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For the right action of conscience there must be the right knowledge of the mind.

## THE QUESTION OF CONSCIENCE.

As announced in our last issue, a deputation waited upon the Premier of Victoria with a view to urging him to submit the question of the Bible in State schools to the verdict of the people. It was urged that the referendum was a fair way of ascertaining the wishes of the community. In a democratic country it was contended that the will of the majority should prevail, unless it could be shown that thereby a grave injustice would be done to the minority. In this view of the matter all sensible and fair minded people will concur. It should be borne in mind, however, that the views of a defeated minority on the question of injustice cannot be accepted as final. Minorities, when defeated, invariably have the feeling that an injustice has been done to them, and the mere fact that they make a great noise about it by no means proves that they have a legitimate grievance. Any alleged injustice must be shown to have a solid foundation in fact, otherwise the plea of injustice must be disregarded. If it were allowable that the protestations of a minority on the grounds of injustice should prevail, then none of the great reform measures which have been a blessing to humanity would have been in existence to-day, for every reform touches the selfishness of some one at some point, and is the cause of a great outcry.

### Rights of minorities.

These general statements have a particular application, and the particular application is found in the attitude of the Roman Catholic Church to the question of Bible lessons being given in State schools. This church is in a minority, and opposed to the referendum, because it fears that an appeal to the people would be antagonistic to its views. It is conscious that it is in a minority, and would be defeated, and therefore urges that a defeat would mean the perpetration of a great wrong. Viewing the history of the Romish Church as a whole, it is

rather curious to observe this new-born zeal on behalf of the rights of the minority. It would be difficult to find in its history an instance in which, possessing a majority, it paid the slightest attention to the rights of the minority. A recent cablegram may be taken as a sample of its attitude in this respect. In Peru, we are informed, Protestant missions are not allowed, because its constitution only permits the Romish Church to exercise this privilege. Peru is a Roman Catholic country, and its laws are framed accordingly, and as a result the rights of the minority are entirely disregarded. Wherever this Church has the upper hand, the rights of the minority are trampled underfoot.

### The question of conscience.

The above is stated not with a view to urging Protestant majorities to follow a bad example, but rather to show the inconsistency of the Romish Church in asking for something which, under similar circumstances, it would be the last to grant. In Protestant lands Roman Catholics have no grievances. Indeed, in some respects they are allowed a larger liberty than makes for the good of the community. For example, the closed doors of convents, and other institutions. Nevertheless, as Protestantism stands for liberty and fair play, it is right that the grievances of minorities should be looked into, and that fair and equal justice should be meted out to all. With this in view, we are prepared to hear how the case stands in regard to Bible lessons in State schools. Does the introduction of these lessons mean that an injustice is done to the Roman Catholic Church? Archbishop Carr says yes. In the counter deputation of his fellow religionists which interviewed the Premier, the Archbishop urged that "in all religious matters the conscience of the minority was as sacred as the conscience of the greatest majority that had ever been." This is good enough so far as it goes, and only so far as it concerns the mere question of

majorities and minorities. It leaves untouched the question as to whether we are, under all circumstances, to regard conscience itself as sacred. It may be granted that the individual is bound to follow the course which his conscience approves, but it does not follow that the community at large is justified in allowing him to do so. Conscience is only the monitor which urges us to do what we believe to be right, and to refrain from doing what we believe to be wrong.

### The real question.

The real question is, Has conscience received proper instruction? For the right action of conscience there must be the right knowledge of the mind. Saul of Tarsus acted according to the dictates of his conscience, and believed he was doing God's service when he persecuted the followers of Jesus. In like manner, doubtless, the agents of the Roman Inquisition acted with the approval of conscience when they burned Protestants at the stake. In both these cases conscience was perverted by a perverted religion, and therefore became a most dangerous thing. And while we may be quite willing to allow individuals to enjoy liberty of conscience, we can only do so when the exercise of such liberty involves no harm to the community. Certainly we cannot allow a perverted conscience to dominate the situation.

### Asking too much.

There is no doubt that the attitude of Rome towards the Bible, and any conscience it may have upon the subject, are the result of many years of training in the direction of regarding it as a book which it is not safe to place in the hands of the common people. This is the education which the Catholic conscience has received, and which Protestants and others are expected to respect. Surely it is asking too much, especially when it is remembered that it is proposed that every care shall be taken not

to enforce Bible lessons upon those who do not want to have them. Roman Catholics enjoy every liberty in this land in which Protestants far outnumber them, but they presume upon our tolerance when they think that their wrongly instructed consciences can stand in the way of the moral and spiritual uplift of the people. Dr. Rentoul stated the case fairly when he said: "In relation to this question, conscience can be spoken of reasonably only in connection with one thing, and that is if the majority in a matter of divergent belief wished to compulsorily force something hurtful to the conscience on the minority, who objected to it. But there is no question of conscience that can rightly arise in this connection. There is not one thing in any of the proposed series of lessons which Protestants and Catholics do not hold in common. Show me such a lesson, and it will be removed." Perhaps, behind this question of so-called conscience, there is something deeper. It may be that the opposition has more to do with wringing a grant of money from the hands of the Government, so that more Catholic schools may be maintained, and the policy of isolation be continued. Rome does not like her children mingling with Protestants more than can be helped.

## Editorial Notes

### Through Baptist Spectacles.

At the pastor's anniversary of the North Adelaide Baptist Church, as reported in the church paper, "Mr. A. S. Neill compared the progress of our denomination with the advance made in the ranks of a sister organisation, the Churches of Christ. The latter had advanced 60 per cent. during the last ten years, while our own advance had been comparatively small. He believed the Churches of Christ owed a great deal to these two things: First, they made a wise use of their laymen; secondly, they set in the front of their work a definite aim for definite conversions. . . . There was room in the Baptist Churches to discover and employ latent talent among laymen; and especially there was room and need for the quickening of evangelistic aims." We have no doubt but that the speaker made two good points in his explanation of the measure of success attending the work of the churches among which this paper circulates. "The wise use of laymen" is essential to permanent progress. The Y.M.C.A., the Y.P.S.C.E., and similar movements are a protest against the one-man-system of church work. Every Christian by virtue of his birthright is a clergyman, a priest in the house of the Lord. "God made the clergy, but men made the laity." The distinction between "clergymen" and "laymen" is unwarranted in Scripture. Certain men, because of special qualifications, may devote

their whole time to the work of the church, but these form no separate caste and are no more "reverend" in the sight of the Lord than the humblest disciple of Christ who strives to live for him, nor should they be in the sight of men. "To every man his work" is the New Testament principle, and when Christians generally adopt it, the cause of Christ will make rapid advance.

### The Evangelistic Spirit.

"A definite aim for definite conversions" is given as another explanation of our success. Of course this is, above all, the object of Christian service. This was the aim of the early disciples, and the very purpose of Christ's advent into the world. Failure here is failure all along the line. The church that has no conversions is a back number and doomed to die. Every church is a centre of active evangelistic life, or it is not a church of the apostolic spirit and order. Among the churches of Christ, as among the Baptist Churches, there is still "room and need for the quickening of evangelistic aims." We may be in advance of some in our gospel work, but we are still far behind the New Testament ideal—Every church a missionary organisation and every member a missionary. There is, perhaps, a tendency to depend too much on special evangelistic missions rather than on steady persistent effort to win souls. To be "All at it and always at it" is the road to success. While we would not undervalue the work of the cultured preacher, or depreciate the importance of a thoroughly educated and well equipped ministry, it is, after all, not so much logical or oratorical sermons that are required as the earnest presentation of the claims of Christ; and this is within the reach of all who are thoroughly sincere. "Blood red earnestness," manifested in life and action, tells for more in preacher and people alike, than eloquence or logic. Our practice of giving a direct invitation to confess Christ at all our gospel services doubtless gives us an advantage over our Baptist brethren and other bodies, but there is still room in many churches and more members for the cultivation of evangelistic fervor.

### Other Factors in Success.

There are other factors, besides those mentioned in the preceding notes, which, we believe, tell for success in our work. Prominent among these is our plea for a restoration of primitive Christianity, and in order to this, the abandonment of every test of fellowship not expressly taught by Christ. We plead not for the reformation of present ecclesiastical systems but the restoration of the apostolic church. Then, our continual advocacy of the union of Christians and the laying aside of all party names, creeds and usages that keep apart the children of God commends itself to the lovers of peace and the students of the New Testament. Men, tired with sectarianism, are attracted by the simplicity and feasibility of the Scriptural teaching on the subject of union. But perhaps one of the most

potent causes of success is the direct and positive teaching on the plan of salvation. Disciples of Christ teach that while salvation depends upon the atoning work of their Master, it can only be intelligently appropriated by compliance with his plain directions. And these directions, they claim, were presented by the apostles to their hearers in such a manner as to be at once understood. Hence they give the same directions to-day in the same words, telling men that "He that believeth and is baptised shall be saved." The unbeliever is instructed, as the gaoler of Philippi was, to "believe on the Lord Jesus Christ and thou shalt be saved," while the enquirer who has heard of Christ and believes the message is told as were the Pentecostians, to "repent and be baptised in the name of Jesus Christ for the remission of sins." These plain, tangible instructions, free from all mysticism, can be readily understood and acted upon, the result being, as of old, that "they that gladly receive the word" are baptised, in considerable numbers.

### The Grace of Patience.

By J. F. Carson.

In all relations with one another, let us faint not nor be weary in fellowship. In business—not hasty in judgment or rebuke. In church life not sensitive to slight or quick in resentment. In the home—ah, in the home—gentle, patient, long suffering. Some little thing comes up in the home life—and it is always the little thing—that tests our calmness and challenges our patience. Faint not. Fail not. It is such a little way that we are to travel together, let us not fall out by the way. Soon the time to say "Good-bye" will come. Let us live daily as we will wish we had lived when the hour for saying the good-bye has come.

They are such dear, familiar feet that go  
Along the path with ours—feet fast or slow  
And trying to keep pace—if they mistake,  
Or tread upon some flower that we would take  
Upon our breast, or bruise some reed,  
Or crush poor Hope until it bleed,  
We may be mute,  
Not turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go—can be  
Together such a little while along the way—  
We will be patient while we may.

