of all nations." This is not a Protestant nor a Roman Catholic question. It is a national one. It relates to the welfare of present and future generations. It raises the question as to whether it is a sound policy to allow a considerable portion of the youth of a State to grow up in ignorance of the contents of the Bible. In our view it is not. We have given this question a considerable amount of thought and attention, and our final conclusion is that we dare not assume the responsibility of doing anything that would keep the Bible from the children of the land in which we live.

Editorial Notes

Church Union.

In Canada the various branches of Presbyterians, or "Split Ps," some time since amalgamated, and the Methodists also reunited their scattered forces. Of late years attempts have been made to bring about an organic union of the Presbyterians, Methodists and Congregationalists, but owing to the opposition of a large majority of the Presbyterians, the scheme has hitherto hung fire. Recently, however, we learn from an American paper their General Assembly meeting at Edmonton passed hearty resolutions in its favor, those formerly opposed becoming enthusiastic supporters. 800 official boards of Methodist Churches in Canada have voted in favor of the union, and but 40 have opposed it. Arrangements are now at work to bring about the fullest possible co-operation of the three bodies in Home and Foreign Missions, evangelistic and denominational publications, and education. The organic union of these large and influential churches in Canada is now within sight. The Baptists and those known simply as Christian Churches, or Churches of Christ, are on very fraternal terms, and in several districts individual congregations have united. It appears not unlikely that in the near future the immer-

sionist and non-immersionist forces will be enrolled in two bodies, with the "one Lord and one faith"; the next step will be a union upon the "one baptism" of the Scriptures, when they will be "one body" under the direction of "one Spirit."

The True Ground of Union.

"Getting together on what Christ and his apostles did not teach, but on what man has substituted for what they taught, is not the union for which Christ prayed. He prayed for those who should believe on him through their word—the apostles' word—and not on what contradicts or opposes their word." This sentence from the pen of W. O. Moore, in the *Christian-Evangelist*, puts the whole question of Christian union in a nutshell. There is too much tendency to get together on what is not taught. Prominent and union-loving men of various denominations are seeking to bring about union on a give-and-take basis, and by mutual concessions to minimise the points of difference until they disappear. The better plan is to seek the will of the Lord as revealed in the New Testament. "What saith the Scriptures?" Is the Word of God a practical and sufficient basis of union? If so, it only remains for us to study that Word and practise its teaching. Even if we succeeded in bringing about union on any other basis it would not be permanent. "Nothing is ever settled until it is settled right." Such points of difference as those concerning church polity, creeds, ordinances, names and ministry could surely be submitted to the decision of the Holy Spirit as revealed in the written Word. If the apostles were Spirit-filled and divinely guided, their word should be an end of controversy. If all Christians would agree to unite on what is taught and allow the widest liberty of expression and practice upon what is not taught, so long as that expression and practice did not contravene or displace clear teaching, difficulties would soon vanish. To deny this is to oppose the great principle of the Reformation: "The Bible and the Bible alone is the religion of Protestants."

Laborers for the Fields.

The *Christian Standard* sent out to various preachers of our American churches the question, "What first suggested to you the idea of preaching the gospel?" Of ninety answers, six gave the insistence of friends as the chief factor in their decision. Eight gave early exercise in public services, such as the C.E., the Bible School, and prayer meeting, as the predominating influence. A sense of obligation to make the best of life by answering the world's need led seventeen to devote their time to the work of the ministry. The influence of preachers and church officers led twenty-two into the work, and thirty-seven gave parental influence as the chief cause. Of the latter, five thought that the influence was pre-natal. It would seem, judging from these replies, that the principal factor in leading young men to enter upon the work

of the gospel is the influence of parents and preachers. The fact of a decline in the number of candidates for the ministry may therefore be considered as largely attributable to the lack of such influence. Our contemporary concludes: "From the chorus of testimony as to parental and home influence, it seems clear that here is the point of closest contact with the problem. The decay of American home life and the intrusion of outside and worldly influences into the family circle in the last three decades have done much injury to spiritual influence once so marked in Christian homes. No doubt here is one cause of past decrease and present deficiency. When Christian fathers, prominent in church work, desire that their sons espouse the cause, and when Christian mothers pray God for sons who will preach the Word, then the tide will turn. There are other influences that may aid in bringing this about, of course, and other agencies that must co-operate to conserve what is begun in the home, but undoubtedly here is the point of emphasis most important and easiest of access." If we are to have a sufficient supply of preachers in the future for our work in Australia we must keep before the minds of our promising young men the importance of this work and the claims the Lord has on the best use of the talents he has given them.

Scripture Lessons in Schools.

Our Roman Catholic friends are making strenuous efforts in Victoria and South Australia to prevent the system of Bible lessons, as used in the other States of the Commonwealth, from being introduced. They know that if this is done their one claim for financial help from the State funds for their own schools will lose its weight. They urge now that owing to the extreme secular character of national education, they are compelled to have schools of their own that their children may be trained in the knowledge of God and the teaching of the Holy Church, and since with this a secular education is also imparted, they claim they have a right to State aid. The system adopted in the other States, and advocated in Victoria and South Australia, provides for Biblical instruction in historical facts as a part of the school curriculum, and also makes provision for any accredited representative of a church to teach the children of his own church for a short time once a week in the school house in school time. Of course he can only have those whose parents so desire. With such an arrangement the R.C. priest can instruct the young of his own flock, and the Protestant minister can do the same. The sting is thus taken out of the R.C. contention, and the efforts of the Holy Church to grab the State funds are rendered hopeless. In short, the proposed change is one that is calculated to suit all and hurt none. Under it every parent can have just what he wants. If he wants his child to have Scripture lessons from the school teacher, he can. If he objects to this, his scruples are met by a

conscience clause which enables him to keep his child away while the lessons are given. If he wishes, his child may in addition to the regular Bible reading in the school, have religious instruction imparted by a priest, minister, or other accredited representative, or his child can omit this altogether. The secularist, the Protestant, the Romanist or the Jew can thus have what he wants and can compel no one else to have it. The only man who cannot have his way is he who wishes to compel others to adopt his opinions. Here is freedom for all and injury to none. The lessons read as a part of the school work are selected from the Bible and the teaching has only to do with the principles accepted by all, the historical facts of Scripture, and the great ethical lessons arising therefrom. Objection may be taken on the ground that the reading should be without note or comment, or that the

teaching ought to be dogmatic, or that the lessons should occupy more time, etc., and some of these objections may have weight. But, after all, there must be some system acceptable to the great majority, and if the minority thinks this is imperfect, it is the opposite of wisdom to reject the system as a whole because it is deemed defective in part. The plan before us is the only one before us—the only practicable system—and all the friends of Bible instruction in State Schools should therefore rally to its support. The R.C. Church working unitedly has strong political power, and in this matter it has the support of all infidels and other opponents of Scripture. To reject the platform of the Scripture Instruction League is to assist the Roman Catholics in their changeless opposition to the Bible. Shall we do this?



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

"When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women."—LUKE.

"It must be at once admitted that the New Testament contains no clear proof that infants were baptised in the days of the Apostles."—J. A. BRER, D.D. (Methodist, formerly Professor of Systematic Theology in the Richmond Theological College, England).

In times such as the present, when advocates of infant baptism are bestirring themselves to defend their cause, this question must be in the minds of many, Why is their zealous and labored defence so necessary? We do not hear of numbers of people ceasing to believe in the validity of the immersion of believers as we do hear of defections from the ranks of those who believe in sprinkling water upon infants. Why do so many people leave their old position and as believers receive baptism? The answer is found in a significant difference in the authority for the respective positions. The advocate of believers' baptism has as his warrant the plain statement and example of the Lord and his apostles. The pleader for infant baptism has neither of these.

See the difference in *example*. There are clear Bible instances of the baptism of believers. Three thousand who "gladly received the word" were baptised (Acts 2: 41); the Samaritans, "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ," were baptised, both men and women" (Acts 8: 12); the eunuch, instructed in the things of the Lord, was baptised (Acts 8: 35-38); "many of the Corinthians hearing, believed, and

were baptised" (Acts 18: 8). What about the Pædobaptists? They cannot produce a solitary text of Scripture which states the baptism of an infant. That is why men leave their ranks and submit to that for which there is explicit warrant of God.

Look also at the difference in *command*. Is there a command for the baptism of a believer? Yes. Mr. Madsen challenges our right to use the commission in this connection—the commission in which the apostles were instructed to make disciples of all the nations, baptising them (Matt. 28: 19), in which it is said that "he that believeth and is baptised shall be saved" (Mark 16: 16). So we do not press this now, but will examine it later. We have the following definite cases besides. People who were pricked in their heart, believing they had crucified the Messiah, were commanded to "repent and be baptised" (Acts 2: 38). Gentiles on whom the Spirit had come, people speaking with tongues and magnifying God (who were therefore not unconscious infants) were "commanded" to be baptised (Acts 10: 44-48). Saul, a penitent believer, was commanded, by a special messenger from God, "Arise and be baptised" (Acts 22: 16). What of the Pædobaptist? If he will produce one such command regarding an infant, the controversy will end. But there is not one such command for this thing, said to be done in the name of the Lord. Many, accordingly, are ceasing to be Pædobaptists.

It is only fair to notice here that Mr. Madsen challenges our right to argue from the example of Cornelius and his company (Acts 10). He says: "But, if as the Baptists appear to contend, by citing the proof passage relating to Cornelius

and Peter, only believers who have received the Holy Ghost are proper subjects of baptism, then the commission imposes an impossible obligation. To make such believers is beyond even the ability of apostles" ("The Question of Baptism," p. 15; cf. p. 69). Regarding the reception by Cornelius and the others of the Holy Spirit before baptism, we are quite content to take Mr. Madsen's words: "It is manifestly an exception, and was Divinely intended to surprise Peter, and change his mental attitude towards the Gentile world" (p. 69), or Dummelow's explanation—"a miraculous assurance that the Gentiles were not to be excluded from the gift of the Holy Spirit, but were to be baptised." But why, pray, may we not quote Acts 10: 44-48 as a proof of the baptism of believers? It would be a little grotesque to quote it as a warrant for the baptism of infants who do not and cannot believe; for they are not "all here present in the sight of God, to hear all things that have been commanded" (Acts 10: 33), nor do they "speak with tongues and magnify God" (v. 46). Does our use of the instance make us "appear to contend" that "only believers who have received the Holy Ghost are proper subjects"? Mr. Madsen's own reference to "an exception" saves us from such appearance. Again, it is not only those who reject infant baptism who quote Acts 10: 44-48 as a warrant for believers' baptism. Pædobaptists agree that the baptism of believers is right, and they often quote Acts 10: 47 in proof. For instance, Bannerman in his "Difficulties about Baptism," prepared at the request of the Publications Committee of the Free Church of Scotland,—a book to which Mr. Madsen refers and from which he quotes,—says: "Suppose a minister of our own Church, or of any other of the Churches which believe in Infant Baptism, in the position of Peter with Cornelius, or of Philip with the Eunuch, or of Paul with Lydia and the jailer of Philipp; he would act precisely in the same way as the apostles and the evangelist did. He would baptise each and all of these four persons as *believers*." So also T. Withrow, who was a Professor of Church History in Londonderry, in his "Scriptural Baptism" wrote: "Every instance recorded in Scripture of faith being required in order to baptism, is a case where we would require faith in order to baptism. The 3000 at Pentecost (Acts 2: 41), Saul of Tarsus (Acts 9: 18), and the disciples at Ephesus (Acts 19: 5), were, up to that period, Jews, who, on entering into the Christian Church, were baptised, after making a profession of faith, but who would not have received the ordinance from us on any other terms. The same condition, previous to baptism, we would have demanded from the Eunuch (Acts 8: 35), from Cornelius and his friends (Acts 10: 47), and from Lydia (Acts 16: 15)." Now, if it were right for these Pædobaptist controversialists to quote the case of Cornelius as a warrant for their occasional practice of baptising believers, why should it be wrong for us? If their argument is not vitiated because they "appear to contend" that "only believers who have received the Holy Ghost are proper subjects for baptism," why should ours be?

The above is but one instance of a fairly general contradiction in Pædobaptist arguments. We shall notice it chiefly when we deal with the Scriptures alleged to be in favor of infant baptism: "Almost every part of Holy Writ adduced

by any Pædobaptist in favor of infant sprinkling is acknowledged by some Pædobaptist or other to contain no proof, no valid argument, in favor of the hypothesis." And so with their other lines of proof. When attacked from one quarter, we could move aside and confidently let another Pædobaptist meet and answer the former antagonist.

Some Striking Admissions.

We have very many acknowledgments, on the part of believers in infant baptism, of the lack of Bible precedent or instruction. We give a few citations by way of example.

"The N.T. contains no explicit reference to the baptism of infants or young children."—C. Anderson Scott, in Hastings' Dictionary of the Bible.

"What is expressly commanded by Christ in regard to baptism is, that those who are made disciples by the preaching of the gospel should be baptised, i.e., those who had been heathens or unbelieving Jews, but had come to believe in Jesus. These only are referred to in Matt. 28: 19; Mark 16: 15, 16; and in all the instances in which baptism is said to have been administered, it was to such persons."—James S. Candlish, D.D., Professor of Systematic Theology in the Free Church College, Glasgow, in "The Christian Sacraments," in a paragraph headed "The express command insufficient."