So many little faults we find!  
We see them, for not blind  
Is love. We see them but if you and I  
Perhaps remember them, some by-and-by  
They will not be  
Faults then—grave faults—to you and me,  
But just odd ways—mistakes, or even less—  
Remembrances to bless.  
Days change so many things—yes, hours;  
We see so differently in sun and showers.  
Mistaken words to-night  
May be so cherished by to-morrow's light  
We may be patient; for we know  
There's such a little way to go.



## BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

### SCHOLARLY AUTHORITIES.

Under this heading, the author of "The Question of Baptism" seeks, by citation from men of undoubted scholarship, to answer those who "are ever tired of objecting that infant baptism is not only repugnant to the sense of Scripture, but that it is opposed by modern scholarship." We have already quoted from a number of believers in infant baptism who admit that the practice is not inferrible from Scripture. We may now notice three of Mr. Madsen's "scholarly authorities." Here is a paragraph from page 85 of "The Question of Baptism":

"Three scholars may be cited who certify on historic grounds to the propriety of infant baptism. (1) Prof. Gwatkin affirms: 'As regards infant baptism, there can be little doubt that it dates back to the Apostolic age.' In thorough accord with Dorner, it is maintained, 'the principle of infant baptism (is) that even the infant of an hour belongs to Christ' ('Early Church History'). (2) Prof. McGiffert lays it down as indisputable that the practice of baptising infants was a 'common' one before the end of the second century ('History of Christianity in the Apostolic Age'). (3) Dr. Kurtz, reviewing the historical position, asserts that infant baptism was 'universally held to be proper. Tertullian alone opposed it' ('Church History,' Vol. IV.)"

We strongly recommend as many as possible to go to the public libraries and refer to the books whence these quotations are taken. If they will do so, they will learn of the straits to which the latest apologist for infant baptism is reduced, and also, incidentally, they will be led to ponder on the ethics of quotation. The paragraph quoted above must have been written in the fond belief that few or none would take the trouble to look up the references.

I. H. M. Gwatkin, Dixie Professor of Ecclesiastical History in the University of Cambridge, in his "Early Church History to A.D. 313," 1909, Vol. I, on the same page in which he says that "there can be little doubt that it dates back to the apostolic age," continues:

"On the other hand, we have decisive evidence that infant baptism is no direct institution either of the Lord himself or of his apostles. There is no trace of it in the New Testament. Every discussion of the subject presumes persons old enough to have faith and repentance, and no case of baptism is recorded except of such persons" (pp. 240, 250).

In the light of this, what becomes of the fairness of the use to which Gwatkin's name is put in the paragraph in question?

Notice again the context in which Gwatkin refers to "the infant of an hour." He says:

"Even in the fourth century some of the best women of the time, like Anthonia and Monnica, did not feel bound to baptise their children in infancy; and a writer of no less unquestioned or-

thodoxy than Gregory of Nazianzus advises that it be put off till the child 'can frame to speak the mystical words.' This is every way illogical, but at all events it gives up the principle of Infant Baptism, that even the infant of an hour belongs to Christ" (p. 250).

The intelligent reader need only be asked to compare this with Mr. Madsen's alleged quotation.

2. A. C. McGiffert, Professor of Church History in Union Theological Seminary, New York, is similarly treated in the paragraph in question. Since McGiffert wrote "A History of Christianity in the Apostolic Age," would it not be well to quote what he says regarding the apostolic age? After all, we are more interested in the first century than we are in the second. McGiffert on the apostolic age was not quoted because he did not there support the paedobaptist position. Read Madsen on McGiffert, in paragraph quoted above, then read McGiffert, who writes:

"Whether infants were baptised in the apostolic age, we have no means of determining. Where the original idea of baptism as a baptism of repentance, or where Paul's profound conception of it as a symbol of the death and resurrection of the believer with Christ prevailed, the practice would not be likely to arise. But where the rite was regarded as a mere sign of one's reception into the Christian circle, it would be possible for the custom to grow up under the influence of the ancient idea of the family as a unit in religion as well as in other matters. Before the end of the second century, at any rate, the custom was common, but it did not become universal until a much later time" (p. 543).

Prof. McGiffert, it will be seen, holds that infant baptism would not be likely to grow up where Paul's doctrine was accepted. Infant baptism, then, must have become more "common" as the apostolic doctrine was departed from.

3. The statements in Kurtz's "Church History" have also suffered at the hands of our author, who quotes but a part of a sentence, and who fails to inform us as to the period in which and the people by whom Kurtz says infant baptism was "universally held to be proper." As a fact, that period was the post-apostolic age. In that part of his history which deals with the "primitive church," Kurtz says:

"Equally impossible is it strictly to demonstrate that infant baptism had been practised by the apostles, although this is probable (Acts 2: 39; 16: 33; 1 Cor. 7: 14)."

There is no universally proper custom suggested here. Of the following period, Kurtz writes:

"The Fathers generally connected baptism and regeneration. Hence, in theory, the baptism of infants was generally recognised, although it was not universally introduced. Tertullian alone decidedly opposed it" (T. & T. Clark's Edition, Vol. 1, pp. 118, 119).

Controversialists, it will be perceived, will do strange things with their authorities. Scripture and human testimony alike need to be strained to get apparent warrant for the paedobaptist practice.

### The Commission.

"Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you."—MATT. 28: 19, 20.

"Teach, *matheutesate*, make disciples of all the nations, bring them to an acquaintance with God who bought them, and then baptise them in the name of the Father."—DR. ADAM CLARKE, Methodist.

We have already seen that paedobaptists are not agreed as to the Scriptural warrant for their position. Some of them—as J. A. Beet, Methodist, and A. Plummer, Anglican—cheerfully allow that there is no text from which it may be clearly inferred that the practice was apostolic. Others, however, believe that there is a valid argument by way of inference. We shall, therefore, examine some of their proof texts, beginning with our Lord's commission.

The tract on "Should Only Believers be Baptised?" published by the Spectator Publishing Co., and now being circulated by Methodists, has this extraordinary pronouncement on Matt. 28: 19:

"A 'disciple,' according to this verse, is a baptised person. 'Make disciples, baptising them.' In other words, by baptism claim them for Christ that they may be taught all things whatsoever He had commanded. That is the very thing we do in infant baptism. The Apostles were to disciple, or baptise, all the nations. Surely 'the nations' includes children! Nothing in the text excludes them."

This is in harmony with the greater part of what is said in Mr. Madsen's chapter significantly entitled "The Baptising Commission." So the Methodist Church in Victoria and Tasmania through its Literature Committee seems to vouch for such an interpretation as is given above.

The first thought that comes to us is that paedobaptists do not act on the above. They are not wont to baptise infants because they are infants, part of the "all nations." There has been many a pretty difference amongst advocates of infant baptism as to what infants are to be baptised. Avoiding minor differences, we note that the following questions have been raised: Must both parents be members of the visible church? or, Will one Christian parent suffice? Must the parents be communicants? Or, are all infants without exception eligible? The Westminster Confession of Faith says that "the infants of one or both believing parents are to be baptised." The practice is generally limited to cases in which the infants are children of believers. A missionary who went to a place and caught and baptised the children of unbelievers would, we are constrained to believe, receive a well-deserved reprimand from his paedobaptist official board. If this is so, then infants are not baptised because as infants they are included in the "all nations" of the commission.

Again, the argument that infants may be baptised because they are in the nations would prove altogether too much for the paedobaptist. Idiots, deists, atheists, drunkards, are as truly part of

the nations as the infants are. Our friends repudiate with horror the thought of baptising them on the ground of their being in the nations. Here are two syllogisms, one of which is as valid as the other: (1) All nations are to be baptised (i.e., disciples; so Methodist tract says); infants are in the nations; therefore infants are to be baptised. (2) All nations are to be baptised (i.e., disciples); idiots and drunkards are in the nations; therefore idiots and drunkards are to be baptised. If the one argument is false, as all our friends agree, so is the other. If one objects that persons who are idiots or drunkards are folk on whom it would "obviously be a scandal to confer baptism," we answer that this very objection itself shows that being in the nations is not the ground of baptism. There must be some additional ground. Infants are not baptised because they are in the nations. Baptism alone will not disciple.

It is absolutely essential to Mr. Madsen's argument that "discipleship" be shown not to involve any belief or instruction. Otherwise, it is evident that it would be ludicrous to suggest that infants may be disciplined by baptising. We shall examine, therefore, the amusingly futile attempt to dissociate discipleship from instruction and belief. In doing so, we deem it fair to state that the following argument has not cogency against all paedobaptists; for, as a fact, as we shall abundantly prove, many of them, including some of the best Methodist scholars and divines, reject entirely Mr. Madsen's interpretation.

On page 18 of "The Question of Baptism" are "three facts to which attention is directed":

"(1) There were persons who 'believed' on Christ, who never received any teaching whatever, and had never even seen the Saviour. An instance of this is—the Samaritans who believed on the testimony of the woman who had had five husbands, as recorded in John 4: 39."

I assure the reader of this that a Methodist preacher in Victoria published these sentences as a "fact." Apparently, he did not do it as a joke. We may remark that we do not see that it was a marvellous thing that they who "had never even seen the Saviour" yet believed, seeing that possibly a few hundred million folk on earth to-day are in that case. But the Samaritan men believed without "any teaching whatever"! And Mr. Madsen is penning this as a means of proving that "'teaching,' or preaching, was not even necessary to induce people to believe," and this in order to help his case in making disciples by baptism of infants who cannot believe! If paedobaptists will give all persons before baptism as much teaching or preaching as the Samaritans got and with as happy an issue, the present controversy will cease. John says, "Many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did" (John 4: 39).

The second of "the three facts" is stated thus:

"(2) Our Lord had 'disciples' who, though receiving instruction, were not 'believers.' This appears in the reference to the people who went back and walked no more with Him, as related in John 6: 66."

Accordingly, it is held "that 'to disciple,' it was not necessary to make persons 'believers.'" One question will suffice: Did the folk who disbelieved and went back and walked no more with Jesus continue to be regarded as disciples? If Mr.

Madsen's argument is to stand, he must answer, Yes. We would like a proof from John 6.

"(3) Many 'believed' in Christ who were not 'disciples.' For example, the Jews who witnessed the raising of Lazarus from the dead (John 11: 45), and those who would not confess Christ lest they should be put out of the synagogue (John 12: 42)."

We may express cordial agreement with the fact that not all believers are disciples. This fact, however, does not begin to suggest that one can be a disciple without being a believer. If one asks how one can be a believer without being a disciple, we can ask Mr. Madsen to answer: "It is manifest that in the New Testament 'to disciple' means to bring into Christ's school—the

Church—those who are willing to be taught how to become Christians, the initiatory sign of discipleship being baptism" (p. 16). A believer who would not confess Jesus (as in John 12: 42) was manifestly not willing to come into Christ's school. It is curious that Mr. Madsen did not see that in the quotation just made he is answering his own statement that Methodists disciple the infants by baptising them; for infants have no will to come into Christ's school, or to be taught. He answers also the words of the Methodist tract, "to disciple, or baptise," which seem to identify the two things. "To baptise" can hardly be "to disciple" if baptism is simply the initiatory sign of discipleship.

## How Best to Conserve the Results of the Scoville Mission.

By A. C. Rankine.

### Concluded.

4. We are further assured that what is needed more and more is the making known of the Scriptural conditions of pardon. It was plainly evidenced during the Scoville mission that what the people require is a definite, simple, straightforward, Scriptural answer to the question, "What must I do to be saved?" Amid a conflicting array of human doctrines dinned into the ears of the people by different sects and parties, the people welcome the simple New Testament answer to the above question. They demand a Scriptural foundation upon which to build their religious life. The creeds of men fail to satisfy the people. We knew that in a measure before the mission, but we are strengthened in the belief that the plea we have is that which suits the longings of earnest souls. Thinking people are sick at heart of man-made theories and speculations. They need the truth as it is in Jesus. Instead of dealing with human methods of getting religion, it is quite clear to us that the earnest soul needs the Scriptural terms of pardon. We will do well to follow on in our ministry by calling upon the people to accept the gift of salvation on the terms laid down in the New Testament. One must, therefore, preach doctrinal sermons to fully instruct seekers in the way of eternal life.

The need is as great to-day as ever for us to call upon the people to give up sectarianism with all its attendant errors, and come and stand on the Word of God. The true basis for the unity of the Spirit must be presented by us repeatedly. We are the only religious body of the day who can consistently say, "We stand on the Bible alone." We have seen during the recent mission how Bro. Scoville delivered doctrinal discourses again and again. We venture to say that these proved most convincing to his hearers. There seems a tendency on the part of some of our preachers to discard this form of preaching. We will make a mistake if we do.

Scores of people who came to the Hippodrome were enlightened by the truth concerning their duty to obey their Lord in baptism. The truth presented to them on the subject in a Scriptural manner led them to see the difference between a human ceremony and a divine ordinance and command. At the risk of being told we make too much of baptism, we must continue to emphasise it as a part of the divine will to be carried out by every sincere believer in Christ. Since the mission closed we have seen how very busy some preachers and members of denominational churches have been circulating error upon the subject of baptism and trying to prohibit some people from obeying the Lord's command to be baptised.

We see the great need there is to stand loyal to the truth, and we must follow up the work, determined that the "whole counsel of God" shall be proclaimed by us at all costs.

5. A brief word or two may not be out of place concerning the "personal work" done in the Scoville mission. This feature was somewhat new to the Australian brotherhood. But, doubtless, it counted for much in our great mission. In some cases it was abused. Much wisdom is needed in choosing the proper persons to do the work. Young Christians should not be encouraged or allowed to undertake it. But wisely directed effort along the lines mentioned will often lead a soul to make the decision for Christ when the sermon itself has failed. Splendid results were secured in the Hippodrome. We must not lose sight of this phase of evangelistic methods.

6. And now I come to deal with the more tangible results of the Scoville mission, and how best to conserve them. We, of course, refer to the converts won for Christ in the great soul-saving campaign. I could wish that an abler pen than mine dealt with this most important subject. The present age seems to be a backsliding period. At any rate we know the bold bid

the world makes for people of all ranks of society. Pleasures of a fascinating kind are brought within reach of all. Every inducement is held out, especially to the young people, to enter into worldly things which have a tendency to deaden the spiritual sensibilities of those who have come to Christ.

The church has to meet all these forces of the world, the flesh, and the devil. A grave responsibility rests upon the church to-day concerning those who have so recently come to Christ and become identified with his body, the church. Some people will go any length to save a soul, but assume no responsibility to help that saved person in the Christian life. Our main work lies here. Better, far better, for us not to make any attempt to induce people to unite with the church if we are not prepared to do our best to encourage them in the service of God.

In an atmosphere of warm, bright, joyous, inviting influences, the converts were born again in our great mission. Every encouragement was given them to accept Christ. What sort of influences are around them now? They are babes in grace, and need careful handling. The church is their nursing mother. A fond mother loves her children. She will give her life for her own. Happy, helpful church, where love abounds. Where that is wanting, all is wanting. There may be intelligence and superior knowledge in the church, but if love is not there, the spiritual atmosphere will not conduce to the growth of the babe in grace. "Knowledge puffeth up, but love buildeth up." And where the love of God abounds, life will be manifested; there will be spiritual activity. Alas! when the new convert is brought into deadening surroundings! The babe needs food and protection. If the earthly mother refuses these to the child, the new life will soon be gone. So in the church, the best possible attention must be given to nurture the young new life in the converts. None are to be overlooked. Just as the tender plant requires careful attention, specially until it gets firmly rooted in the soil and strong enough to resist the forces around it, so do the babes in grace need our kindest attention, especially until they are established, strengthened, settled in the faith of the gospel. There is a danger that when the convert gets into the church he becomes lost in the crowd, and be allowed to shift for himself, and receive no individual attention.

Woe unto the church that allows such a state of things to exist. The church that neglects her offspring is guilty of criminal negligence and is held responsible before God. Some people will backslide in spite of all you do for them, but how many new-born souls have been allowed to pine and die as far as their spiritual life is concerned because they have been neglected by the church? We are of the opinion that many could have been saved to the church and to the service of God had they been rightly shepherded.

Some years ago when the Torrey-Alexander mission was contemplated in the city

of Adelaide, I was elected as a member of the committee. There was a difference of opinion among ministers of different denominations as to the advisability of holding the mission at that particular time. A Methodist preacher gave it as his opinion that the "churches were not in a fit state to receive new converts." What a terrible statement! And yet there may have been much truth in it. Let us see to it that we endeavor under God's blessing to create such an atmosphere in the church that shall be most helpful to the growth of the new-born babes in grace.

The spirit that should characterise all office-bearers in the church of the Lord Jesus Christ is that of gentleness, meekness, patience. Some men are not fit to handle souls, especially new-born souls. Their rude, impatient bearing has a tendency to kill instead of to encourage. As the mother needs a great amount of patience with the child, so the shepherds of the flock need reminding of their needs in dealing with individuals in the church. All these things must be noted and acted upon by us if we would do the most effective service by way of conserving the results of the Scoville mission.

7. Further, in order to retain those in the church so recently saved, we must follow the divine injunction and "teach them to observe all things whatsoever Jesus has commanded us." Every member of the church should be so taught that he or she may have an intelligent conception of their standing in Christ. We should seek not only to get the people into the truth, but to get the truth into the people. All young converts should be instructed in the fundamentals of the gospel until they can satisfactorily answer the question, "Why I belong to the Church of Christ."

They need to be taught as members of the body of Christ to be loyal to him who is the Head. One would think that the best instructed in the Word would be the most loyal. It does not, however, follow that a mere head knowledge of Scriptural principles will produce loyalty to Christ. We do not want to be merely mechanical Christians. I may know and yet not perform. Head knowledge can never compensate for the absence of heart knowledge. A preacher was once driving through a town in the South of England, and he noticed the following title, over a solicitor's establishment, "Head and Heart." On making enquiries



The Call of Matthew.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.—Luke 5: 27, 28.

he found "Heart" had been dead and buried several years, and "Head," the surviving partner, carried on business alone. Is not this the case of many professing Christians?

But the dissolution of this heaven-made partnership must not be allowed. The Christian's mind needs to be filled with a knowledge of God's will. The exhortation needs to be given again and again, "Let the word of Christ dwell within you richly, in all wisdom and spiritual understanding." At the same time the heart must be charged to the full with an intense affection to Jesus Christ. While thus the head guides and controls the affections, the heart supplies the motive power for service and impels onward in loyal hearted devotion to King Jesus.

Loyalty to Christ, loyalty to the truth, and loyalty to the church must be taught the new converts if we would have them saved for God.

8. Nor must we forget the important step of enlisting the converts in active service. Care must be exercised in directing each one to take up such work in the Master's vineyard for which the Master has best fitted them. It is not enough to say in an address to young converts that the Lord expects them all to be workers, soul-winners, missionaries, and so on. Such exhortations bear little fruit. A heart to heart talk will prove more helpful, and they can be shown the work to do and how it is to be done. (The old proverb is still true, "Satan finds some mischief still for idle hands to do.") The way to grow strong spiritually is to work for the Lord. Therefore if we would encourage the new members to keep within the fold, get them interested in some definite work in the church.

9. Time and space forbid me calling attention to the need there is for young Christians to be taught the necessity of Bible study and prayer. Someone must interest himself or herself in each one. It is taken too much for granted by older Christians that each one must look after himself. But what does the babe know? That is where the mistake has been made. By no means neglect the babes in grace. They need sympathy and guidance.

10. Nor must we forget the social side of their nature. Have an evening occasionally for pleasant social intercourse among the young converts. They will heartily appreciate it. Don't let them feel it is sinful to laugh. Make them realise that God made joy, and the devil made sorrow, and that it is their privilege to "serve the Lord with gladness." At all times those who come into the church should be made to feel they work for the best Master; they have espoused the best cause, and they are promised the best reward. O Church of God, how important is your work! How great is your responsibility! Well may we ask as we feel our own weakness, "Who is sufficient for these things?" But, blessed truth, "our sufficiency is of God."

## CONSERVATION AND EVANGELISM.



By Charles Reign Scoville.

There is one word which is beginning to bulk large in the older nations to-day, and that word is Conservation. Great manufacturers and large corporations are also catching the genius of this spirit. When the Master had fed the five thousand, he directed his disciples to gather up the fragments, "that nothing be lost." One of the strongest committees in connection with the great mission should be the Conservation Committee, and this committee should be composed of some of the very best and most devoted men and women of the church, and should also include the minister, the Bible School superintendent and teachers, and the presidents of the Missionary and Endeavor Societies.