"As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period."—Neander, "History of the Planting and Training of the Christian Church by the Apostles."

"It is impossible to shake off the impression of the fact that the New Testament contains no direct reference, whether historical or doctrinal, to the practice of infant baptism."—J. C. Lambert, B.D., in "The Sacraments in the New Testament."

"True, the New Testament contains no express command to baptise infants; such a command would not agree with the free spirit of the gospel. Nor was there any compulsory or general infant baptism before the union of church and State."—P. Schaff, "Apostolic Christianity."

Some one may say that these quotations do not carry us far, since there may be no command or example in the Scripture for infant baptism and yet the practice be necessarily inferred from the Scriptures. We therefore direct attention to the following admissions.

"Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred."—A. Plummer, M.A., D.D., Master of University College, Durham, in Hastings' Dictionary of the Bible, Vol. I.

"It is probable that all that is said in Scripture about baptism refers to the baptism of adults."—Ibid.

"We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis."—Neander's Church History.

"Baptism was originally, of course, in the name of Jesus, and it was only administered to adults; all that has been read into the Acts of the Apostles about the baptism of children is pure fancy."—Dr. Willibald Beyschlag, Professor of Theology at Halle, in "New Testament Theology; or Historical Account of the Teaching of Jesus and of Primitive Christianity according to the New Testament Sources."

"In the Apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full

age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants."—Dean Stanley, "Christian Institutions."

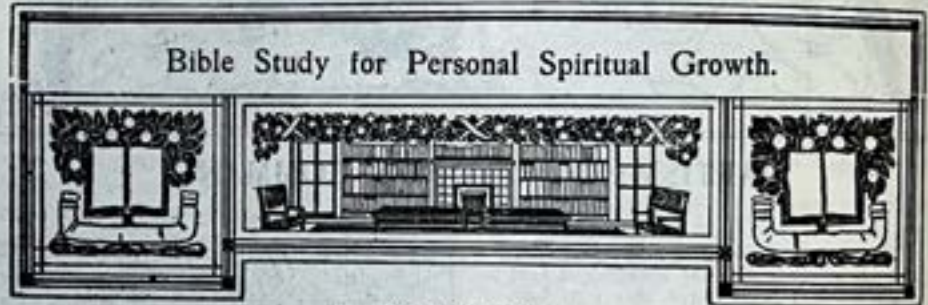
"Men are not born Christians, but made Christians. This remark of Tertullian may have applied to the large majority even after the middle of the second century, but thereafter a companion feature arose in the shape of the natural extension of Christianity through parents to the children. Subsequently to that period the practice of infant baptism was also inaugurated; at least we are unable to get certain evidence for it at an earlier date." In a footnote is added: "Here, too, I am convinced that the saying holds true, 'Ab initio sic non erat' (from the beginning it was not so).—Adolf Harnack, Professor of Church History in the University of Berlin, in "The Mission and Expansion of Christianity in the First Three Centuries."

"There is not one word in the New Testament which even suggests in the slightest degree that spiritual blessings are, or may be, conveyed to an infant by a rite of which he is utterly unconscious. And the suggestion contradicts the broad principles underlying the kingdom of God."—J. Agar Beet in "A Treatise on Christian Baptism" (see also above).

We do not quote these men as if the matter can be settled by mere human testimony. Nor do we suggest that they are of the opinion that

the practice of infant baptism is out of harmony with the principles of the New Testament. The concessions are all the more remarkable because they come from believers in infant baptism. This has to be borne in mind, and may keep some from being misled by the facetious irony of Mr. Madson when he says: "The wonder is that the practice survives, when, as announced by the Baptists, the weight of scholarship repudiates it" ("The Question of Baptism," p. 84). We unhesitatingly say that the weight of scholarship is against the view that sprinkling of water upon infants is baptism as warranted by New Testament command or example. The reason why "the practice survives" is that men are not content with that for which there is express warrant; they agree that believers' baptism and immersion are warranted, but think that something else will do as well. We have a wholesome respect for scholarship, ancient or modern. We find, however, that what a man will say as a scholar and historian is one thing; what he will say as a theologian, and especially as a controversialist *in extremis*, is often quite a different thing. We wish modern practice to harmonise more with modern scholarship.

Bible Study for Personal Spiritual Growth.



By A. P. Wilson.

First of all we must carefully define our subject, and in doing so every word is of importance. First, it is Bible study. Not theological tomes of hair-splitting differences, nor commentaries, nor texts, nor devotional works, nor any of the vast realm of literature which has been written about this wondrous book. These have their place in every man's religious education and are valuable in so far as they give a diversity of thought and opinion and thus broaden our vision and modify many ideas that might otherwise become narrow and parochial. Then, too, the cultured expression of thought and the collection of years of exhaustive search found in these volumes save us time and put us at once in possession of many facts which would otherwise be quite beyond us. But these are secondary in our consideration. Our subject is Bible study.

Then, secondly, it is Bible study. Not the reading of a chapter either before retiring, when the eyes are dull and bed inviting, nor in the morning, when a few moments are stolen from the breakfast in order to race through a portion. It is not simply Bible reading, but Bible study. I do not decry the plan of reading a chapter, night and morning. It is valuable in its way, but I do believe that a paragraph

read and meditated upon, "chewed over and digested," would be far more inspirational than a chapter of 30, 40, or 50 verses simply mechanically read. It is Bible study.

Then, thirdly, it is Bible study for a purpose, and that purpose is personal spiritual growth.

It is not for the preparation of sermons, addresses, or Sunday School lessons, that we may help others along their spiritual path. Of course these need preparation, and cannot be too carefully attended to. But I contend that my subject is more important than such preparation, for whether we preach or teach or not, our own spiritual growth must be attended to. That is of utmost importance. For we cannot assist our brethren toward spiritual manhood to any degree unless we have proceeded along that same way, and if we would aspire to be spiritual leaders, whether of young or old, our light must shine brightly, and that can only be effected by close attention to that study of the Bible for personal spiritual growth. And, mark you, it is spiritual growth. Men may study the Bible for many causes, and many of its opponents can shame us with the accuracy of their knowledge of the Bible, along certain lines. Such study is valueless as a means of spiritual uplifting. So, too, we

may study the Bible with the idea of supporting a particular tenet or belief. There are some whose knowledge of the Bible on "baptism," let us say, is enormous, but who have proceeded no farther. If you speak to them of the wondrous character of the Gospel of John, they do not understand you, but come to Acts 2: 38, and you are on well-known ground, and they know their bearings. Of course we must know the "reason of the hope within," but it is the growth of the spiritual power within that is our concern this afternoon.

For I believe that there is a great lack of such study. Our busy lives, perchance, are so crowded with the cares of life that it becomes more difficult each day to devote any time to this important factor in our Christian experience. In the hurry and scurry of life, periods of quiet meditation are unfortunately too few. And we lose the "added strength that meditation gives" which would help us on our toilsome way.

Oh, it is false economy to think that the time of quiet reflection o'er some delicious Bible thought is "waste of time." Get away awhile, mothers, from your household cares, hains, and worries; fathers, from the busy hum of the workshop. Get away, I say, and rest awhile.

"Come ye apart and rest awhile;
Weary, I know it, of the press and throng.
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.

Then fresh from converse with your Lord return
And work till daylight softens into even.
The brief hours are not lost in which ye learn
More of your Master and his rest in heaven."

Is the time lost? Nay, rather, it is time saved when the weary spirit can rest its wings, that it may soar only to higher heights above the noisy, chattering throng which distract it from its steady calm.

The importance of such study cannot be over estimated. Jesus said, "If ye abide in my word, then are ye my disciples." The test of discipleship, our highest desire, and the whole of Christianity summed up, is found here. "If ye abide in my word," Live in it, feed upon it, digest it, and make it part and parcel of our every day lives—all this is suggested in his words. For how can you grow into the full stature of the man Christ Jesus unless his words, not in letter only, but in spirit, and action, find an echo in our hearts and lives? As well try to become a civil engineer by studying the binding of your text-books as expect to become proficient scholars of our wondrous Teacher without daily pondering of the text-book so wisely furnished.

For in this Word of his there is revelation. It shows us ourselves as we are. It is not like the clever photographer who can remove the spots, improve defects and make a beautiful face out of one almost past repair. It is a "discerner of the thoughts and intents of the heart." Yes, not even our best friend would dare tell us the truth about ourselves as this book does, not only our words, but

the thoughts which engendered them. Our evil imaginings are laid bare, our doubts are shown to be foolish, our pride a mockery and a show. We want these removed, so let us concentrate ourselves upon the text-book of discipleship, the words of the Lord Jesus Christ.

Then again, this phase of Bible study is other half of the greatest privilege we have—Prayer. We have listened no doubt to the conversation at one end of a telephone, and been either amused or curious at its fragmentary nature. "Prayer is not a monologue," says one, "but a dialogue." The Word here furnishes his voice, and true private prayer to God will find its echo in the study of the Bible for personal spiritual growth.

A great evangelist was one day speaking to an "auld Scotch body," and telling her how many services a day he preached, and how busy was his speaking life. She rebuked him with, "And when does he fill ye up, man?" She knew the absolute necessity of that "filling up time." So no mat-

ter whether we are the silent worker in the pew or actively engaged in the many forms of church service, to all comes the grave necessity of setting time apart for spiritual food in order that we may "grow thereby."

But there are hindrances. "Lack of time," is the commonest cry. But is it true? Can we not make time for many other things? Do we find it difficult to add to our day when we can add to our weekly turn-over? Surely not. I believe that if we wished we could make time for this important work. Try it. Take half an hour each morning and devote it to this work for three months, and at the finish ask yourself, "What have I lost?" I think the problem will rather be to calculate the amount of real gain derived from the denial of oneself for that half hour, and the excuse of "lack of time" will be judged rather in the true light of "lack of inclination."

These are only suggestions born of a short experience; no doubt you older brethren



Dives and Lazarus.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.—Luke 16: 19-21.

ren out of the depths of your long Christian lives could add much more. Only this I say in conclusion, that the only means of attaining the greatest depth of spiritual

power and the surest means of growth and development in spiritual things is the earnest and consistent communing with the Word of our Lord and Master.

worth while. And the need existed for it. Thousands of people know not of the principles of the Church of Christ, but many more know of them now as a result of the mission. We find it pays to advertise. We have nothing to be ashamed of in our plea. The policy of the Church of Christ has been too much that of hide and seek. We have been too cautious—too hesitant. We need to develop more holy boldness. We need to be more totally ignorant of our plea, we must continue to use the advertising medium. A vast amount of literature was circulated during the mission, and all to good effect.

How Best to Conserve the Results of the Scoville Mission.

By A. C. Rankine.

The splendid results secured in connection with the Scoville mission were the outcome of a combination of circumstances which made it possible for us to achieve such success. It is no use for us to imagine that a spiritual harvest can be gained without effort on our part. The earthly husbandman must do his work if he would reap a harvest of grain. So it is in spiritual husbandry. Certain things must be observed and carried into effect in order for the spiritual harvest to be reaped.

The result of effort.

We are profoundly thankful for the results of the Scoville mission. But they were not secured without effort. They did not come about of their own accord. What a great amount of energy was displayed! What enthusiasm exhibited! What earnestness manifested! What deep concern shown for the salvation of souls! What zealotness witnessed for the cause of our Divine Lord! What a splendid consecration of time, talent and substance laid upon the sacred altar to the end that the Master's kingdom might be extended!

The work was planned. The wisdom of God was sought time and again in the great undertaking. Much prayer was offered for divine direction in the whole of the proceedings. We believed God would bless us, and work with us as we sought his will. And his favor was abundantly shown us. His blessings were showered upon us from the beginning to the close of the mission. To him be all the glory.

Great plans.

1. One result of the Scoville mission is that we will plan our work for God and his kingdom on a larger scale than formerly. Our vision is enlarged. We have a better understanding of Carey's motto, "Attempt great things for God; expect great things from God." Our Master said on one occasion to his disciples, "Launch out into the deep, and let down your nets for a draught." They did as commanded, and the nets were filled with fish. It seems as if the Master said to us, "You, my disciples of Melbourne, have been hitherto content to toil in the shallows, but launch out into the deep and let down the gospel net, and I will bless you." The experience we gained in launching out has proved that it pays to undertake for God in a large way. We show our faith by our works, and may we not add, we show our

works by our faith? Men of faith will not be afraid to launch out into greater things. The believing man is the achieving man. The recent great mission has whetted our appetite for similar joys experienced there. Our hearts were made to dance with delight as victories for our King were achieved throughout the whole of the soul-saving campaign. We shall be spurred on to repeat these triumphs when the occasion presents itself for us to commence another similar work.

In passing, let me remark that we are largely indebted to our American brethren for helping to lift us out of the ruts.