The work of this committee should begin with the beginning of the mission; all people coming forward to make the good confession to-night, should be called upon to-morrow; by this means converts will not only be the more perfectly instructed in the way of the Lord, but the Conservation Committee will thus discover that those coming forward have friends and relatives who can also be reached, and each call will thus accomplish a double purpose. If some new convert is hindered in baptism by parents or friends, then the Baptism Committee should work in conjunction with the Conservation Committee, and should not give up simply because some ignorant or prejudiced relative gets in the road. Go to these homes, take the Bible you find in the home—as you will find these people have confidence in their own family Bible—and with the Bible before them point out from the Book its sacred teaching upon Christian baptism. Thus many whole families will be gained, where it might have been thought that only a single soul would have been lost. If there are occasionally conditions in which the obedience of some is an immediate impossibility, then for ladies or girls select a certain number of women or girls to call upon them, giving them exact dates of calling, say, 1st or 15th of each month, for a solid year, a different person calling each month—"That no one be lost."

The Bible calls new converts "babes in Christ," and states that they should be fed upon the "sincere milk of the word." Sometimes converts are corralled together in a bunch, and a special sermon is delivered to them, and this is all right when the sermon is a tender message, delivered in the right spirit in the kindest manner; but when such an address is a cranky, despotic, dicta-

torial address, simply commanding this and that, in a way that will almost make converts sorry they accepted Christ and were added to the church, the address is very harmful. Almost everything depends upon the first three months of the new life of the converts. Get them into the Bible School. They should all study the Bible, and all the members of the churches should be in the Bible School. It is a pity for any man to neglect this mission of Christ. The secret of the Lord is with those who reverence him, and we should all be students of the Word, and "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." A Sunday School teacher can thus become a sort of shepherd to the members of his or her Sunday School class.

Then we often adopt what we call the "Big Brother" plan. Each new boy is given to some man as his ward to look after for one year; each new man is also given to some man in the church; all the girls and women are given to the ladies of the church in the same way, thus becoming an older sister to them, to greet them when they come to the services, to interest them in the activities of the church, to call upon them if they become careless, and draw the minister's attention to them and get him to call upon them if they need his attention; and also to encourage them to bring their friends or relatives, and assist them to win their dear ones to Christ.

Let us all remember that there is a double function for every disciple of Christ—*worship and service*. Unfortunately, there are many Christians who think they have attained their whole duty when they go to public worship. What a shame that any one should fail to obey the command of the Lord, to "Go and make disciples." The command to go is as binding as the command to be baptised, and we are traitors to the King and kingdom if we do not assist in winning people of this generation to Christ. They cannot wait for the next generation to come and preach the gospel to them. We must do it now, or they are forever lost. We must feed upon the Word, and with the strength thus received, work the works of him who sent us, while it is called to-day. Do not overlook that phrase, "while it is called to-day." What have you done for Christ in reaching this world, and what are you doing "to-day"? Work without food means starvation, food without work means indigestion, and this explains

why there are so many sickly in the fold to-day; they have not developed their spiritual muscles. The Wednesday night prayer meetings could well be turned over to kindly instruction to new converts for a good number of months. I believe to-day that I am a minister because prayer meetings were arranged for the new converts once a week, the first year I was in the church, and I made it my business to be present at each of these meetings, and I can never over-estimate the instruction and encouragement thus received; and all the converts should be personally invited, and if it became necessary, brought to the prayer meeting by some individual calling for them. The prayer meeting is the spiritual thermometer of the church; there will be no telegraphic communication with the Golden Throne if the prayer-line is down. We have old members in our churches who would be spiritual giants were it not for the fact that they are neglecting this means of grace.

Then, lastly, converts should be taught the privilege of giving. The terms of Malachi still hold, "Bring ye the whole tithe into the storehouse, that there may be food in my house; and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let all be taught to give something. Let the child give the penny or halfpenny, but give it regularly. Let the poor give from their poverty, and they will be rich from their giving. Unfortunately, or fortunately, people give according to their righteousness, rather than according to their riches. Every disciple should be giving at least one-tenth of his income to the Lord. Every Christian should either support the church, or be supported by the church; that is, if anyone is not able to give anything at all, that simply means that the church should be looking after them in the spirit of the Good Samaritan, and in the fear of the Master who taught us the gospel of the Good Samaritan.

There are two ways to strengthen the army. One way is by new recruits, and the other way is by making disciplined soldiers and sharpshooters of those already enlisted. It is our privilege to accomplish both these things for the Lord Jesus and his kingdom.

"They that be wise shall shine as a brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "There is more joy in heaven over one sinner that repenteth than over ninety and nine righteous persons who need no repentance." Win them and hold them in the work of the kingdom, so at last you can say, "Here am I, and the children thou didst give me."

Swing into line with the eternal energy; be a force of forces, a toiler, a producer, a factor; and life never loses its tone and flavor, its head or glamor. There is no real taste to bread nor sleep for the idle.—*Maltbie D. Babcock.*



### The Work in Adelaide.

By D. A. Ewers.

The meetings during the second week have been even better attended than the first. The interest is growing, and numbers are confessing Christ. Meetings have again been held at mid-day at the various factories and workshops visited the week before. It was my privilege to be present at the great Islington workshops on the Tuesday. Islington is where our Government Railway Works are located. The party and friends rode out the three or four miles in motor cars. The meeting was held in the road outside the yard. It was a sight to see the immense crowd of men thronging out of the gate at the sound of the cornets of Bren. Vawter and Marty. Mrs. Scoville sang a touching song about writing a letter to mother, and skillfully worked in the chorus of "Tell Mother I'll be There" at the close. The speaker of the meeting had the rapt attention of every man and boy of that large assembly from start to finish. Of course they all had to stand during the service, which lasted about half an hour, but it scarcely seemed ten minutes. The address, racy, humorous, solemn, and impressive, had a marked effect.

Bro. Vawter arrived from West Australia on the 10th, so the whole of the party has been at work during the past week. Up to Friday night the confessions reported amounted to 401, and I hear of 11 on Saturday night at Port Adelaide. The S.A. Farmers' wool-store was kindly lent for the purpose. This is an immense structure. A large portion was curtained off with tarpaulins, and the willing hands of many brethren in the neighborhood had prepared seats of planks to accommodate thousands of people. A great crowd assembled, and the attention was all that could be desired. On Sunday afternoon another immense audience assembled, when after an earnest and impassioned address, the intensity of which was relieved by characteristic gleams of humor, some 29, including a sea-captain and his wife, came out and confessed Christ. At the same time Messrs. Vawter and Phillippi addressed a very large meeting of women in the Exhibition Building, when two more made the great decision. The hall at night was packed, when a number more decided for Christ, bringing the total for the day up to 64, and the total for the mission, including three or four in churches, up to 478.

Meetings for boys and for old people, and a great Temperance meeting on Friday night, are among this week's fixtures, as well as the other usual services at the Exhibition Hall and workshops. On Saturday, 24th, Bro. Vawter goes to Balaklava to conduct a week's mission, and on the 31st, Dr. Scoville will go there and preach in the afternoon and evening, returning to Adelaide next morning.

The following fraternal resolution was passed at the General Committee meeting of the S.A. Baptist Union held on August 12:—"That this meeting of the General Committee of the S.A. Baptist Union sends greeting to the brethren of the Churches of Christ, and sincerely congratulates them on the great mission now being conducted by Dr. C. R. Scoville and party from America. We heartily recognise the fine spirit of evangelism that has conceived and arranged for a movement on so large a scale, and we cordially wish that it may be crowned with the highest success and pray God that many souls may be gathered in, that the churches which have promoted the mission may be greatly strengthened and that a spiritual uplift may come to the whole community."

### Correspondence.

#### QUEENSLAND AND THE SCOVILLE MISSION.

Another word seems necessary re the financial aspect of the Scoville mission which had been arranged for Queensland. The editor has described one of my statements as "scarcely correct"—this, of course, owing to a misunderstanding. These are the facts:—

We asked on June 12 for a statement as to exactly what we must pay for travelling expenses of party. Replying to this question, the Federal Committee wired, "Cost you thirty-seven pounds and allow ten pounds expenses." We gathered that the £10 mentioned was to come out of, rather than to go into, our funds. Surely the wire could not be interpreted otherwise. Yet this is how the Federal Committee tried to inform us that they were giving us £10! It was while under this misapprehension that we applied for a grant of £50, which was refused. This is the grant referred to in my letter of July 31, and I am sure the editor will see that my statement was perfectly correct.

We are still of opinion that our apportioned share of travelling expenses was unduly high, seeing that the party had paid their own passages right from America to Melbourne. This it must have cost N.S.W. and Victoria considerably less for travelling than our weak Northern State would have had to pay.

On behalf of Queensland Home Mission Committee.—J. I. Mudford, Asst. Sec., Aug. 15.

We can understand that the statement was correct enough from Bro. Mudford's point of view, but not exactly correct from our point of view. Bro. Mudford had his eye fixed upon the grant of £50, while ours was fixed upon the grant of £10 which the Federal Committee was prepared to give. Might we suggest that the word "refused" conveys a different impression to what was really the case, viz.: inability to comply with the request. In regard to the telegram, it may be admitted that it was somewhat obscure; and being so, the obvious course was to telegraph for an explanation. Anyhow, it is not our intention to discuss this matter further.—Ea.

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## In the Realm of the Bible School.

### THE MISSION OF THE TWELVE.

Sunday School Lesson for September 8,

Matt. 9: 35—10: 15; 10: 40—11: 1.

A. R. MAIN, B.A.

In our lesson for April 21, we considered the choosing of the twelve. Disciples were changed into apostles. The apostles were chosen for a two-fold purpose, that they might be with him, and that they might go forth from him. There was "the Master's call, the Master's companionship, the Master's commission to preach." Disciples changed to apostles—or missionaries—that is the need. He who has heard Christ's "Come" must also hear his "Go." As Keble puts it:

"First seek the Saviour out, and dwell  
Beneath the shadow of his roof,  
Till thou have scanned his features well,  
And known him for the Christ by proof:

"Such proof as they are sure to find  
Who spend with him their happy days,  
Clean hands and a self-ruling mind  
Ever in tune for love and praise.

"Then, potent with the spell of heaven,  
Go, and thine erring brother gain,  
Entice him home to be forgiven,  
Till he, too, sees his Saviour plain."

"How many missionaries have you now on your station?" a bishop once asked a returned missionary. "Three thousand," was the answer. "I did not ask how many converts you have, but how many missionaries," returned the bishop. "I quite understood you, and again I reply, three thousand, for all our converts are missionaries." Would that it were ever so.

### The compassionate Christ.

"When he saw the multitudes, he was moved with compassion on them," or, as Morison translates it, "His yearning compassions gathered around them." Every Christian has loved to think of this which is told of the Master. We might have expected that when he would see the sin and degradation of men—and he must have seen these more clearly than we whose eyes are dimmed by personal sin—he would be merely angry; he would despise men who had sunk so low. But, no; he had compassion.

"He saw me ruined by the fall,  
Yet loved me notwithstanding all."

Theodore T. Munger says: "The painters, and especially that nearly greatest once, Da Vinci, have given us a man burdened with his own sorrows; but when the artist comes who apprehends the true Christ, he will figure a sympathising Christ." Joseph Parker has thus commented on the words we are considering: "What a view was that which Jesus Christ took of the multitudes! He saw the multitudes exactly as they were. It was a multitudinous misery, a multitudinous sin, a multitudinous helplessness. We see throngs, and remark on the number; Christ saw multitudes, and remarked on their misery. Alas! there is no gathering of human beings that does not represent a gathered pain, a gathered helplessness; where two or three are gathered together there is at least one broken heart. The street

looks well, it is filled with bunting and festoons, with spring flowers or summer grandeur; but in every house in that decorated street there is a broken heart. Jesus Christ did not see the bunting flying from the windows, he saw the hearts that were dying within the bosoms of human grief: he had compassion." What Jesus did, we ought to do. We need more pity, compassion, love—which is ever the motive of service.

### The need of laborers.

"The harvest is plenteous, but the laborers are few." These words are still true. We need but lift up our eyes to see. In the cities are teeming hosts who sadly need Christ. Many places in our own land have never had the primitive gospel of Christ preached in them. When we think of the regions beyond, the greatness of the need will either appal us or renew us to more diligent effort. Laborers are few. One has said: "If there is one thing clearer than another, it is that there are a thousand times too few men who are consecrated to the religious and moral education of the human race. An incalculable moral wealth is lost, over all the earth, for lack of laborers in the harvest of souls." Nearly every religious body is sending out a call for more workers. Men of consecrated life, well equipped physically, mentally and spiritually, are urgently needed.

### The call to prayer.

Jesus earnestly bade his disciples pray the Lord of the harvest to send forth more laborers. It may be seriously questioned whether we sufficiently adopt this method to-day. We put a prayer to men almost in the place of prayer to God. There are few prayer meetings held for the very purpose mentioned in our text. There is probably a much closer connection generally between the prayers of Christians and the salvation of men than most of us realise. We need God's power and help.

Obviously one reason why prayer is encouraged as good is that "what we really pray for we shall work for." It is significant that the very folk who are asked to pray were shortly sent out. It is little use for us to pray that God will send workers, if we ourselves are not willing to work. "Lord, send a laborer" may be only another way of saying, "Lord, send me." Not necessarily so, of course; but we must ever be ready to follow our own prayers if the Lord so will.

### The workers appointed.

In the lesson for April 21, we considered the lists of the apostles. The names and their order are striking; but we cannot repeat the previous words here. The pairs of brothers in the list have been referred to as showing the need of companionship in Christian work, the allowableness of special friendships among Christian workers, and that Christianity is more beautiful when the natural bonds of love and kindred are sanctified. Certainly it is beautiful to see brothers in the flesh and in Christ standing together as laborers in the gospel. Maclaren points out a useful lesson from the variety of men: "There were

wide varieties in the characters of the men chosen, which shows that there is room for all diversities in Christ's service and the working power of the Christian faith. Christ himself in his living presence as the centre held all in unity." Mark tells us that Jesus sent these out "by twos and twos" (Mark 6: 7). On the strength of this many have tried to show how Jesus chose men who could supplement each other. He doubtless coupled. We may get a suggestion, but not certainty, from the insertion and omission of "and" in the lists. We can easily see the wisdom of "and" method, even if we are not sure of the point. There was mutual help; the loneliness of the work was less. Later Paul and Barnabas went out; Paul and Silas, Barnabas and Mark. Chadwick says: "Perhaps our modern missionaries lose more in energy than is gained in area by neglecting so humane a precedent."

### The charge to the laborers.

An old commentary of Peloubet has this helpful outline of the missionaries' charge:

- A. Where they were to go (vs. 5, 6).
- B. What they were to say (v. 7).
- C. What they were to do (v. 8).
- D. How they were to go (vs. 9-13).
- E. How they were to meet opposition (vs. 14-19).
- F. How they were to be rewarded (vs. 40-42).

It will manifestly be impossible for anyone to cover that in the course of one lesson. Detailed notice is not possible now. The lessons crowd the text. Each verse invites comment. There was the limitation of the sphere to the Jews, because "to the Jew" first is the divine order, and also because the apostles themselves were not yet fit to extend the work. It was after the resurrection that the command to preach the gospel to the whole creation was given. The disciples were not to be anxious about or provide for themselves money or food. Neither were they to be beggars. The Lord ordained, Paul says, that they which preach the gospel should live of the gospel. The disciples were to be wise, tactful and discreet. They were not to gad about, but to remain in one house. Lest there should be any occasion of fault-finding or innuendo, they were to be sent they lodged in a good man's house. The gospel was not to be forced on folk; while cities remained, they did not need to waste time on insulting rejectors, but were to pass on to equally needy but more receptive fields. The reward of the laborer is beautifully described. The humblest service done for Christ will not lose its reward. Even the cup of cold water given for Christ's sake is noticed by him.

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—what I kept I lost—  
what I gave I have."



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**Children's Day, November 3, 1912.**

The new exercise for Children's Day is now almost ready. Last year the service dealt with India. This year the scene is transferred to China, and the exercise is entitled, "Children of China; or A Visit to the Flowery Land." The service contains a hymn in Chinese and recitations and singing by the scholars. Hymns will be published with the music, and all of our schools will be glad to know that the hymns used are "Scoville Hymns," used by kind permission of Bro. C. R. Scoville. This exercise will be used by all the schools of West Australia, Queensland, Tasmania, South Australia and Victoria, the New South Wales Committee making arrangements for schools in their State to use F.C.M.S. services. Secretaries of the schools are receiving letters this week about this year's exercise, and all schools are asked to notify T. B. Fischer, Cheltenham, Victoria, immediately as to the number of exercises they require.

**A Day of Rest in Sight.**

The Government is now contemplating making Sunday a national holiday. This will be a tremendous boon to the teeming population of this land, whose only relaxation from labor hitherto has been during the few days allowed at the New Year. Thousands of Christians will thus be enabled to attend the regular services of their churches, while the evangelistic services will be thronged with outsiders.—J. Ware, Shanghai.

**Foreign Mission Fund.**

Including July Special Offerings.  
Victoria.

Churches—	
Bayswater	1 5 6
Bayswater, per Sister Clements	0 12 7
Box Hill	4 12 0
Brighton	17 12 6
Broadmeadows	0 9 0
Burnley	1 6 0
Burnley, per Sister Durbridge	0 7 6
Brunswick	3 13 9
Bet Bet	13 9 0
Berwick	16 10 0
Blackburn	1 10 0
Brim	5 15 6
Buninyong	0 13 6
Carlton, Lygon-st.	75 15 6
Carlton, Chinese Brethren	12 3 0
Colac	8 0 0
Croydon	1 12 9
Congrove	6 15 0
Collingwood	2 16 0
Cheltenham	22 5 6
Dandenong	4 13 4
Doncaster	21 10 0
Dummkle	1 0 0
Drummond	5 8 6
Emerald	1 11 6
Echuca	1 0 3
Fairfield Park	2 0 0

Fitzroy, Gore-st.	14 17 0
French Island	2 12 0
Gordons	1 0 0
Geelong	5 0 0
Hampton	4 5 0
Hawthorn	48 6 3
Horsham	1 5 1
Kaniva	10 17 6
Kyneton	7 7 2
Kyneton, Weekly Collection	2 14 10
Kerang	1 10 0
Lanceland	0 11 0
Lillimur	3 12 6
Montrose	3 18 0
Maryborough	2 8 6
Malvern	3 1 6
Murrumbena	2 7 6
Meredith	1 10 2
Middle Park	8 13 0
Melbourne, Swanston-st.	68 15 5
Melbourne South	5 3 0
Merbein	1 7 6
Moreland	6 3 8
Newmarket	3 8 9
Newstead	1 3 6
North Melbourne	3 12 9
Northcote	4 8 2
North Fitzroy, Quarterly Collection	4 8 5
Preston	2 14 0
Pakenham	2 5 0
Prahran	4 17 0
Polkemmett	7 2 0
Richmond North	7 0 0
Richmond, Balmain-st.	7 1 9
Richmond, Balmain-st., per Sister Gladstone	0 19 0
Red Hill	1 0 0
South Yarra	8 7 6
Surrey Hills	6 10 6
Swan Hill	3 0 6
Staffordshire Reef	0 10 0
St. Kilda	1 1 0
Shepparton	4 4 0
Taradale	3 15 0
Terang	2 9 6
Ultima	6 8 0
Wortongi	1 10 0
Walhalla	1 0 0
Wedderburn	6 0 10
Wonthaggi	0 13 6
Windsor	5 9 0
Warracknabeal	0 12 6
Williamstown	3 14 4
Wonga Park	0 12 6
Warrnambool	1 7 6
Yarrowonga	2 0 0
Other Contributions—	
Mission Band, Doncaster	3 0 0
School, Burnley-st., Richmond	0 1 0
Junior C.E., Balmain-st., Richmond	0 6 6
Junior C.E., Collingwood	1 0 0
C.E., Lillimur	1 0 0
Mrs. Sparks, Cranbourne	0 5 0
J. J. Mudge, Kaneira	1 0 0
W. Cowper, Lake Rowan	5 0 0
Mrs. Irvine Goudie, Birchip	1 0 6
J. Scott, Broadford	5 0 0
Self Denial, Ascot Vale	0 5 6
In Memoriam, Ringwood	1 0 0
E. Whiting, Cudgee	1 0 0
Mrs. Campbell, North Melbourne	0 10 0
W. Russell, Woomelang	0 10 0
A Sister	0 4 0
A. Jones, Yarrowonga	0 14 0
Mrs. G. Weaver and Family, East	