G. L. Wharton, of sainted memory, in his visit to this land, some 20 years ago, gave us a vision of larger things, and really under God's blessing started us on the way to give the gospel to the dying millions in heathendom. Archibald McLean deepened the impression made upon us. John T. Brown aided us in opening out a little more in united gospel effort. F. M. Rains charmed us with his cry, "Enlargement is the word, brethren—Enlargement," with a big emphasis on the middle syllable, enlargement! And Charles Reign Scoville flashed through the air a Marconi wireless message from a distance of 2000 miles from Australia, which read, "Plan Big Things". He led us into larger ways. We followed his leading. The victory gained by the effort made has proved to us that it certainly pays to do and dare for God and his kingdom, to attempt great things for God. The Scripture has been made plain, "We are not straitened in God, but we are straitened in ourselves." We know now by experience that it is possible to conduct a great united gospel mission in Melbourne and to secure splendid results by way of conversions to God. There can be no going back now to smaller things in this way. We must burn the bridge behind us.

Shall we not, therefore, be prepared when the time is deemed opportune, to enter upon another great soul-saving campaign with the faith that "laughs at impossibilities and cries, It shall be done"? Let us keep this in mind and act accordingly.

Principles made known.

2. Another result secured by the mission is that the Church of Christ plea and principles have been prominently brought before the people. This has been done in a way never before attempted. And we have gained by it considerably. As a means of advertisement the mission was

Professing, as we do, to have the truth on our side, we are responsible to do our best to let it be known. The printed page preaches to and reaches more people than the ordinary preacher of the Word. We have something good to tell the people, and we must no more be satisfied to go on a meagre scale in making it known. "If we sow sparingly," in this respect, "we shall reap sparingly"; "but if we sow bountifully, we will reap bountifully." It does not do to take it for granted that the public can get to know all about our plea if they want to know it. The stubborn fact remains that although the disciples of Christ have been working in Melbourne for 60 years, the great majority of people are ignorant of our movement. In order that an increasing number of persons shall come to know of the New Testament church, let us conserve this result of the mission and continue along the lines adopted during the campaign which proved so helpful.

Power in the old gospel.

3. Again we have evidence also as a result of the mission held that the old gospel needs only to be lovingly and faithfully presented to win people to Christ. No one can say that Bro. Scoville did not preach a full gospel, and that was the gospel of Christ in its facts, commands, and promises. The statement was made by the evangelist, again and again, that "we had nothing to offer the people but the unadulterated Word of God." No modern theology was dealt out to the thousands who nightly assembled. A personal Saviour in Jesus was preached. Christ as the Son of God, the Divinely exalted Redeemer, was faithfully presented. And with what result? Hundreds were brought to Christ.

In this day when so much doubt is being proclaimed from pulpit and platform, and the old Book is being cut to pieces with the knife of the destructive critic, we have had our faith strengthened in the old gospel of Christ as delivered by Bro. Scoville. The gospel still lives. It is the power of God to save those who believe on Christ. We need to preach nothing else to win men and women to Christ.

The philosophies and speculations of men will not satisfy the people. We are more and more determined to conserve this result of the mission by making known the gospel with all the energy possessed, and with a persistent pleading and passion for

souls. We feel we can sing the old song with more meaning NOW:—

"Should all the forms that men devise,
Assault my soul with treacherous art,
I'd call them vanities and lies,
And bind the gospel to my heart."



The Work in Adelaide.

D. A. Ewers writes:—

The Scoville mission goes on merrily in Adelaide—literally merrily at times, when the preacher tells some of his inimitable stories. But all the stories have a point, which is felt before the smile has subsided. Some things are new to us in this city: the long invitations, the calling upon all Christians to engage in personal work, the numbers moving about the hall during the singing, urging people to accept Christ, and often leading them to the front. The long-continued repetition of the verses of the invitation hymn, the impassioned appeals of the evangelist, etc.

Some of us hardly know just what to think about these American methods. We, or many of us, are naturally conservative, and these new ways need an acquired taste before they can be thoroughly appreciated. The one thing that seems to stand out clearly is that they succeed. I suppose the great object of the mission is to lead people to decision for Christ, and they are coming forward in scores. It was a wonderful sight to see over one hundred come to the front at the very first service. "But the majority were children." Well, yes, they were, some few as young as ten years, others all the way up to manhood or womanhood. And to my mind there is nothing sweeter under heaven than the surrender of the young heart, unspoiled by sin, to the guidance of the Saviour. I was only 13 myself when I was baptised, and my five children were all even younger.

Perhaps some of the methods adopted or ideas expressed may not commend themselves to us all, with our different training; but, to use the preacher's illustration, we need not accept the food that is unpalatable while so much that is wholesome and pleasant is on the table. Among his new methods, new to us, at all events, is his mid-day visit to factories and workshops. On Tuesday, the 6th inst., he visited Islington Government Railway Works, where fully a thousand men came round the motor car, attracted by the musical strains of C. E. Marty's cornet, and were held entranced by the singing of Mrs. Scoville. Personally, I am inclined to think the evangelist's talks to men are among his best efforts. Here he meets the men on their own ground, in their working garb, and while they smoke their pipes talks to them in their own language, and so completely captures their attention that their pipes go out from neglect, as they listen to humor and pathos with entranced interest. Many a good lesson is taught with an amusing story, and it is a sight to look into their changing countenances as they catch the points and receive the lessons illustrated. It is given to few men to so readily win and hold the attention of working men. In these days of education and intelligence the speaker who can at once gain and sustain the interest of a thousand men, and receive a vociferous invitation to return, wields a mighty power for good or ill. His meetings of this kind last week were: Tuesday, Islington; Wednesday, the

wharf-men and others at Port Adelaide; Thursday, the men of the Ways and Works, Glenville; and Friday, at Pengelly's Factory, Edwardstown. Everywhere he and his party had a splendid hearing and a warm invitation to come again.

One of the principal factors in the interest and success of the mission is the splendid music of the choir. I am told that it is not quite as large as the Melbourne choir, but that it is not one whit behind it in musical power and expression. A. J. Gard has reason to be proud of his splendid band, whose regular attendance and powerful singing have a huge influence. The Churches of Christ have no reason to be ashamed of a choir of their own people, trained by one of their own men, that will compare very favorably both for numbers and ability with the great Chapman-Alexander choir. Of course C. E. Marty is in his element, and in conducting the singing has gained the admiration of all. He is a born choir conductor. His "Sing it, NOW!" will not soon be forgotten, while his cornet accompaniments with their beautiful grace notes will long remain in our memories.

On Monday night, last week, it poured with rain, and there were probably not more than ten or twelve hundred present, and these mostly Christians; still this meeting was by no means a failure, for nine confessed Christ. On Tuesday night it was cold and wintry, but dry overhead; the audience was much larger and there were more confessions. On Wednesday night the meeting was better still, about 2,500, and some 25 or 26 responded to the pleading of the preacher and the solicitations of the personal workers. Thursday night there was another splendid audience and about 15 made the great decision and the good confession. Nine more came out on Friday night, making a total, including 65 during the simultaneous mission, of 272 so far.

RECEPTION TO SISTERS SCOVILLE AND MARTY.

A pleasant afternoon was spent at Bricknell's Cafe, on Monday last, when Sisters Scoville and Marty were entertained at afternoon tea by the members of the Sisters' Conference. The guests, to the number of about 70, were received by the President, Mrs. E. W. Pittman, who, after some words of welcome, presented to the American visitors bouquets of wattle blossom. The following sisters spoke:—Miss Manning, on behalf of the Executive; Mrs. Ewers, Home Missions; Mrs. Cant, Dorcas; Mrs. Thurgood and Mrs. Griffith, as fellow Americans. Mrs. P. A. Dickson and Miss E. Burford added to the pleasure of the gathering by eloquent recitals. Sisters Scoville and Marty suitably acknowledged the welcome of the sisters, and the former, by special request, sang two songs.—A. E. Manning, Secretary, S.A. Sisters' Conference.

SUNDAY SERVICES.

From the Daily Herald.

The soul-saving mission of Dr. Charles Reign Scoville and party is "making good" in Adelaide. Sunday was a busy day with the evangelists, and the devil had a bad time. In the afternoon an address was given to some thousands of men, who filled the main hall at the Exhibition Building. An exhortation based on the first Psalm was given by Dr. Scoville, who dwelt largely on the liquor traffic. He dealt sledge-hammer blows at this and other sins to which men are prone. His labors led to the conversion of 14 sinners, who acknowledged Christ as their Saviour.

Mr. H. F. Phillippi, assistant evangelist, addressed the Y.W.C.A., taking as his subject, "A Surrendered Life." He said Bible study was the secret of Christian success, and expatiated on the enjoyments of the religious life.

In the evening the record gathering of the season was held, the hall and wings being crowded. Over 4000 people were present. The singing was most hearty, and was ably led by Mr. Carrol E. Marty, musical director. Mrs. Scoville sang solos in her beautiful pathetic winning style, which goes straight to the hearts of her hearers.

Dr. Scoville gave a rousing address on the prayer of Jesus—"That they may be one." The keynote of his address was the unity of the churches. The Spanish Armada was defeated because it could not hold together. Christians ought to fight sin and not fight each other. He was in the habit in his own country of taking his stand (literally and reverently) on the Bible as a proof of his faith in the Word of God. He quoted an American divine who advised theologians to make a bonfire of all their ecclesiastical millinery. They should all stand together and win the world for Christ. (Applause.) There ought to be in every city a Church of Christ—representing all the churches. In a village in America there were six little churches. This was a waste of God's money and a misuse of men's time. He had a letter from a Melbourne man saying that in a little Victorian town with 400 of a population, there were eight churches—Roman Catholic, Anglican, Presbyterian, Methodist, Church of Christ, Lutheran, Salvation Army, and Baptist. Yet there were 500 millions of people in the world who never heard of Christ. Dr. Scoville referred to the life and work of Luther, whom he honored highly, but Luther did not advise his followers to call themselves Lutherans, but Christians. The churches should get together and drive the liquor trade out of Australia, and make the boys and girls free. The word to-day was not reformation, but restoration. Let them restore the church as Christ Jesus built it. He had been asked by a man what his creed was. The Bible, he said, was his guide book, and Christ was his creed. The preacher went on to quote many prominent theologians of America, John Wesley, and others, on Christian unity, and said he would gladly sacrifice his life to unite the churches of Australia.

At the conclusion of the address a number of people responded to the call of the Saviour and found the peace that passeth all understanding.

W. C. Brooker writes:—

Sunday, August 4, will long be remembered by us all. Glorious time with the Bible School children and parents in the afternoon. 203 confessions. Evening meeting, 25. Total for Sunday, 128.

Monday morning, preachers' meeting; about 80 present, Flinders-st. Baptist Church building. Glorious meetings every evening during the week. Tuesday, mid-day, Railway Workshops, Islington. Wednesday, mid-day, on the wharf, Port Adelaide. A great crowd gathered and heard the singer, the cornetist, and preacher. Thursday, Ways and Works, Government Shop. Friday, Pengelly's Furniture Factory, Edwardstown. Through the great kindness of our brethren, motor cars have been to hand.

Yesterday we had great meetings in all the churches. In the morning, Norwood, C. R. Scoville; Adelaide, Bro. Vawter; Glenelg, Bro. Phillippi; Henley Beach, Bro. Marty. Afternoon, meeting in the Exhibition Building was magnificent. Evening meeting packed, 5000 to 6000 present. 52 confessions for the day in the Exhibition Building, and a number of others in the suburban churches. Total to date, 333; four weeks to go. It was a grand sight to see so many of the men present on Sunday afternoon that we had met in the workshops, etc., during the week.

Figures:—272 to Friday night; 9 Saturday night, Hindmarsh; 12 men's meeting; 40 Exhibition, Sunday night; total, 333.

Monday (to-day) we had a great time at Pengelly's Furniture Factory, about four miles out of the city. Dinner time extended 20 minutes. Factory brass band out. Crowds from all parts. The men just love Bro. Scoville, his wife, and the members of the party. Dr. Scoville gets on friendly terms with the men at once. They shout aloud for him to come back again.

Bro. Fischer has fixed up our baptistery quite "artcraft" like—curtains to drop, back scene, river Jordan. Everything in connection with it is very good, and helps one to appreciate the service.

In the Realm of the Bible School.

THE DEATH OF JOHN THE BAPTIST.

Sunday School Lesson for September 1,

Mark 6: 14-29.

A. R. MAIN, B.A.

We previously dealt with Christ's eulogy of his faithful herald, on the occasion when John, from prison, sent two messengers to Jesus (see lesson for June 16). Now we have the Baptist's martyrdom to study. We have to deal with "an orgy and murder." Josephus tells us that John was shut up by Antipas in the castle of Machærus, on the borders of Perea, east of the Dead Sea. The secular historian records the fact that Herod's shameful conduct involved him in a war with Aretas, the enraged father of Herod's divorced wife, in which war Antipas was defeated. Later, another form of retribution overtook Herod. Herodias, who forced Antipas to slay John, persuaded him to seek advancement at Rome. Herod, instead of being advanced, was banished by Caligula to Gaul. One of the best things we know of the shameless wife is that she voluntarily shared Herod's exile.

We may profitably look at our lesson from the point of view of a character study. We have four characters in it. We begin with the least,

Salome the shameless.