Brunswick	1 0 0
Isolated Sister, Wimmera	0 10 0
Thos. Hair, Clear Lake	5 0 0
F. G. Smith, Barraport	0 5 9
Mrs. Ross, Castlemaine	1 3 0
Mrs. Bingham, Drummond	0 6 1
Bro. Balding	0 5 0
A. and M. Stevenson, West Portland	0 15 0
Pearl and George Stevenson, W.	0 10 0
J. H. Morrison, Horsham	1 1 0
J. Gray, Port Fairy	1 0 0
A Friend	0 12 6
R. Oliver, Allendale	0 6 9
J. B. Jackson (Loan)	10 0 0
M.D.	0 5 0
Mr. and Mrs. Cowper, Lake Rowan	3 0 0
A Tenth, Kyneton	2 10 0
Warragul Bible Class	0 10 9
Brother and Sister, Bayswater	1 0 0
C.E. Union, Victorian Societies	11 10 2
Easton Family, Footscray	1 5 0
Support of Native—	
Newmarket, Young People	3 0 0
Collingwood, Weekly Contributions	1 14 9
Gratitude	2 0 0

**Queensland.**

Churches—	
Brisbane, including 13/9 from C.E. Society and Bible Class	£33 17 1
Boonah	17 10 0
Tannymorel	7 4 6
Toowoomba	7 1 0
Charters Towers	6 5 6
Zillmere	5 2 6
Wooroolin	4 10 0
Bundamba	2 7 0
Ipswich	1 4 9
Other Contributions—	
C.E. Society, Ma Ma Creek	1 10 0
Mrs. Colvin	3 0 0
Two Old Age Pensioners	0 10 0
Pentecost Training Institution—	
Mr. and Mrs. and Martha Stabe, Zillmere	15 10 0

**Tasmania.**

Church, Launceston	5 10 6
Church Chudleigh	0 13 6
Mrs. McInnes, The Nook	0 5 0
Mrs. Cederman, New Oxford	1 0 0

**South Australia.**

Receipts since last report—	
Norwood	55 0 0
Bordertown	10 0 0
Bordertown, additional	0 15 0
North Adelaide, additional	5 0 0
Wilunga and Mt. Compass	3 12 6
Grote-st., additional	2 16 6
Wampony	2 7 1
Pt. Germein	1 18 0
Pt. Pirie	1 6 0
Prospect, additional	0 18 0
Lamaroo, additional	0 5 0
Glensel, additional	0 5 0
Also a Gift of £100 on the Annuity	100 0 0
Balaklava Y.P. for Living Link	3 0 0
Unley Y.P. for Living Link	0 15 0
Hindmarsh Y.P. for Living Link	1 0 0
Total Receipts from all sources since July 1, about	910 0 0
I. A. Paternoster, Treas., S.A. F.M.C.	
New South Wales.	
H. D. Black, Oaklands	1 0 0
J. W. Robinson, Cooma	0 7 6



## New Zealand.

**PALMERSTON NORTH.**—Church meetings are all well attended. At the close of the gospel service last Lord's day, we had joy in witnessing one of our Sunday School scholars coming out for Christ. We have received a visit from M. W. Green, and he exhorted the church. Every one present was built up and strengthened in the faith by his words. We wish to acknowledge donations to the building fund. Bro. Johnston, £2; Bro. Alf. Parnell, Kaitake, £1; Bro. Johnston donates his marriage fees to this fund, which now totals £53/2/4—E.C., Aug. 6.

**DUNEDIN.**—The "Training for Service" Class having finished the first year's course, are now commencing a study of "The New Testament Church." Before taking up this new work, a departure from the usual order of the Class was made on Monday evening, when a social took place. A varied programme was contributed, and several of the members expressed appreciation of the services rendered as teacher by Bro. Gebbie. Commencing from August 18, for at least seven Sunday afternoons, the two Bible Classes will meet in the Waratah Tea Rooms, George-st., where talks to young men and women will be given by R. Gebbie. The order of the meeting will be a few introductory remarks, followed by a sacred solo, next the talk or address, then a quartette, after which ten minutes will be allowed for questions. The meetings are intended to interest more young men and women than might be reached by holding the usual Bible Class services in the Tabernacle. The subjects selected for seven weeks are: Life, Success, Recreation, The Eternal Question, Personal Liberty, The Passing Show, The Three-sided Man. Preparations are being made for the Bible School anniversary, to be held on August 30.—L.C.J.S., Aug. 12.

**NELSON.**—Lord's day, August 4, fairly good attendance of members at the morning meeting. Visitors: Bro. and Sister Inglis, of Motueka; Bro. Napier was received by letter from Pukekohe. Bro. Knapp presided, and Bro. Brough ably exhorted. Bible School, Mission Day, attendance 123, contribution 16/5/5. A young man came forward at the evening meeting and was baptised the following Wednesday evening.—E.M.J., Aug. 9.

**WANGANUI.**—Our aged Sister Hall, who has been a staunch worker in the church for a great number of years, both in New Zealand and Australia, passed away rather suddenly on Saturday, August 3. Earlier in the week we were shocked to learn of the tragic end of our Bro. Ivor Wilson, at Timaru. He was the second son of our esteemed Bro. and Sister Wilson, of this town. While engaged at work in the evening, a kerosene lamp by some means upset, the contents going over our brother, who was frightfully burnt, the injuries received being so bad as to cause death almost immediately. The sad end of our brother, who was in the prime of life, has cast quite a gloom over the church here, and our hearts go out in sympathy to the relatives who have so suddenly been cast into the vale of sorrow. We have to record good meetings on Sunday. At the gospel service two young ladies stepped out for Christ. One had previously been baptised, and is desirous of making a new start. The other was immersed to-night. We are experiencing a good deal of sickness just now, which is affecting the attendances somewhat. Speaking generally, the work bears a promising outlook.—H. Siddall, Aug. 8.

## West Australia.

**PERTH.**—Our meeting this morning was again largely attended. We had the joy of welcoming into our membership 15, many of whom confessed the name of Christ during the recent Scoville mission. Bro. Blakemore spoke upon 1 Tim. 2: 14 for the benefit of the new members. In the evening the gospel was preached to a large gathering, and once more we heard the name of Jesus confessed before many witnesses. We had a splendid prayer service last Wednesday evening, and several converts from the mission were buried with their Lord in baptism.—W.A., Aug. 5.

**BUNBURY.**—Sunday, the 11th, was a great day with us here. By a special effort about 90 per cent. of our membership met in the morning. In the evening Bro. Fitzgerald preached on the subject, "The Necessity of Obedience," to a crowded house. We had the joy of seeing three confess their faith in Christ, they being baptised the same hour, and with two others were received into fellowship. The C.E. Society has been re-started, and the work shows signs of improvement long prayed and worked for.—F.R.R., Aug. 12.

**NORTH PERTH.**—Our annual business meeting was held on August 7. All the reports were most encouraging, and showed that good progress had been made in each department. The additions for the year ending June 30, 1912, were: By baptism 6, by letter 14. The losses were: By letter 5, and by revision of roll 6. We closed the year with a membership of 64. The financial statement revealed a small debit balance, but we are confident that the church will make the effort necessary to meet our expenses this year. We have had splendid meetings since the Scoville mission, both morning and evening, and we will need more seating accommodation to meet the increase in our gospel meetings. Our membership has been increased by 16 as a result of the Scoville mission, and there are still one or two more who may unite with us. Those who have come to us show promise of making good workers. We have had visits from Bren. Banks and Cecil, who addressed the church here, and last Lord's day our Bro. Wedd exhorted very acceptably.—A. J. Ingham, Aug. 13.

**PERTH.**—Our morning meeting was again marked by a large attendance. Bro. Blakemore presided at the Lord's table, and in welcoming many new members into our membership said that to extend the hand of Christian fellowship so often gave pleasure to us all. He reminded the members that the church was a place for service as well as for worship. Bro. Beck's address was upon "The Genius of Christianity." He stated that genius had been defined as the capacity for taking pains, and the Christian had hardships to endure, and temptations to overcome, before he grew and developed in the Christian life. In the evening Bro. Blakemore spoke to a large gathering upon the principles we stand for. We are to hold a social, so that we might be enabled to make a better acquaintance with the new members.—W.A., Aug. 12.

## Tasmania.

**HOBART.**—The Dorcas Class celebrated their 25th anniversary on August 6 with a social. There are 18 active and 14 honorary members, who during the past year have held 37 meetings. The class made 64 garments in addition to making

and renovating for the Central Mission 63 garments, which were handed over to Mr. Hale, secretary, for distribution amongst the local poor, along with eight pairs of boots and five pairs of stockings. The class donated 10/- to the District Nursing Association, and 5/- to a needy case, and work is now in progress for two urgent and needy cases. They have also taken the responsibility of purchasing a new sewing machine to cope with the extra work, and thanks are due to Sister Mooney for her generous donation of £1 towards the cost thereof, and to the sisters and others for donation of clothing. The income last year amounted to £21/1/1; expenses, £14/4/1, leaving a credit balance of £6/17/5, more than sufficient to cover the class's liabilities and leave a balance in hand to meet any needy cases. Officers for the year: President, Mrs. Geo. Smith; vice-president, Mrs. W. R. C. Jarvis; machinist, Miss I. Lilley; cutter and buyer, Mrs. Daniels; secretary and treasurer, Mrs. C. W. Mannering. The anniversary was a splendid success, and during the evening Mrs. Daniels was presented with a rose bowl and smelling salts bottle, as a mark of appreciation for eleven years' faithful service to the class.

## South Australia.

**NORTH ADELAIDE.**—The teachers' hearts were cheered by seeing three young men and four young women, all connected with the Sunday School, welcomed into the church on Lord's day morning, August 18.—V.B.T., Aug. 19.

**GROTE-ST.**—Splendid meeting this morning. Twenty-three received into membership; result of the Scoville mission. Many visitors present. Bro. Thomas gave the address.—W.J.M., Aug. 18.

**UNLEY.**—Large attendance this morning, 220 members present. Seven were received into membership. This evening Bro. Walden spoke on "Singing in Prison," and baptised two ladies and five boys. One young girl made the good confession.—P.S.M., Aug. 8.

**STRATHALBYN.**—Lord's day, Dr. J. C. Verco and wife met with us. We enjoyed their fellowship, also the splendid addresses which Bro. Verco gave morning and evening. Bro. Black and others are busy advertising and preparing for our mission to start on September 8.—B.J., Aug. 19.

**YORK.**—With the other churches near the city we are having a large share of the blessings of the Scoville mission, a large number of our brethren being present at every meeting. We have today nearly reached our apportionment, £30. Our meeting to-night was a small one. At the close two came forward—a young man and a married woman, E. J. Paternoster preaching.—W.B., Aug. 18.

**HINDMARSH.**—August 17 a baptismal service took place, at which ten who came forward at the Scoville mission were immersed. Sunday, Aug. 18, the church had the pleasure of a visit from Dr. and Mrs. Scoville. There was a crowded attendance. Nine who had previously been immersed received the right hand of fellowship and were welcomed into the church by the evangelist, H. D. Smith. Dr. Scoville gave a fine inspiring address.—J. W. Snook, Aug. 18.

**CROYDON.**—We had well attended meetings to-day. One received into fellowship. Bro. Philippi gave a fine devotional address. We enjoyed his visit, 129 at school, which is excellent, considering two meetings were in progress in connection with the Scoville mission. The chapel was nearly full at night. Bro. Horsell gave an address on "True Friendship." Two made the good confession—a married woman and a young girl.—H.J.H., Aug. 18.

**TUMBY BAY.**—Good meetings last Sunday, and in the evening a young man confessed Christ, A. Williams preaching. We are pleased to have meeting with us at the present time Bro. and Sister Bridgman and family, from the church at Balaklava. The C.E. Society is growing in numbers and usefulness.—Aug. 14.

**SEMAPHORE.**—To-day has been one of wonderful blessing to the church. The meetings held in the Port by Bro. Scoville have given us the best lift we have yet experienced. The meeting connected with local work to-night was a record. Writer preached on "The Conversion of Cornelius." Five confessed Christ. Many others are seriously contemplating the decision. S. G. Griffith exhorted the church this morning, and one was welcomed into fellowship, who obeyed Christ in the Scoville mission last week.—W.J.T., Aug. 18.

**MAYLANDS.**—Full attendance this morning. Fifteen received into membership, fourteen of whom formed the firstfruits to this church of the great mission. We were fortunate in having an exhortation from Bro. Vawter, of the Scoville party, which was of great interest and profit. W. Uren, evangelist from Victoria, also broke bread with us. A short service was held this evening by Bro. Taylor for those unable to go to the mission.—R.L.A., Aug. 18.

**BORDERTOWN.**—On Thursday last, at our Endeavor service, one young lady made the good confession, and was baptised the same hour. Nice meetings yesterday. Sister F. Smith received by letter from Kaniva, and one by faith and obedience. T. B. Verco and C. S. Wylie having been unanimously called to the eldership of the church, were formally inducted into that office at our morning worship. Quite a number of our members purpose visiting Adelaide to have fellowship in the Scoville mission and State Conference.—Edwin Edwards, Aug. 19.

**QUEENSTOWN.**—A splendid meeting on Lord's day morning. We had the joy of receiving into fellowship two young men and two young women who had during the previous week obeyed their Lord. Bro. and Sister Marty were among our visitors. Bro. Marty gave a very helpful address. The Sunday School was closed in the afternoon to afford both teachers and scholars an opportunity of attending the meeting at the Port in connection with the mission. The S.A. Farmers' Co-operative Union kindly placed at the disposal of the committee their commodious show-floor at the Port. Fine meetings were held on Saturday evening and this (Sunday) afternoon there with most gratifying results. The brethren of Semaphore and Queenstown worked with a will to get the necessary accommodation provided.—A.C., Aug. 18.

**NORWOOD.**—We had a good meeting this morning, when three young women and one young man were received into fellowship. Our young Sister Doris Bowes fell asleep in Jesus early this morning at the age of fifteen years. She was ailing for many months, so that her death was not altogether unexpected. We deeply sympathise with her mother, who has for so many years been a faithful worker in our church and Sunday School. Mr. T. Roberts was knocked down by a tram car on the Parade, Norwood, on Saturday night, and so badly injured that he died in the Adelaide Hospital this evening. We deeply sympathise with the friends and relatives of the deceased, particularly our Sisters Mrs. Roberts (mother) and Mrs. Dalwood (sister).—S.P.W., Aug. 18.

## Queensland.

**ALBION.**—Bro. A. E. Forbes, who comes to us from the Baptists, has been engaged as evangelist, and, together with his good wife, was received into fellowship last Lord's day. Our brother and sister visited the Junior Endeavor in the morning, and were welcomed by the young folk. Bro. and Sister Forbes possess that pleasing personality which easily wins its way into the hearts of the young people. At the breaking of bread Bro. Forbes exhorted, taking as the basis of his remarks, "Beloved, if God so loved us, we ought also to love one another." In the evening Bro. Forbes delivered the gospel message, the hall being packed, his theme being "The Cross." Two young ladies made the good confession. A welcome social was held in the Good Templars' Hall. Bro. Bignill, who presided, welcomed Bro. and

Sister Forbes, and gave a resume of the history of the Albion church. Bro. Parslow, of Toowoomba, President of the Conference, welcomed Bro. Forbes on behalf of the Associated Churches of Christ in Queensland. Bro. Mudford spoke on behalf of Ann-st. church. Bro. Forbes, in returning thanks, said that he was keenly conscious of the responsibility in pioneering a new field. He believed that God had led him into the Church of Christ, and he had faith that God would direct him in the work at Albion. A large number of visitors were present from Ann-st. and Zillmere churches. It is worthy of note that among the visitors from Brisbane was our beloved Sister Macalister, the oldest disciple in Queensland, who has passed the age of four score and ten. During the evening the Ann-st. choir and Sister Hoffman contributed several musical items. Refreshments were provided by the Albion sisters.—H.C.S., Aug. 13.

**TOOWOOMBA.**—The writer began his fifth year of service as preacher with this church yesterday. We started a Century Bible Class last Thursday evening, with an enrolment of 35. H. E. Quire as president, and the preacher as teacher. This church has just installed the brotherhood's Lord's day morning hymn books, and appreciates them. We had our record attendance at Bible Schools yesterday week, five schools (four suburban and the central) having present 169 teachers and scholars. Yesterday a beautiful and costly silk banner was presented to the Harlaxton branch school, they having gained the largest percentage of new scholars (20, being 48 per cent) for June and July. The banner must be won each month. We have had our first suburban tent mission, and are now planning for fourteen days at Harlaxton about the end of the month. There has been formed recently a men's club, with a reading-room, which is moderately attended, and a girls' mission band, or something of that kind, is to be formed to-morrow night. A conference of preaching brethren, evangelists and others, is arranged in Toowoomba for September 24 to 27. Our previous arrangements to subsidise Tannymoree church, through the H.M. Committee, to the extent of 7/6 per week, and latterly to take their preacher half-time, still paying a subsidy of 10/- per month, has now ceased, the intimation in the "Australian Christian" of August 1 showing that we have misunderstood their financial position, and they no longer require our help. Misses Archer, Brigalow; Edie Davis, and Dora Flett, Chinchilla, with Bro. and Sister McCallum, are with us now. The F.M. exam. questions set and awarded marks by T. B. Fischer, and used by members of our Young People's Society, have resulted as follows: 1st, Ada Turner; 2nd, Mrs. Drohan; 3rd, Mr. H. E. Quire. The second set of questions, based on Leaflet 2, issued by the Austral. Co., will be used next week. The average attendance at Young People's Class is 30 to 40. Our singing master, who receives a small honorarium for his time spent in teaching our choir theory and singing, has been asked by the officers to remain with us another twelve months. Our folk are much interested just now in the Freedom League, which has for its object the abolition of conscription in Australia.—J. W. Parslow, Aug. 5.

## New South Wales.

**NARRABRI.**—The church has purchased a quarter-acre of land in a central portion of the town, on which they purpose erecting a chapel almost immediately. Steps are now being taken to have plans prepared. The brethren here are not large in numbers, but are rich in faith and good works, and are doing their utmost to help themselves. They have purchased the land for cash, and are to supply logs to the saw-mill from which the necessary timber for building will be cut. We estimate the cost of building to be about £250. Of this amount we now have £71. We want to raise the balance of £179 as quickly as possible to enable us to go ahead and complete the work. We therefore appeal to the whole of the brotherhood in the Commonwealth

to help us raise the amount needed. Narrabri is a new field, and presents great opportunities for progressive work. There is no field more worthy of support. Are there 179 members in the Commonwealth who will give £1 each? If so, do it now; or any smaller or larger amount will be thankfully received. Send donations to W. Waters, Doyle-st., Narrabri, or G. A. Carlisle, Narrabri West.

**CASINO.**—Best meetings since our arrival here, particularly at morning meeting. Two decisions at night—a married lady, wife of a recent convert, and a youth of 16 years of age, who came 17 miles to attend.—C. T. G. Rose, Aug. 13.

**INVERELL.**—Last Lord's day our meetings were fair. In the morning Bro. Cook exhorted. In the evening Bro. Cook gave a very instructive address. Bro. Cust, the assistant evangelist, was conducting meetings at Gravesend last Lord's day, and reports good meetings.—G.B., Aug. 13.

**MEREWETHER.**—Fair attendances at the meetings last Lord's day. Bro. Jinks spoke at the worship meeting. The gospel was proclaimed in the evening by Bro. Nisbet. We were pleased to see a number of fresh faces at this meeting.—S.L., Aug. 19.

**NORTH SYDNEY.**—At the morning meeting on Sunday last we were pleased to see amongst our visitors Sister Miss Hindle, from Enmore. Individual communion cups were used for the first time. F. T. Webber gave a very practical and appreciated exhortation. At the gospel meeting Bro. Saunders' address was on the theme "He was Despised."—W.J.M.

**TYALGUM.**—Following our previous report we have had our record meeting, almost sixty being present on July 28, while last night's service was fully up to the general good one. It is because we were first in the field that we want to build the chapel. The preacher is now in his "residence." State evangelist Coleman is to conduct a mission here in November. We aim at having the chapel ready by then, and pray for a big reaping. To the building fund the following donations have been given: Mrs. Newby, 7/-; Brother, per F.R.F., 5/-; Sister Ferguson, 4/-; A Kaniva Brother, £2; A Sister, £1; Tyalgum members, £1/3/-.—W. A. Strongman, Aug. 12.