Chrysostom said, "Where is the dance, there is the devil." It looks as if the devil managed the dance which cost the Baptist his head. For a maiden of noble birth to appear at a men's banquet and dance as she must have done to excite the drunken Herod to such an extent that he promised to grant her any request even to the half of his kingdom, was a shameful thing. With horror, too, we think of a beautiful girl asking for the head of John to be brought on a platter, and carrying her awful burden to her fiendish mother. The indecent haste to gloat over the Baptist's fate is well described by Mark in his graphic words: "She came in straightway with haste unto the king, and asked, saying, 'I will that thou forthwith give me in a charger the head of John the Baptist.'" We have in this girl, as Maclaren said, a "blending of sensuous luxury and savage hate. Ungoverned animalism takes two forms—lust and cruelty." But Salome, if wicked, was but a tool.

Herodias the vengeful.

Herodias is the Jezebel of the New Testament. She was wicked, but strong. She was almost great in her hate and vindictiveness. She owed her ruin to her ambition. She had married Philip, the brother of Antipas, and then, because Philip remained in private life while Antipas became tetrach and could give her the luxury of a queen, she basely left her husband. It was her ambition which finally led to her and Herod's banishment. In our lesson we see her fury with John. She "set herself against him." She tried to get Herod to kill the Baptist, for it was intolerable that he should live to remind her of her sin. For a while she failed; but she nursed

her wrath and bided her time. She gained by guile what she failed to get by persuasion. She used the evil charms of her own daughter to trick Herod. Herodias made the great mistake of thinking she helped matters by killing John. The way to settle with sin is not to kill the preacher, but to quit the sin. Herodias could silence the voice of John, but the accusing voice of conscience remained.

Herod the contemptible.

Alexander Maclaren says: "Herod was like the earthen pot between two brass ones. John was immovable in his righteous condemnation; Herodias was settled in her vindictiveness; Herod oscillated between the two, not strong enough to carve out his own path. Lust drew him one way, conscience another." Ian Maclaren said of him: "Of all the contemptible wretches of Scripture—not excluding Judas, who is in some ways a great problem—Herod Antipas is the greatest,—a little, petty, disgraceful Nero, a King John of England, a bundle of petty vices."

Our lesson illustrates Herod's vices and weakness. He was base, immoral, treacherous in carrying off Herodias from the brother's house in which he was a guest. We see his vacillation; he was "much perplexed," not knowing whether to yield to Herodias or regard his conscience and his knowledge of right. He heard John gladly—thrilled by the man whose accusing tongue ever rebuked his sin. He feared the multitude, and so held out against Herodias. He feared John. Think of it; the king on his throne, boasting in the power of life and death which is in his hands, and John, the chained prisoner, in the dungeon. Which fears? The king, and not the prophet. Herod's silliness is apparent in his promise to Salome. Only a weak sensualist could be led to do what Antipas did. And then, "half of my kingdom"! "Brave words in the mouth of a mere vassal of Rome!" The curious conscience of Herod is seen in that rather than break an iniquitous oath which he had no right to take he

WHICH WAS THE

Herod's:

1. Gorgeous palaces.
2. Ease and luxury; all worldly pleasures at his beck.
3. Royal wealth.
4. Power: life or death hanging on his word.
5. Surrounded by throngs of flattering friends.
6. Upheld by the arrogance and assurance of power and pride.
7. The brilliant banqueting hall, the beauty, the gaiety.
8. All that would be called success by the world.

BUT:

9. Torments of remorse for the past and awful fear for the future.
10. His life-work cut short at its height of seeming glory.
11. A miserable existence ever growing worse.
12. A pillory of contempt in earth's history while the world lasts.
13. An eternity of sorrow and despair.

"That life is long which answer's life's great end."

murdered an innocent man. Finally, we see Herod terrified by remorse. He heard of Jesus, and immediately he thought it was John risen from the dead. "Herod was right in believing that he had not finished with John." Antipas was one described in the following lines:

"'Good-bye, I said to my conscience,—
'Good-bye for aye and aye.'

And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

"But a time came when my spirit
Grew weary of its pace;
And I cried, 'Come back, my conscience;
I long to see thy face.'
But conscience cried, 'I cannot;
Remorse sits in my place.'"

John the heroic.

After our previous study of John's noble character as revealed in the Lord's encomium,—the finest eulogy ever uttered over mortal man,—there is no need to dwell long now. The Baptist lay in prison because of his faithfulness. He would not rebuke a peasant for his sins and let a king go free. He made of his gaol an opportunity to preach the truth. And he gripped his audience. He impressed Herod, and he madened Herodias. He died a martyr, faithful to the message God gave him. It is not easy to say more of a man than that. Scalker says: "John has accomplished far more by dying than he could ever have done by living. He lives on in the world with an influence ever extending; it is even he who keeps alive the memory of Herod, Herodias, and Salome who murdered him. Whenever truth has to be defended or difficult testimony to be borne, there his image sheds a welcome inspiration; and because he gave up his life rather than compromise with sin, therefore his voice, crying, 'Repent,' still echoes in the hearts of men, and his finger is visible across the centuries, outstretched towards the Lamb of God, which taketh away the sin of the world."

The sorrowing disciples.

Maclaren gives an exquisite addition to the story. He says that after John's disciples had taken up the corpse and laid it in a tomb, they "went and told Jesus." For ever these men remain an example to those who are in distress. No better thing to do! No surer way to get relief for sorrow!

"Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal."

SUCCESSFUL LIFE?

John's:

1. A bare prison.
2. Scanty food and clothing, and a stone floor to be on.
3. Abject poverty.
4. Weaponless, with no armed follower, no worldly authority.
5. Almost alone, most of his disciples sent by him to Christ.
6. Tormented with doubts whether Jesus was really the Christ.
7. The darkness, chill, and silence of a dungeon.
8. All that the world would call wretched and utter failure.

BUT:

9. A clear conscience, a calm trust, a glorious hope.
10. His life-work as Christ's herald splendidly completed.
11. An existence certain to grow better all the time.
12. A place in history beside the world's greatest heroes.
13. Endless joy and honor in heaven.

—Preludist

The best remedy for a sick church is to put it on missionary diet.



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Cholera at Baramati.

The work here is seriously interfered with just now on account of cholera. There have been over 100 deaths within the municipal limits, and a larger number outside. The disease is in a very virulent form. It is chiefly attributed to the lack of food and water everywhere. Most of the wells are either dried up or very low, and drinking water has been impure in many places for weeks. So far we are thankful to say our Christian community has been free, though there have been scares among them. As people have died all around us, they are beginning to remark on the freedom in our midst.

No rain has fallen here so far, so no sowing has been attempted. This will spell disaster after last year's failure if we don't soon get some rain. There are indications of its coming later on.—H. H. Strutton, Baramati, India.

Great Opportunities at Diksal.

The Lord has indeed answered prayer for this work. Each department shows progress, especially the medical and school work. The people in the villages assemble well to hear the gospel. There are a few who are beginning to take an interest in the wonderful story and these ask some very good questions about Christ, and seem quite willing to speak freely about Christ before their fellows. Our preachers are praising God for the way the people are listening to the gospel.

With regard to school work. We have had an addition of two scholars. Three scholars come six miles daily to school, and two come four miles daily out of the number we have here. They are a nice lot of lads, and even now some of them are asking their little questions about Christianity. I have had to put on an assistant teacher, as the classes are too many for one man to attend to properly. I have lately had requests from the people of two villages to start schools in their midst, but I am now at the end of my financial tether already, and could not promise them anything definite. There are splendid opportunities for placing a good Christian amongst the people. These people are not asking schools for nothing; they are willing to pay small fees and purchase their own books and requisites.

The medical work shows increase to the total of 303 treatments for the month. The people are very grateful for the remedies supplied. This work is well paving the way for the entrance of the gospel. One young woman suffering from tumors came along for treatment. I make it a practice to tell the people to pray to Jesus while taking the medicine. Well, this young woman did so, and she has quite recovered from the

growths, and now ceases not to talk about Jesus to her neighbors.

I have had opposition from three Brahmin families, but last month cholera swept some of their loved ones away. I was called in after they had tried every remedy of their own, but the patients were in the last stages of that disease, and I could only relieve their sufferings before death. These little acts of kindness appealed to the living, so that these families have now become quite friendly and will listen to the gospel now as they never did before.—H. Watson, Diksal, India.

Mohammedan Listeners.

Cholera has been rather bad here this month, and some old and also young friends have left us. Ofttimes one's heart was wrenched, for some of the children who attended my classes were victims. One was carried from the class screaming, but I am happy to say he recovered. The people were awed, for it seemed in so many cases that the strong were carried off, some in less than two days. A man said to me, "God is asleep; he used to be awake, but times are different; no rain, and now people are dying." One does so yearn that, especially in these days of sorrow, right words might be spoken to the people.

Though there has been sadness, still I have been encouraged at the numbers who have gathered to hear about Jesus. One time 16 Mohammedans listened till I felt my throat was beginning to give out. The weaver women called in their friends (ten in all) and pointing to one lad in particular said, "Tell her she is only here for four days, so come again to-morrow that she may take it all in and remember the story."

Another time I had the privilege of witnessing to 14 weaver women, and in a Tali home (oil merchant's) eight women heard. One said, "When you come, we feel sweet, and listening to the story brings us peace." This month two new homes have been visited, a Marawari and Tali. Pray that the seed sown may bear fruit.—R. Tilley, Baramati, India.

Interesting Report from Harda.

We here are rejoicing over the additions you are having through the Scoville mission. Sarubai is still with her daughter at Kotu. Rakuamu has not been well for part of this month, and there has been a lot of sickness amongst

the Christians, so I have not had much help in my work, but am thankful that in spite of the great heat we have had I have kept quite well. This morning Rakuamu was with me in one of our village Bible Schools. There were a number of people from a distance there at a wedding, and they listened until we were both almost too tired to talk any more. Just then a number of the children came up. They would not come in where we were as they were a lower caste, but they sat outside the yard, and I had them sing a hymn, and afterwards asked them a number of questions. This was a rest to us and an object lesson to the people, who were very much interested. We were called to another place after that, and about 20 of the children came with us and we had them sing again and questioned them. I feel that it was more profitable than speaking ourselves, although we both spoke there for a while. The children told us they had been searching all over the village for us.

The place where we have our school is usually the last place we stop at, and we had over 30 children and a number of their parents. They were not tired after all the singing and questioning they had had, but we were, and so we had a shorter session than usual. After we were through I had them sing another hymn on their parents' account, but in the midst of it a man came along with a fruit cart, and all the younger ones made a rush for it, so I let the others go, too.

Bro. Strutton has sent Dinker to our high school. He started work to-day and seems very happy. Five Christian boys went up for their matriculation this year, and three of them passed. Two of them have now left us for the Bible College.—Mary Thompson, Harda, India.



Our Native Preachers at Diksal.

Wamanrao and Virijt in centre of picture.
The tonga runs between Diksal and Baramati.



New Zealand.

AUCKLAND (Dominion-rd.).— "Decision Day" was held last week, when the superintendent gave an earnest address, and quite a number responded to the invitation. To-day, Aug. 4, we had a most impressive service in the afternoon, and an earnest address from F. W. Greenwood, after which we had the joy of seeing eight of the scholars put on the Lord Jesus in the ordinance of his own appointing. We are much rejoiced at this gathering in from the Sunday School. Another made the good confession at to-night's meeting. Bro. Abercrombie, of Melbourne, preaching.—W.T.

DUNEDIN.—On Monday evening a meeting of Sunday School teachers under the auspices of the Otago Sunday School Union was held in the Tabernacle, C. Fleming McDonald, President of the Union, being in the chair, and an address upon "Graded Lessons" was delivered by Mr. Booth, of Port Chalmers. Bro. McDonald leaves shortly for Australia, and, as his movements upon his return will not be settled for a time, he has had to resign as teacher of the Young Women's Bible Class. We regret to report the loss of one of our members at Timaru, Bro. Ivor Wilson, who was accidentally burnt through the upsetting of a kerosene lamp last week, as a result of which he died.—L.C.J.S., Aug. 5.

NELSON.—Lord's days, July 21 and 28, morning meetings well attended. Visitors Sister Jessie Gardiner, Sister Newport, and Bro. Cederman, from the church at Motueka. Reference was made to the passing away of Bro. Harvey, Bible School, three perfect classes. A start has been made with the practising of the pieces for the school anniversary. Owing to the interest manifested in the Young Men's Improvement Class, it has been decided to meet weekly. The first annual meeting of the Endeavor Society was held on Tuesday evening, July 30. The societies from the Methodists and Baptists were our guests. The evening was spent in addresses, song, recitation, and orchestral items, each society taking part. Refreshments were very plentifully provided. The report showed over 50 on roll, visits to the hospital and Alexandra Home, flower bouquets distributed, money forwarded to Indian mission, also part support of native young man in African mission, and that a good interest is manifested in the class. A goodly number of the local brethren journeyed to Belgrave yesterday to participate in the celebration of Bro. and Sister Lewis's diamond wedding, all spending a very happy time together.—E.M.J., Aug. 12.

INVERCARGILL.—The church held its annual business meeting in June, when a very satisfactory position was disclosed. The treasurer reported that the church had through its different societies and organisations raised and expended in different channels of Christian work over £400 for the preceding 12 months. The most important event of the year was the special mission conducted by Brev. Harward and Binney, which did a great amount of good in solidifying the church. During the past year, a vast amount of work has been done by the sisters of the church, the most important being the renovating of the Bowmont-st. chapel, both outside and inside, and the erection of a platform railing, which adds materially to the appearance of the building. They have also just arranged for the purchase of a new "Cornish" organ to assist the musical part of our church services. We regret to report that C. A.

Batt, who has labored as evangelist for the past 12 months in an acceptable manner, has been compelled through ill-health to resign, and the church is now on the lookout for a suitable man to carry on the work. During Bro. Batt's term a greater interest has been taken in the work of the Bible School, our brother being an enthusiast in this sphere of Christian effort. We earnestly pray that his health may be soon restored.—P., Aug. 4.

WELLINGTON SOUTH.—At the gospel service last Lord's day we had the pleasure of hearing the confession of a young lady. During the week we held a farewell meeting to Bro. and Sister Owen, who are leaving the church here to settle in another district. Bro. Owen, who held the position of elder, was the recipient of a handsome Bible, and Sister Owen, of a lady's bag. The Bible School attendance has suffered on account of the rough weather. The Foreign Mission competition is still before the school; total collection for four months, £6/1/5. The C.E. Society are striving to help the school keep two boys instead of one at the Ingome Mission Station. The Society had presented to them an enlarged photo of our late Bro. C. A. Wilson. It has been framed and hung in the meeting room. We wish to express our thanks to Sister Wilson for the gift. From August 4, Bro. Mudge is to conduct a four weeks' mission at Kilmorie. The church here has loaned Bro. Mudge to the Home Mission Executive for a month. Bro. Bewley, of the Vivian-st. church, is to conduct the singing. The combined choir will help.—H.M.H., July 30.

LOWER HUTT.—We have to report having held a fortnight's mission here with Bro. A. J. Saunders, of Wellington, as evangelist. Except for the Sundays, it poured every night, so we were not so successful as we hoped. The Sunday night meetings were excellent, as there were present each night more than double the usual numbers. One young girl made the good confession. Our thanks are due to Bro. Saunders for his earnest efforts in the face of such odds, and we owe a debt of gratitude to the church at Wellington for the free use of his services. We are sorry indeed that our elder, Bro. J. Heggie, is leaving us to go into the country. He has been our mainstay, and we will be hard pushed to find others to as faithfully carry out the many duties which he has performed.—A.H., Aug. 1.

RICHMOND (Nelson).—We are sorry to report the loss of one of our Sunday School scholars, who has been called home after a short illness. Two of our sisters, daughters of Bro. G. Russ, have been united in the bonds of matrimony by Bro. Price. One, Sister Agnes, has taken up her new home in the Takaka district. Previous to the wedding a very pleasant social was held in the writer's house, where the church members made a presentation to each of the brides, wishing them God's blessing in their new sphere of life.—H. M. Griffith.

South Australia.

KADINA.—Wednesday afternoon the writer baptised Mrs. Osborne, who was received into fellowship this morning. We had the pleasure of a visit from Bro. Thomas, senr., father of the Grote-st. preacher. Bro. Nelson, of the Bews church, passed away last Saturday afternoon. May the Lord comfort our esteemed sister and her two sons in their dark hour of sorrow. To-night we had a fine meeting; splendid congrega-

tion. At the close of the address the two daughters of Sister Mrs. Oliver made the good confession.—E. G. Warren, Aug. 11.

HENLEY BEACH.—On Sunday, August 7, we were glad to receive into fellowship one young man, and also two young women, and to-day we were glad to have Bro. and Sister Marty with us. Bro. Gore presided, and Bro. Marty exhorted the church on their work in winning souls for Christ. We were glad to welcome Sister Simmons into fellowship, who was baptised on Wednesday evening. We had a nice gathering at our morning meeting.—W. Stanford, Aug. 11.

NORTH ADELAIDE.—Lord's day, Aug. 11, two lads from the Sunday School were welcomed into the church, having made the good confession and been baptised at Dr. Scoville's mission.—V.B.T., Aug. 12.

BORDERTOWN.—The Endeavor Society held their annual social on August 8. Some 80 members and friends spent an enjoyable time. One of our associate members decided for Christ, D. A. Ewers was with us on Aug. 11 to take part in an in memoriam service to our late Bro. E. W. Milne. The service was very impressive. Some 300 people were present to bear testimony to the esteem in which they held the one who had been called to higher service. We sang his favorite hymns, and listened with sorrowing hearts to the many tributes to his sterling character. During the service the "Dead March" was rendered on the organ by Bro. C. S. Wylie. At the evening service Bro. Ewers' theme was "Following Jesus." One lad made the good confession.—Edwin Edwards.

QUEENSTOWN.—Sunday, Aug. 11, specially good meeting for breaking of bread, over 100 being present. We were pleased to welcome several visitors. Our contribution towards the Scoville mission this morning was largest up to date, and our ordinary offering considerably larger than for some time past. The Young Men's Bible Class, as well as all other men at work in the Sunday School, journeyed to the city to attend the meeting for men in connection with the campaign. The gospel meeting was kept open in the evening, Bro. Burls preaching on "Stop and Think." On Wednesday last the Scoville party held a meeting at the Flagstaff, in Port Adelaide. A large gathering of stevedores and others engaged in and among shipping were present, and a splendid impression was created. They also visited the Government Workshops at Glanville during the past week, and by request will repeat their visits.—A.C., Aug. 11.

GROTE-ST.—Last Lord's day, August 4, good meeting in the morning; many visitors present; one received into membership. Bro. Scoville addressed the church. We have no night meeting. This morning, splendid attendance; a large number of visitors from the country present. Mr. and Mrs. C. R. Burt, from church at Owen; Miss Winnie Harding, the first to join as a result of the Scoville mission; and Sister Mrs. DeCean were extended the right hand of fellowship. Bro. Vawter gave a fine address on "The Lord's Supper." Our Sister Mrs. T. C. A. Magarey passed away last Sunday week suddenly. She has been a member of the church for many years, and was loved by all whose privilege it was to become acquainted with her. We deeply sympathise with Bro. Magarey and other members of the family and relatives in their sad bereavement.—W.J.M., Aug. 11.

MILANG.—We have had good meetings to-day. Two were immersed last week and received into fellowship this morning. To-night another confessed Christ. Sisters Mrs. Schmoke and Miss Clara Schmoke have had their letters from the church at Norwood, transferring them to the church meeting here.—S.H.G., Aug. 11.

UNLEY.—This morning we had a splendid meeting. S. G. Griffith gave a fine address on "Follow Thou Me," which was much appreciated. Among the visitors present at the Lord's table were Brev. Cameron, from Mildura, Coth, senr., from Nantawarra, and Thomas Jellet, senr., from Stawell. We were glad to have with us, too, J. T. Hart, who has recently had a very

serious illness, but is now much better. This evening the service commenced at 6.30, on account of the Scoville mission, when there was a very fair audience, notwithstanding the great meeting in the Exhibition Building. Bro. Walden spoke on Lydia's conversion, under the title of "A Heart Opened," and two boys from the S.S. made the good confession. One boy and one young lady from the Sunday School and two others were baptised.—P.S.M., Aug. 11.

NORWOOD.—This morning's service will long live in the memory of those who were present to listen to the stirring address which Bro. Scoville delivered, and the sweet singing of Mrs. Scoville. The feature of the service, however, was the welcoming into fellowship of fourteen young men and two young women who had confessed Christ during the first week of Dr. Scoville's mission. Eleven of the young men are members of Bro. W. Miller's class in the Sunday School. At the close of Dr. Scoville's address the gospel invitation was given, and one young man responded. The attendance totalled about 550, 375 partaking of the Lord's Supper.—S.P.W., Aug. 11.

HINDMARSH.—Good meetings during the week's simultaneous mission by the State Evangelist. The last service of the mission was conducted by Bro. H. F. Phillippi, and we were also pleased to have a visit from Bro. C. E. Marty at the morning service. On August 4 Bro. Scoville and party conducted services at the Robert-st. chapel. Saturday, August 10, the building was crowded. At the conclusion of the service there were nine confessions.—J. W. Snook.

PROSPECT.—Bro. Bernet was received by letter from Balaklava last Sunday. To-day E. J. Paternoster, senr., addressed the church. No evening meetings are being held because of the mission in the Exhibition Building. Bro. Backby, who has been ill for several weeks, was back again to-day; also Bro. Penfold, one of our isolated members, was with us this morning. Sister Miss Silk, who has been in the hospital for some weeks, is recovering from a very serious illness.—I. A. Paternoster.

SEMAPHORE.—Since last report eight have been received into fellowship—three by letter—Bro. S. Dilley, Broken Hill; Sister Irene Patterson, Milang; Bro. F. Mathews, Queenstown; and five who came out in the Scoville mission. Bro. George Cuttriss, of Long Plain and Mallala, gave us a splendid exhortation this morning. Those from sister churches who had fellowship with us were Sister Gordon, Geelong; Bro. and Sister Brooker, Hindmarsh; Bro. A. Evans, and Bro. A. Cois, Queenstown, who presided at the Lord's table. To-night we had a good meeting.

TUMBY BAY.—Our Christian Endeavor rally held here on July 30 was a decided success. In spite of stormy weather there was a good attendance, and a pleasant social evening was spent. It is expected that a block of land will shortly be secured, and the building of a chapel will be pushed on with at once if possible. Last Lord's day four were received in from the Baptists; these have been working with us for some time.—R.H., Aug. 7.

LONG PLAIN.—Mission services have been conducted throughout the past week by Bro. Cuttriss, of Long Plain, and Wilson, from Owen. The meetings have been fairly well attended. Last Sunday morning Bro. Cuttriss extended the right hand of fellowship to two young people. Owing to the inclemency of the weather, there were three that could not be there, but they will be received in at some future time.—F.L.L., Aug. 5.

Queensland.

BRISBANE.—Last Lord's day morning Bro. Bignill, from Albion, exhorted on "The Complete Armour of God." Three were received into membership—Miss Cockroft, from Boonah, by letter; a young man who had made the decision a week previously, and a sister restored. During the past three weeks three young men stepped out for Christ. A Young People's Society has been

formed, which gives promise of a healthy future, a keen interest being shown. Present membership is 30, and we hope this will continue to grow. Miss Lizzie Johnson is secretary; J. Priest and S. Suchting, president and vice-president respectively. Our Foreign Mission offering has come up to our expectations, and totals £33/17/1, just a little short of last year, when those members who are now part of the Albion church were in membership with us. We hope this year to go over £40 for Foreign Missions.—L.G., Aug. 8.

New South Wales.

PETERSHAM.—On Monday, July 29, a social meeting was held to bid farewell to T. R. Coleman, at the close of his mission here. A. E. Illingworth presided, and words of appreciation were spoken by Bro. Crawford, Rossell and Goode. The mission is bearing its fruit already. Yesterday, the first Sunday after the mission, saw a fine attendance at the morning meeting, when Bro. Enos Coleman spoke on "The Signs of the Times." Two boys from our Bible School and a Bro. Turk, from Paddington, were received into fellowship. In the evening the best audience we have had gathered together to hear an address on "Forgiveness." At the invitation two young ladies came forward boldly for Christ.—E.C., Aug. 5.

IVERELL.—Last Lord's day morning Bro. Cust exhorted, and afterwards journeyed to Little Plain, and conducted the afternoon service. A splendid address at the evening service by Bro. Waters; subject, "Pre-eminency of Christ." On Thursday evening the meeting well attended. Bro. Mackie, junr., gave a short address, taking for his theme, "Search the Scriptures," and was much appreciated.—G.B., Aug. 4.

ENMORE.—Good meetings all day, Bro. E. Coleman being the morning speaker, Mrs. Solomons, of Swanston-st. church, being present. One confession at night after a fine address from Bro. Illingworth.—E. J. Hilder.

PADDINGTON.—We are in the midst of our school anniversary. To-day our hearts were made glad, whilst the children ably rendered their interesting programme. Bro. A. Purton, our choir master, was responsible for this achievement; for his untiring efforts in training the children have led to success indeed. Bro. Chas. Watt was the speaker at 11 a.m., his subject being, "The Christian's Race." At 3 p.m., Bro. Franklyn led the service, his instructive address to the children being illustrated by chemicals. The 7 p.m. service was indeed a grand final to an already pleasing day. Bro. Franklyn's address, "Resolves of Distinguished Men," just held the crowded meeting. At the conclusion of the address two young women decided for Christ. Glad to report that Sisters Davis and Skeg, also Bro. Lea, have recovered from illness, but sorry to state that our young Sister Miss Bowker is now at Therlmere Hospital, and that Sister Franklyn is a little worse. Bro. Edward Lewis and Bert Credgington are with us again after a lengthy absence. Other visitors: Sister G. Dawson, Parramatta; and Bro. Stephenson, Belmore.—S.G.G., Aug. 11.

SYDNEY.—Two well attended meetings to-day. Sister Jackson and Sister Kelly, who were immersed during the week, were received into fellowship. Bro. Collins, of Auburn, gave splendid exhortation on 1 Cor. 2: 16. Glad to see Sister Doris Stinson back with us again after six months' holiday. At the evening service Bro. J. Fox gave a earnest gospel address on Rom. 8. Bro. Fox took Bro. Bagley's place, as he is laid aside with painful throat and mouth trouble, which we hope will soon be all right again, as Bro. Bagley's heart is very much in the work here. Everything going splendid for the anniversary services on August 18.—J.C.

PETERSHAM.—The Young Men's Class opened its session with a social. About 70 young people gathered together. An uplifting time was spent. A programme, supplied by the Young Men's Class, was thoroughly enjoyed. Our motto is "All for the glory of God" (1 Cor. 10: 31).

Yesterday was a splendid day. A. E. Illingworth spoke at the morning meeting on "The Priesthood." Bro. Prescott, from Wigan, England, was received into fellowship by letter. The evening meeting was still more crowded than past meetings. At the invitation a man came forward to confess Christ. At this meeting, Allen Rossell, son of one of our elders, was baptised.—E.C., Aug. 11.

NORTH SYDNEY.—On Sunday last, at the morning meeting, we were pleased to see a very good attendance. G. H. Browne gave a splendid exhortation. At the gospel meeting Bro. Saunders' theme was "The Solemnity of Life," and he gave a very impressive address. At the close we rejoiced to see a young man who had been invited in from the street make the good confession. In this we have the value of individual work shown, for a word spoken in season doubtless helped considerably in his decision. A feature of the meeting was the splendid singing by the choir. During the day we were pleased to see visitors from North Fitzroy, Grote-st., Manning River, and other sister churches.—W.J.M.

MOSMAN.—Good meetings to-day. T. R. Coleman, the State evangelist, who is located with us for the month of August, delivered a very helpful discourse on "The Attitude and Altitude of Prayer" at the morning service, and proclaimed the gospel with earnestness and force in the evening. Sister Andrews, of Rookwood, had fellowship with the church all day. In addition to the mid-week prayer and praise meeting, two cottage prayer meetings a week are being held in the homes of the members.—S.G., Aug. 11.

NARRABRI.—The church here has just purchased for cash a 1/2-acre allotment in a central position, on which they hope almost immediately to erect a chapel. We have been enabled to do this much owing to the kind and liberal action of one of our local brethren in agreeing to loan the church £100 free of interest. We shall take steps to have plans, etc., drawn up for a suitable building, and hope soon to report progress in building operations. On July 31, Sister A. Williams and Bro. A. Gosler were united in matrimony, Bro. W. Waters officiating. Many nice presents were made, and good wishes expressed by numerous friends for their future happiness. Our meetings are fairly well attended on Lord's day, a good interest being maintained.—W.W.

AUBURN.—Splendid meetings all day yesterday, the 11th. In the absence of Bro. Bagley, who was to have exhorted the church, but through illness was unable to be with us, Bro. F. Morton very acceptably took the platform. In the afternoon we had a record attendance at school and Bible Class, and at the evening service a young woman confessed Christ, Bro. Collins preaching.—W.H.C.

PARRAMATTA.—Fifteen of the Lord's people broke bread here yesterday. Bro. W. Smith, one of our young brethren, exhorted.—W.H.C.

Victoria.

COLAC.—We regret to report the death of one of our oldest members in the person of Sister Brooks, senr., who passed away last Lord's day morning, aged 78. Good meetings all last Lord's day; a record attendance at Bible School, having passed the century, with three additions to school. In the evening Bro. Chandler gave a most impressive address entitled, "The Gospel Train," to a crowded congregation. Several committees have been appointed for the carrying out of forthcoming mission which Bro. Hagger is to open on August 18. We are looking forward to a glorious and successful season.—E. Sheldrick, Aug. 5.

BOX HILL.—Our audiences are growing larger. We organised a Senior Endeavor Society recently, and it promises well. Miss Terrell's visit and address were appreciated by all. The Junior C.E. enjoyed a birthday party in connection with their first anniversary. They sang three beautiful hymns at the gospel service on

Continued on page 578.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on August 1. Mrs. Haverland led the devotional exercises.

Correspondence was received from D. A. Ewers, asking the sisters to provide the usual lunch and tea for Conference. C. R. Scoville wrote to say that both Mrs. Scoville and he would be willing to help with the Conference programme.

Mrs. Harkness, of Tumbay Bay, and Miss Harris, of Mallala, sent good reports of church work.

The Conference programme submitted by the Executive officers was accepted.

The following committees were appointed for Conference:—Courtesy Committee: Mrs. H. T. Magarey, Mrs. Griffith, Mrs. Thomas, Mrs. Wilson. Scrutineers: Mrs. Parsons, Mrs. Horsell, Mrs. Smith, Mrs. Wildy. Luncheon Committee: Mrs. Snook, Mrs. Mauger, Mrs. Spurr, Mrs. Bond, Miss West, Mrs. Haverland, Mrs. Dochert, Mrs. Hills, Mrs. Riches, Mrs. Lunn.

Sunday School Additions: Unley and Cottonville, 1; Glenelg, 2; Queenstown, 1; Maylands, 1; Mile End, 2; Semaphore, 2; Prospect, 3; total, 12.

Obituary Report, Mrs. Dumbrell.—During July the following sisters have been called home:—Sister Hopgood, Milang church. Sister Dawson, Norwood church. Sister Dixon, Queenstown church. Sister Wright, Grote-st. church.

Treasurer's Report.—Home Missions: Receipts for July, £4/15/7; in hand, £60/13/4½; total, £64/8/11½. Foreign Missions: Receipts for July, £3/10/7½; in hand, £38/13/3; total, £42/3/10½. General Fund: Collection for July, 19/7½; in hand, £5/17/1; total, £6/18/8½. General Conference: Luncheon Fund, in hand, £1/17/9.—A. E. Messent.

Hospital Committee.—Since last report the work of visitation has been carried on by the Committee. Fruit, cakes, fish, eggs, and many comforts have been taken to various institutions, also a pair of woollen boots. I would also thank those members of the Robert-st. C.E. Society who visited the violet farm and brought back such a quantity of violets, which were given to the inmates of the Destitute. Visits as follows: Adelaide Hospital, 20; Destitute Asylum, 13; Home for Incurables, 6; Children's Hospital, 2; Sick and Aged, 19. Magazines, 304.

Foreign Missions.—We have come to the last meeting before Conference, and so far our Foreign Mission receipts are far below the amount we are hoping to realise. At the end of July we only had £39/7/5½ in hand, which is not half the amount raised last year. The churches responded liberally to the annual offering, and are now asked to contribute their apportionment to the Scoville mission, so that we cannot ask them to do more than they are already doing. Very few country churches have replied to the notice in the "Here and There" column of the "Christian," or to the personal notes sent, but we hope to receive satisfactory replies during the month. The Committee thanks most heartily all who contributed so willingly towards the medical work at Pentecost. Since then the Maylands sisters convened a Foreign Mission meeting, when gifts of medical comforts were brought, the result being that quite a nice parcel has been received for which we give our sincere thanks. Mrs. Haverland represented the Committee at the meeting, and read an interesting paper. We hope to send the box away during August. Parcels of clothing have been received from Pt. Sturt and Norwood Mission Band. Amounts as follows: From Mite Boxes: Goolwa, 8/1; Lameroo, 5/6; Broken Hill, £1/14/6; Isolated member, Moorock, 10/-; Grote-st., 17/10; York, 4/4; Queenstown, 15/11; Hindmarsh, £3/13/8½; Unley, 7/7; Mile End, £1/10/7; North Adelaide, 10/-; Henley Beach, 18/-; Glenelg, £1; Prospect, £1/0/11; Croydon, £1/6/8; Norwood, £2/1/1½. Total, £17/4/9. From penny per week: Stirling East and Aldgate Valley, £1/17/5; York Y.P.,

£1; Queenstown, 2/1; Hindmarsh, 9/3; Mallala, 4/4; Unley, 9/2; Mothers' Meeting, Grote-st., 2/-; Long Plain, £1/16/9; Henley Beach Y.P., 5/-; Glenelg, £2; York, 4/-; Croydon, 8/8; Norwood, £2/12/8; Sister Roberts, Crystal Brook, £2; Donation, 1/-; total, £13/12/4. Total, with mite boxes, £30/17/1.—C. Norman, Supt.

Home Mission Amounts.—Glenelg, £3; Grote-st., £2/2/10; Queenstown, £1/13/10; Balaklava, £1/13/-; North Adelaide, £1; Norwood, £1/4/6; Mallala, 16/3; Long Plain, £1/6/-; Mile End, 15/9; amount received from mite boxes, £8 2/4/5; total, £21/14/6½.—E. Ewers, Supt.

A. E. Manning, North Parade, Torrensville.

VICTORIA.

"Be ye not afraid; remember God."

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

The Executive met on August 2 in the hall, Swanston-st., President Mrs. Chown presiding and leading devotional. Bro. McCallum and Bro. and Sister T. Hagger received a hearty welcome. Apology from Mrs. McLellan.

Resolved to send greetings to South Australian Sisters' Conference.

A message of sympathy sent to Bro. Crichton.

Additions from schools:—Middle Park, 7; Lygon-st., 4; Box Hill, 1; North Melbourne, 11; Cheltenham, 16; Swanston-st., 14; North Fitzroy, 12; Newmarket, 4; Collingwood, 7; Surrey Hills, 10; Prahran, 12; South Yarra, 4; Balmains-st., 10.

A very interesting address on "Woman's Work" was given by Bro. McCallum.

Bro. T. Hagger, representing the Home Mission Committee, gave an address on "The Claims of Home Mission Work."

Next meeting, Sept. 6. Mrs. Huntsman leads devotional. Home Mission Committee prepare programme. The meetings in future commence at 2.30 prompt.

Home Missions.—Bro. Moysey has started on his labors in the Maltee district. The State evangelist will commence a mission at Colac in a fortnight, after that at Maryborough. Since last Conference the sisters have collected by the penny per week system £43/11/5.—Mrs. Hagger, Supt.

Foreign Missions.—Bro. and Sister Filmer have arrived safely in Pentecost. Sister Filmer has sent letters of thanks to the churches from whom she had presents for the baby.

Bro. and Sister Goodwin will proceed to Aoba as soon as possible.

Bro. Waters, writing from Oba, sends a graphic description of special meetings held for prayer, and a baptismal service when 60 were buried with their Lord in baptism.

India.—Bro. Strutton reports that the outbreak of cholera has interfered with the work; public preaching discontinued for the time being. There is cause for thankfulness that up to June to all on the compound at Baramati have kept well.

Sister Tilley reports steady progress amongst the children. Three new homes have been opened to her, and she desires our prayers for her work.

Harda.—Sister Mary Thompson also reports sickness, but writes cheerfully of the work Bro. Shah and others are doing.

Diksal.—Bro. Watson writes:—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 increased to 35 regular attenders. Of the medical work, 260 cases have been treated, people coming for miles, some limping, some carried on the backs of relatives, others ride on horses, camels or bullocks, but all find their way to the Church of Christ dispensary.

China.—Sister Tenkin tells of the unrest in China, but the work is going on well; an increase in the attendance at the girls' school each month.

Japan.—The work here is going on as usual. Mrs. Davey's meeting for women in her own

home is well attended. She, with her Bible woman, visits the homes of the people and speaks to them in their own tongue.

Miss Edith Terrell has visited Lygon-st. C.E. Swanston-st. Girls' Club, Blackburn, Box Hill, and Brighton Mission Bands, Brighton and Murrumbena sisters' meetings.—H. C. Ludbrook, Supt.

Hospital Visitation.—Miss Jerrens has visited Children's Hospital, distributed 45 books and a large number of pretty cards. Benevolent Asylum, two visits, donated seven bed jackets and five scarves, the gift of General Dorcas Society, and seven bed jackets from Swanston-st. Dorcas Class. Mrs. Cameron: Old Folks' Home, two visits; 25 magazines given away. Miss Petchey: Alfred Hospital, two visits; Homeopathic, one; donated two flannel shirts, the gift of General Dorcas. Mrs. Morris has visited Austin and St. Vincent's Hospitals; 30 books and magazines distributed and two shirts, gift of General Dorcas; also home comforts. Mrs. Tully: Eye and Ear Hospital, three visits; 60 books and papers given away; also home comforts and fruit. Mrs. Thurgood: four visits to Melbourne Hospital; private hospital, two visits; distributed 120 magazines and papers; also home comforts.

Members of following churches visited:—North Melbourne, North Richmond, Montrose, Lygon-st., and Swanston-st.

Thanks to Sisters Martin, Chown, Walsh, Grinrod, and Mr. Moore for papers and books; also to Swanston-st. and General Dorcas Societies for worn garments.—E. C. Thurgood, Supt.

Dorcas.—The General Dorcas met on July 17; thirteen sisters present; thirteen new garments finished and two repaired; a parcel of scarves and warm jackets sent to the inmates of Benevolent Asylum, Cheltenham; also new flannels to Austin and Alfred Hospitals, and a warm dress to a little girl; sixteen garments distributed.

The Committee invite all sisters who can spare a few hours to be present at their next meeting, Wednesday, August 21, from 10.30 a.m. Several garments have to be made for the Women's Hospital, and they appeal to the sisters for help.—L. R. Martin, Supt.

Prayer Meeting.—On Wednesday, July 10, the prayer meeting committee were present at the

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seventh anniversary of the Middle Park Dorcas and Prayer Meeting Class. Mrs. Trinnick gave the Bible lesson from Philippians 4, and read a very interesting paper on "Actions Great and Small." Sisters Kelson, Wilson and Tyrrell engaged in prayer. Mrs. Chown, President of Sisters' Conference, spoke words of encouragement to the sisters. Mrs. Baker read a paper on the "Beloved of the Lord shall dwell in safety." A very helpful meeting was brought to a close with prayer by Mrs. Brigden.

Temperance.—The Temperance Committee visited Box Hill on July 31. Mrs. Millis presided. Scripture lesson read by Mrs. Ray. Sisters Nightingale, Ludbrook, Millis, and Manifold engaged in prayer. Mrs. Sharp read a paper urging the sisters to greater activity in this work. Mrs. Manifold gave an address on "The Place and Power of Women in Temperance Reform," and spoke of the need there was for Christian mothers to train their children to lives of self-control and total abstinence, and so fit them for lives of great usefulness in God's service. A collection was taken to purchase Temperance literature for free distribution. The Committee will visit Doncaster on Wednesday, 21st, and Ascot Vale on Thursday, August 29.—A. Manifold, Supt.

August 9, in hall, Swanston-st., Miss Terrell gave an interesting talk on medical work in India. There was a good attendance; at the close of the address afternoon tea was served.

Correspondence.

GOSPEL SINGING.

May I trespass on the space of your valuable paper in placing before the brotherhood in Australia some thoughts which have of late been exercising my mind?

The Chapman-Alexander mission, and now the Scoville mission, have brought before our notice most prominently the power of sacred song in influencing the souls of men and women for good. It seems that quite a new class of hymn-writers has come into existence—writers who particularly make a study of the psychological aspect of the matter. No doubt some attention was paid to this in the past, but we believe that in this age each gospel song contains a message of appeal or of conviction as never before. Now, here is the point. Our books of song as used in the churches are becoming out of date, and it seems will soon be quite unsuited for producing best results. The people, the age in which we live, the change that is continually taking place around us, all join in demanding a change in our hymnology. Sankey's hymns have done a work that eternity alone will compute, and some of those good old verses and strains will never die; yet generally speaking, something new and up-to-date is needed. Can we not give our preachers a greater chance of success by producing a volume of hymns at once modern and effective? Surely we have those in our midst who are quite capable of managing this great undertaking with success. This is the time to act. Scoville and Alexander are in our midst; let us obtain expert advice and go ahead. The books used at our morning service no doubt are all we want for the time being, but we most certainly need a gospel song book for our Sunday evening meetings which shall be in keeping with the spirit of the times. May these suggestions be considered in the warm-hearted manner for which our brethren are noted.—Geo. W. Jenner, College Park, SA.

The difficulty in producing a gospel song book, such as that suggested by Bro. Jenner, is that most of the hymns and music are copyright, and to obtain consent for publication would mean the expenditure of a good deal of money. If the way was made clear, the Austral Co. would be willing to undertake the publication of an approved gospel song book.—En.

Religion a Social Thing.

Inside the court of the Tabernacle was the tent of meeting, the place where God met man. And when the pioneers in this country built their log and frame "meeting houses," the name signified more than a place where the people met each other. It carried forward the idea of the tent of meeting in the Tabernacle. But "the groves were God's first temples." He meets his people in a leafy bower as freely as in a clap-board chapel, or a stone cathedral.

Then I don't have to go to church to commune with him; I can meet him by the river-bank, or on the mountain-top. Oh, yes. But the man who asks, "Why do you insist upon my going to church to commune with God, as if he boycotted Nature to hide himself in some sectarian house?" that man misses the nub of the thing. You don't have to go where other Christians go, but if you really want to talk with God and know him, you will want to talk with your brothers and go with them. If you don't enjoy the spiritual companionship of men, you wouldn't enjoy God's companionship. God is no recluse, and he is not likely to be found of the man who takes himself away from other men. God is among men, always and all the time. If you don't want to go where men worship God, are you so zealous about taking men to where you think is a better place to meet him, that you have founded a Church of Round Top, as Moody did? I could have more faith in the men who are always talking of finding God in the fields on Sunday morning, if they would induce a hundred other men to go to that field where God is so much easier to find than he is in the church, and found there the Church of the Field. Did you ever hear of such a thing? The man who wants to be segregated in his religion wants to be aggregated with the mass in other things. Religion is just as much social as business or amusement.—John F. Cowan.

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From the Field—Continued.

July 28, and acquitted themselves admirably on the anniversary night, July 29. The service of song, "His Mother's Book," was a splendid feature, for which they were trained by Mrs. Nightingale. Mr. R. Conning, Vice J.C.E. supt., has promised the Junior who took the leading part a C.E. pin for doing so well. The report revealed splendid progress for the year, and was appreciated with all the other items by a great crowd. On Sunday morning Miss E. Gill, the new superintendent, and Mrs. Nightingale, distributed the prizes, which they donated to the successful Juniors, and Miss M. Wiese presented a number of text-cards. Mrs. Nightingale, who is soon to leave the district, was presented with a lovely silver sweets' dish, hand bag, and letter of appreciation from the Juniors. Bro. and Sister R. C. Edwards have come to reside in Box Hill. Our aged Sister Johnson is ill in a private hospital, but recovering nicely. The writer will soon close his labors with the church here, and will be open for full time work after the College closes this year.—W.H.N.

SWAN HILL.—The annual business meeting and election of officers was held in the chapel on Friday, July 26. The following officers were elected: Bren. A. Moffat, sec.; C. McDonald, treas.; G. Goudie, Ultima; D. Anderson and Gillespie, Mystic Park; Mott (2), Rodgers, Bish, Kilpatrick, Walker, and Bro. Comer, Swan Hill. These will form one board of officers for Swan Hill district. Bren. A. Mott and D. Anderson were appointed auditors. It was decided to have a mission as soon as a missionary can be secured. The question of installing the electric light in the chapel came on for discussion, but no action was taken. A nice meeting and afternoon tea was enjoyed by all.—W.G.O.

LANCEFIELD.—On July 19, the members met to say good-bye to Bro. and Sister Gerrard and family, who are leaving this district. Bro. Meyers presided, a nice, sociable time being spent by all. Words of farewell were spoken, and in appreciation of the good work done by our brother and sister a presentation was made, Bro. Gerrard responding.—F.E.T.

CASTLEMAINE.—The work is going along quietly and smoothly. Our gospel services are well attended by strangers, and we are getting a good hearing. The sisters have been busy these months past, getting ready for a sale of work—our first. Our end in view is a big mission, when we confidently hope for and expect a large ingathering.—W.G.

COSGROVE.—On July 28 we had with us Sister Frank Brown, of Prahran. Aug. 4, good meetings, Bro. Clipstone present, and were pleased to welcome Bro. Wm. Baker by letter from Lygon-st. Bro. Cliff. Brown, of Windsor, who is at present on a visit home, met with us.—J. C. Skinner, Aug. 5.

DUNMUNKLE.—On July 27 the writer delivered his farewell address to a very large audience. A meeting of the church was held and resulted in the election of the following officers:—Sec., Bro. W. G. Smith; treas., Bro. Newell; deacons, Bren. W. S. Smith, R. Newell, R. Davies, A. Parsons, and W. Ingles.—W. Uren, Aug. 5.

BRIM.—A valedictory and welcome tea was held in the chapel on Saturday afternoon to say farewell to the undersigned and welcome to Bro. Moysey, who has come from Williamstown to labor here. Speeches were given by Bren. Hand and D. Jones, which were replied to by the evangelists. The evangelist, Bro. Moysey, was unable to preach, owing to the rain which fell all day. We trust our brother will be blessed in his ministry here.—W. Uren, Aug. 5.

DANDENONG.—Three sisters received into fellowship this morning by faith and obedience. 88 broke bread. Bro. Larsen gave farewell addresses this morning and evening, as he is going away for a month's trip to Queensland. At the evening meeting there were two confessions—mother and son.—J. Proctor, Aug. 4.

HAWTHORN.—Last Wednesday evening Sister Edith Terrell gave an interesting talk on mission work in India. Fine attendance yesterday, morning and evening. Dr. Johannsen gave a splendid address in the morning. Our Bible School and Bible Class are increasing in interest. Bro. J. W. Wright was received into fellowship from Emerald. A rally of the C.E. Societies of Hawthorn and Kew districts was held in our chapel on Tuesday evening last. Mr. Harry, Baptist minister, presided over a large attendance. It was the best meeting they had, he stated, for a long while.—A. C. Rankine, Aug. 12.

CHELLENHAM.—The work here is progressing well. On Sunday, Bro. and Sister Sones were received in by letter from the Moonee Ponds Baptist Church. The Bible Class at their anniversary presented their President, T. B. Fischer, with a kit-bag and interleaved New Testament. The prospects for the future continue very bright. The C.E. anniversary is fixed for Aug. 25 and 27.

EMERALD.—The services of F. E. Alcorn have been secured as assistant preacher, and we have decided to open up work in the township in addition to the field at present occupied. Last evening, good meetings at both points. On Saturday night last, a handsome presentation was made to Sister G. Romeril, our late assistant organist, in recognition of her services in that capacity.

GOLDEN SQUARE.—The anniversary of the school was held on August 4. This school is under the supervision of the Bendigo school officers, and J. Southwick is superintendent. There are 79 scholars on the roll, with an average attendance of 59. The teachers number 7. Dr. J. Cook is the teacher of the Bible Class. Miss Ida Streader and Miss Lily Fitzpatrick conduct the primary class on kindergarten lines, and have made much progress during the year. Beginning with 13, the roll has increased to 45, averaging 29. The primary room proving too small, was increased to double the size, thanks to the zeal of some building brethren, the cost for the timber being £16. The speakers for Sunday were Dr. Cook, T. J. Cook, and A. W. Connor, who delivered addresses suitable to the occasion. The singers were under the able direction of A. E. Streader, who also had the services of an orchestra to assist the choir. The building was crowded afternoon and evening. On August 7, the tea and public demonstration were held. The prizes were distributed by Dr. Cook. J. Southwick presided at the evening meeting. A fine programme by the scholars was rendered. Eight scholars received for Christ during the year. Bro. F. Saunders, of Newmarket, was among the visitors. He is an old scholar at Golden Square.—T.J.C.

BENDIGO.—A complimentary social to the secretary and treasurer of the Bible School—A. E. Streader and J. Ellis—was held on July 24. The former was presented with a valuable eight-day clock, and the latter with a silver shaving stand and outfit. A. W. Connor, evangelist, and T. J. Cook, superintendent, referred to the valuable services rendered by the recipients to the school, and the progress which it had made. Our brethren feelingly acknowledged the gifts, and the good-will and fellowship existing among their fellow-workers. Songs were rendered by Mr. and Mrs. Stewart, and a recitation was given by A. W. Connor. Refreshments were served at the close. On Sunday last, at the close of A. W. Connor's address on "Baptism and Newness of Life," two young people were immersed, bringing the number of additions since the visit of Bro. and Sister Scoville and Bro. Fischer to 22. Jas. Seymour, of Golden Square, exhorted at the morning service. His address on "The Preciousness of Christ" was a treat to all. Three were received into fellowship.—T.J.C.

FOOTSCRAY.—Sunday, Aug. 11, great meetings all day. At the morning service six were received into fellowship who were baptised the previous Sunday evening, and Sister McDonald by letter from St. Arnaud. The Bible School continues to grow. To-day we had 196 present, being a record. This evening's meeting was crowded,

and at the close four were baptised, and one made the good confession—Miss Stella Ley, the sister of our church secretary. Since Bro. More has been in our midst, which runs only into a few months, 31 converts have come out for Christ, which speaks well for the work done by Bro. Allan and Bro. Rothery. On Saturday evening last the Footscray United Temperance Committee held their monthly meeting in our building, and a good number were present. W. D. More occupied the chair, and the choir rendered the musical part of the programme. Mr. Francis, Grand Sec. of the Sons of Temperance, gave a stirring address, and altogether a pleasant evening was spent.—A.J.T.

SOUTH MELBOURNE.—We had good meetings all day yesterday. Bro. Armstrong, who was baptised on Tuesday evening, was received into the church. There was one confession at night at the close of Bro. McCallum's sermon on the topic "There is hope."—Aug. 12.

MELBOURNE (Swanston-st.).—Last Lord's day our meetings were very well attended. Bro. Allen gave a special address, reviewing his year's work, and emphasised the importance of church work and value of co-operating together. The largest number broke bread that we have had for some time past. The evening subject of discourse was "Influence of Disciples of Christ on Current Religious Thought," and Bro. Allen reviewed the work of prominent reformers, and traced the history of our movement and the objects sought to be attained. Good attendance and interest. Bro. Allen is leaving for vacation, and expects to visit Mildura and Adelaide before returning to work. We expect Bro. Gifford Gordon and Bro. Frank Thomas to take the services during Bro. Allen's absence.

ASCOT VALE.—Two received into fellowship yesterday, and one confession. Work progressing splendidly, with hearty co-operation of church. On Saturday evening, August 10, our esteemed Bro. and Sister Potts celebrated their silver wedding. The officers of the church, Sunday School teachers, and the choir, along with relatives and a few old friends, to the number of about one hundred, entertained them at a very pleasant evening. A reception was held in the church, followed by a breakfast in the school-room and the rendering of a musical programme. Arrangements were splendidly carried out under Bro. and Sister Kemp. Many hearty congratulations were extended, tangibly shown in beautiful gifts, and hopes expressed that they would long be spared to each other to enjoy a continuation of the happiness they have so long enjoyed together.—H.E.K., Aug. 12.

MORELAND.—Everything going well; finance very sound; attendance good. Several confessions and baptisms of late. Many more expected in the near future. Several additions by letter. Enthusiasm running high in all departments. Profitable social held, since last report, to welcome and become better acquainted with new members. Our chapel is proving none too large. Specially good meetings yesterday. One hundred and fifty present at breaking of bread. Bro. Quick gave a very helpful address on "Going Forward." Bro. J. C. F. Pittman preached at night to a crowded meeting, many being turned away. Three confessions—all adults.—J.H., Aug. 11.

GEELONG.—At the mid-week meeting last week five who had previously confessed their faith in Christ were immersed into his name. Fine meetings all day Sunday. The morning meeting, presided over by Bro. Frank Thomas, was well attended. Over 150 present at school in the afternoon. At night the church was crowded, when Gifford Gordon preached a most impressive in memoriam sermon in honor of our late esteemed Sister Florrie Kelley, who was called home to her reward a fortnight ago. The whole service was most impressive, and suitable hymns and music were sung and rendered.—E.B.

CARLTON (Lygon-st.).—There has been a growing increase in the attendance at the breaking of bread, and on Lord's day morning the meeting was a very large one. Ten received the right hand of fellowship. Bro. and Sister H.

Rodd, son and daughter, from Hobart, were amongst our visitors. Bro. A. R. Main gave a fine exhortation, which was very helpful, and also spoke in the afternoon to the Century Bible Class, numbering 175. Bro. Reg. Enniss discoursed at night to an interested audience, when his subject was "Mending the Breach." The chapel was full. Over 200 present at the Thursday evening prayer meeting. At a recent business meeting, the balance sheet showed the funds to be in a healthy state, and a motion was unanimously carried to enable Bro. Kingsbury and Bro. Enniss to participate in the general prosperity enjoyed by the church and its finances.—J. McC.

Here and There

The South Australian Scoville mission is full of promise. Up to and including Sunday night last, 333 confessions are reported.

Thos. Hagger's address is now "Olney," Walsh-st., Coburg, Vic.

Bro. Anderson, of Wedderburn, who has been making a short stay with his parents, has returned to America.

Herace Kingsbury, who is now in Sydney, has undergone a slight operation, which we are glad to learn has been successful.

Bro. S. Wilton is now secretary of the Kadina (S.A.) Bible School. All communications addressed Kadina P.O. will find him.

W. H. Allen, of the Swanston-st. church, is now on holiday. He is making his way to the Adelaide Conference, via Yarrowalla, Swan Hill, Mildura, and the river Murray.

Bro. Allen completed his first year with the church at Swanston-st., Melbourne, last Sunday. During the year there have been one hundred additions.

We regret to hear of the death of Bro. Andrew Thomson, of Petersham, N.S.W. He was the son of Andrew Thompson, well known to the older members of the Lygon-st. church.

A. E. Illingworth, of Enmore, N.S.W., has been asked to preach the "Convention Sermon" in connection with the Endeavor Union meetings. The sermon is to be preached in the Sydney Town Hall.

The series of articles which appeared in the "Christian" on Millennial Dawnism have been reproduced in neat booklet form and can be had at the Austral Publishing Company. Price, 3d. each, post free.

The Victorian General Dorcas will meet on Wednesday next, Aug. 21, in Swanston-st. hall, from 10.30 a.m. The Society intends to spend the day sewing for the Women's Hospital. Any sister will be welcome.—L. Martin, Supt.

Enquiries keep coming in to the Austral for the larger edition of "Calvary's Praises." These are not yet to hand, but are coming by the "Star of Australia." When they arrive notice of the same will be given in the "Christian," with particulars of price.

The first response to last week's paragraph re isolated brethren in Victoria came from Bro. T. Venn, of Richmond, who reported a brother in Gippsland. The second came to hand from the town of Boort. Will others please send on promptly to the Organising Secretary, Thos. Hagger, "Olney," Walsh-st., Coburg?

Under the auspices of the No-License Campaign Committee a farewell meeting was tendered to Mr. E. Tennyson Smith in the Melbourne Temperance Hall on Monday, Aug. 5. A large number of the Temperance organisations were represented. Mr. A. B. Millar, Chairman of Executive, occupied the chair. A farewell address was read by Mr. F. McClean, the hon. sec., and presented to Mr. Smith, together with a gold profess, expressive of the affectionate regard in

which he is held by the Committee. The address eulogised the lecturer's work, stating that when he arrived in Victoria the Temperance sentiment was at a low ebb, and that his work had been the means of arousing temperance workers to greater enthusiasm and activity. The address also emphasised the fact that Mr. Tennyson Smith's missions had been a financial success, and an earnest hope was expressed that the lecturer would come out again to help the success of the No-License Campaign in 1917. Mr. Smith was married on Wednesday, August 7, to Miss Whitehead, of St. Kilda, and they left by train for Adelaide on the same day, en route for England by the Orient liner "Otranto." A number of friends were on the platform to bid him farewell and God-speed.

Thos. Hagger will commence a mission at Colac on August 18, in which he will be assisted by W. H. Clay, of Sydney, as song leader. Bro. Gilbert E. Chandler and the Colac church are making splendid preparations, and are expecting a victory. Brethren everywhere are invited to remember the mission daily before "the throne of grace."

No Alcohol.—A fact that seems to have escaped the notice of the newspapers is that the discovery of both the North and the South Pole has been accomplished without alcohol. It is well known that Peary dispensed with all alcoholic stimulant in making his great and successful dash across the Arctic Sea, but not so well-known that Amundsen, who has now discovered the South Pole, undertook the journey without any use of alcohol.

The Good Samaritan in Japanese.—The parable of the Good Samaritan has been illustrated in the form of lantern slides for Japan. The setting, of course, in order to be intelligible, had to be Japanese, and a Chinese figure was selected to represent the Samaritan. It was suggested that this would hurt the feelings of the Japanese people, but it has not done so, for the point was grasped that Jesus, in telling the parable, chose for the purpose, not one of his own race, but one whom the Jews despised. A Buddhist priest was made to represent the priest of the parable, and a Shinto priest to represent the Levite. The Shinto priest readily consented to take his part, knowing the purpose for which the pictures were being made, but great difficulty was experienced in getting the Chinaman to consent. The traveller from Jerusalem to Jericho was a Christian evangelist in Japan.

DR. CHAPMAN AND IMMERSION.

To the Editor of the "Age."

Sir,—It is being freely reported by the members of the Church of Christ in this city that Dr. Chapman, the American missionary, has been immersed. Capital is being made out of this in the advancement of their cause. As I had my doubts as to the correctness of this report, I wrote Dr. Chapman, and had the following telegram in reply:—"Statement incorrect. I have never been immersed." It is also being reported by the same people, no doubt for the same purpose, that Rev. A. R. Edgar and Rev. J. Nail, Methodist ministers, have been immersed. I have received a letter from each of these gentlemen giving the statement a flat contradiction. I write this letter simply to close the mouths of storytellers.—Yours, etc., J. R. Anderson, The Manse, North Carlton, 9th August.

From the above it will be seen that Mr. J. R. Anderson, Presbyterian preacher of North Carlton, has taken the trouble to write to the "Age," informing its readers that a statement which has obtained currency to the effect that Dr. Chapman, American missionary, had been immersed, was incorrect, and that the same statement was incorrect in regard to Mr. A. R. Edgar, and Mr. J. Nail, both Methodist preachers. To what extent these statements have been made we do not know, but no doubt they were made in good faith through wrong information in the first place. We can only regret that the statements are not true. If capital has been made out of it, but incorrect statements we are not aware of it, but whether true or not, the question of "immersion,"

as a New Testament fact, remains undisturbed.—En.

A NOTE OF APPRECIATION.

I now come from my forest of silence and pen a few lines. They are penned more as an appreciation than as correspondence. Pleased to say I am progressing splendidly, and have been able to do a little work in the Lord's name. On Lord's days, when the Congregationalists are not using their hall, they kindly place same at my command. During the past few months I have spoken to the people on various occasions, and hope in this way to do a work which will be of great assistance to us when we decide to organise. It is impossible for words to be written which will fully voice my thanks to you for the splendid help received through reading the "Australian Christian." Though not able to be with you during the Scoville mission, I have rejoiced with you in the grand results of that effort for so worthy a cause. The "Christian" has been my only channel of information, and how grand have been the reports. I can show and give the "Christian" to my friends and say, "Look what the grand old gospel is accomplishing. Isn't it 'the power of God unto salvation'?" Really, Bro. Dunn, while reading of the splendid success, I have almost heard the voice of Bro. Scoville, so truly descriptive have been the reports. Not only have the reports of the greatest mission Australia has ever known been high-class, but also the articles in the "Christian" have been of great spiritual help and comfort. I read the paper from cover to cover, and appreciate every line. There's such a homely, brotherly sentiment pervading the whole publication. I pen these few lines because I believe them due to you, for such a work calls for long and trying hours of toil and sacrifice.—L. J. Curtis, Eastern Well, S.A.

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 MARRIAGE.

POTTS—JORDAN. (Silver Wedding).—On Aug. 10, 1887, at Dover-st., South Richmond, by John Strang, evangelist, Christian chapel, Lygon-st., Carlton, Esther Ellen Jordan, eldest daughter of John James Jordan, to Joseph Young Potts, second eldest son of the late Matthew Potts. Present address, "Alnwick," 94 The Parade, Ascot Vale.

COMING EVENTS.

AUGUST 27.—The annual meeting of the Churches of Christ Cricket Association will be held in the Lygon-st. schoolroom on Tuesday, August 27, 1912, at 8 p.m. Any intending clubs can have full particulars from the Hon. Sec., A. Hagger, 68 Freeman-st., North Fitzroy.

AUGUST 18, 19 & 21.—South Yarra Church and Bible School anniversary. Lord's day morning, Wm. Wilson, 3 p.m., F. M. Ludbrook. Evening, C. A. Quirk. Monday, 7.45, public demonstration in the chapel. Special singing by the children and choir, and elocutionary items by scholars. Free. Wednesday, Aug. 21, Grand Bioscope Concert, 8 p.m. Illustrated solos, etc. Good programme. Admission, 6d.

The Society of Christian Endeavor.

Emblems of Heaven.

Topic for August 19.

Daily Readings.

The Garden of Eden. Gen. 2: 8-15; Rev. 22: 1-5.
 An inheritance. Exod. 6: 8; Eph. 1: 7-14.
 The Promised Land. Heb. 3: 7-13; 4: 1-3, 6-11.
 A kingdom. 1 Kgs. 9: 1-9; Matt. 25: 21-40.
 The City of the Great King. Psalm 48: 1-3, 8-14;
 Heb. 12: 22-29.
 The Temple. Heb. 9: 6-14, 23-28.
 Topic—Emblems of Heaven. Matt. 22: 2-14;
 Rev. 21: 9-16, 21-27.
 Give other Scriptural references to heaven.
 How may we prepare for heaven?
 "Must we go, and empty handed?"

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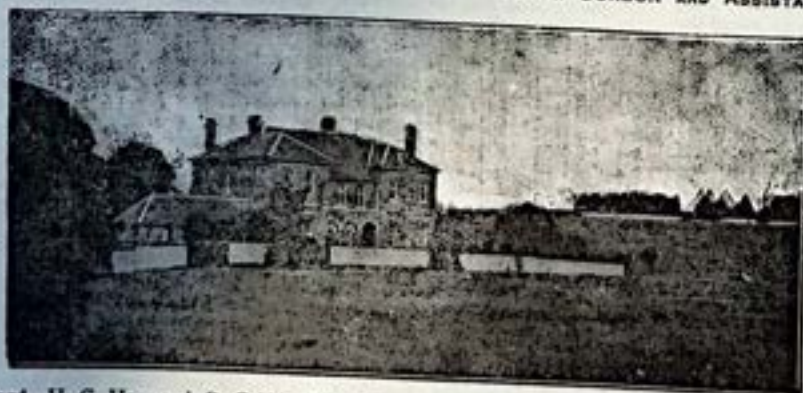
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