**BANGALOW.**—Meetings both morning and evening are looking up considerably. Bro. Hamby, July 28, and Bro. Robbins, Aug. 11, came out from Lismore to conduct services. These visits were appreciated. We are making an effort to re-organise the mid-week meeting. Present prospect is that of success. At Byron Bay the interest in the monthly communion service is getting better, and we look to this meeting to grow into a fortnightly one very soon.—W.A.S., Aug. 12.

**HAMILTON.**—On August 11 Bro. G. Lee, from Taree, exhorted, his subject being the Parable of the Virgin. It was an excellent discourse, and we thoroughly enjoyed the service. No meeting at night, owing to Chapman-Alexander mission. Sunday, 18th, bright services to-day. Bro. R. Gordon spoke at the morning meeting. In the afternoon we went out after Bible School and held a short open-air service, the scholars attending and helping in the singing. Bro. Jinks preached the gospel at night, his subject being "The Great Mission."—W. Stow.

**LISMORE.**—Things are going well here. Bro. Stevens is winning his way into the hearts of the people. Lord's day, August 11, saw a good attendance at the communion service. J. P. F. Walker gave the exhortation, Bro. Stevens presiding. The afternoon session was the largest for a good while, 94 being present at the Bible School. The teachers decided to provide 36 kindergarten chairs for the little ones. We have a splendid teacher for that class in Sister Davis. At night a good congregation assembled to hear the gospel message from Bro. Stevens, the choir rendering valuable help in the rendition of Scoville mission hymns, and also two anthems. We rejoice over two souls who gave themselves to Christ as the result of C. T. G. Rose's labors in the Casino circuit. They were baptised at the Lismore Tabernacle on Thursday, 15th. All

Continued on page 594.

## Notes and Comments.

By Chas. Watt.

**An outspoken bishop.**

The other day, at the consecration of the new Bishop of Nelson, Bishop Crossley of Auckland warmly advocated what has always been the practice of the Churches of Christ, viz., preaching the gospel to the unsaved without charge. His words were: "In the cities of New Zealand the churches at night should be missionary. Let them open their city churches free and without reservation of place at nights. I would even dare to go further, and say, banish the collecting plate, and let the lovers of God and his church underwrite the deficit, and let the church stand to the careless, the critical, or the forgetful as a church of wide embrace which offered the gospel free." This is powerful endorsement of the universal practice of our churches in Australia, New Zealand and Great Britain, though not—unfortunately—in America. And it will be a bad day for our cause when we descend to the prevailing custom and solicit funds from the unsaved for the gospel. Recently while in conversation with the Rector of St. Clements (Marrickville), he asked me, "How do you get on with your collections?" To which I replied, "With us our collection is part of our worship, and we have no more right to invite the unsaved to share in it than we have to invite them to participate in the communion." "Well," he asked, "what principle do you go upon—do you insist on a tenth, or what?" "Oh, no, we give as the Lord hath prospered us, each as he purposeth in his heart." He admitted that this was "an ideal position that should be adopted." But in this he erred; it is not ideal; the very genius of the gospel requires and demands it. Let a man first give himself to the Lord, and then he is privileged to give of his means.

**An eccentric canon.**

Two weeks ago Canon Henley Henson, preaching at the Abbey, denounced the Peruvian Amazon Company, and urged Churchmen to subscribe in aid of the Roman Catholic mission at Putumayo."

Now we don't know anything about this company. Possibly his denunciation may be all right. But we do know that this is the great gun who a few years ago startled the Christian world by his extreme higher critical statements about the Scriptures. And when he offers counsel in any direction it must be received with grave suspicion. Especially is this so when that counsel is to support any "R.C. Mission" in South America.

For well on to 400 years the Roman Catholics have had a free hand in this mighty continent. They went there in Pizarro's time at the beginning of the sixteenth century, and until a few years ago no Bibles or Protestant propaganda were admitted into the country. And to-day South

America bears the unenviable distinction of being "The Neglected Continent." Over the whole, except the Guianas, British, Dutch, and French, there is hardly any standard of morality, and illiteracy is almost universal. In Peru, by Article IV. of her constitution, Romanism is the only religion of the State, and no other form of public worship is allowed. Rome professes to be zealous for education here in Australia, but this is because she is forced into that attitude by the high standard set by the Protestants who gave us our public school system. But judge her by the fruits as seen in this great continent of South America. A continent 4,700 miles long, containing 7,000,000 square miles, with a coast line of 18,000 miles, and well on to 40,000,000 of inhabitants. What a splendid opportunity the Romanists had in such a field! And what is the nett result of their operations? About one in five can read and write, while something like one quarter of the population are illegitimate. In Venezuela, where the priest is paramount, more than half the children born are illegitimate; while the crowds of saloons and rum shops have over them such signs as "The Fountain of Gladness," "Hope in God," "The Grace of God," etc. In Brazil, where the dawn is breaking, and the gospel is beginning to scatter the gloom, things are almost as bad, illiteracy, illegitimacy and general immorality are widely prevalent. In Chile things are worse, for there Rome is supreme. In some parts not more than five in a hundred people can read or write, and where the percentage of illiteracy is lower, the State and not the Church has control of the schools. Here the priests are so grossly immoral that in 1897 Pope Leo wrote a scathing condemnation of them. Surely they must have been bad. And they are nothing better since then. There the Bible is almost an unknown book. A simple-minded countryman said to an evangelist "he had no desire to read the Bible. He knew it was a bad book, for his father went mad through reading it." When asked to show the "Bible," he produced a book of Prayers and Meditations of a Spanish Priest. These, then, are some of the results of R.C. dealings in South America for over 300 years, and yet this Rev. Canon urges his co-religionists to subscribe to a R.C. mission! They need a mission badly, but surely the Romanists are hardly the ones to undertake it, Henley Henson notwithstanding.

**The British and Foreign Bible Society.**

This great society, begun in so simple a fashion—wept into being by the tears of a little Welsh girl—has now a far-reaching influence in spreading the light. The following is eloquent testimony to its power:

Dr. Zwemer, the well-known missionary to the Moslems, told the members of the general committee of the British and Foreign Bible Society in London that the most efficient agencies were the Bible societies. When he went to the Persian Gulf 20 years ago he supposed that not more than

200 copies of the Scriptures were sold in a year, and last year the mission there sold 6000. The use of the Scriptures in the Moslem press was, he said, remarkable. An editorial in favor of peace between Turkey and Italy had appeared in a Bagdad newspaper, and three-quarters of it consisted of quotations from the Bible. Mr. Wynkoop, recently the Bible Society's secretary at Allahabad, stated at the same meeting that in 1869 the circulation in India was 14,678 copies; in 1911 it was 235,000.

**Humors of translators' mistakes.**

The difficulties that beset the translators of Scripture and hymns into foreign languages are many; some of them are seen in the following:

Rev. T. Walker, M.A., of South India, writing of "Hymn Translation," gives a few examples of slips in idiom which have led to somewhat grotesque results:—"For example, during the last revision of our Tamil hymnbook, among other hymns submitted to our approval was a translation of Miss Havergal's beautiful consecration hymn, 'Take my life and let it be.' We found the translator—evidently from ignorance of Tamil idiom—had been so literal in his reproduction of the original words that he had taught his people to sing (the hymn was printed in a book in constant use locally, before its submission to our revision committee):—'Take away my life; 'Amputate my feet; 'Cut off my hands,' and so on. And even some of the members of the revision committee had not noticed, till their attention was explicitly called to the fact, that Tamil Christians had been singing for years, in a favorite wedding hymn, 'Save us, in mercy, from married bliss!'"

P.S.—Since these notes were penned, a cable appeared to the effect that "The Peruvian constitution does not allow any mission, except it be a Roman Catholic mission, at Putumayo."

**N.S.W. Bible School Notes.**

Archibald Visit.—By the time this is read Mr. Archibald will be in our midst. The course tickets will have been sold, we trust, largely among the schools of the Churches of Christ, and on Monday, August 19, he will commence his lectures.

We are sorry that with the exception of four teachers, our schools are not participating in Miss Archibald's preparation class. We trust this will be made up by the very large percentage of Bible School teachers who will attend the lectures.



We can look out for a great change in the school work of the future. As a people pleading for a complete return to the New Testament, we should welcome anything that conduces to the spread of Biblical knowledge. The Bible School conscience is leading and will lead us to feel that this work is most important in view of the necessary unlearning and enlightening of the public in matters of New Testament Christianity.

The secretary of each school has tickets. Procure a course ticket for 2/6; and if you only attend one quarter of the lectures, you will be amply repaid.

Mr. S. J. Evans writes in the *Christian World*: "In every instance where his (Mr. Archibald's) methods have been adopted, the Sunday School is now the most popular institution in connection with the church." This is as it should be when we remember the issues at stake—lives to make for eternity. Far better to mould and shape the young lives now than afterwards have to twist back to shape the crooked. We to-day are responsible in a great measure for the crooked lives of to-morrow. Mr. Archibald is helping us to save the nation's childhood. Let us take his help.

Organising Secretary.—The Bible School Committee has been busy in correspondence about the matter of an organising secretary. Some are inclined to blame the committee for delay. The cause of delay is not in the committee, but in the brotherhood. We are reaping what we have sown. How can we have Bible School experts without expert training? What preparation has been made for Bible School leadership? None, except that which one or two brethren here and there have managed to scrape together in the spare (?) moments from other pressing church work. The dearth of leadership to-day is the result of no preparation yesterday. But for some time brethren have seen the need, and some have endeavored to supply it. The committee received a letter from G. E. Chandler (Vic.), in reply to an invitation to accept the position of organiser, in which he shows a thorough grasp of the position of things, and would make a splendid move in Bible School work. We are sorry that for various reasons he cannot accept the position. The committee is in correspondence with other places, and feels sure that in a month or so the matter will be fixed up.

Cot Fund.—The committee wishes to thank the schools for support of the cot. Especially are thanks due to the Bungawalbyn C.E. Society, who, at a great sacrifice, have promised to send 10/- per year. We say, "Thank you," for the helpless sufferers who are obtaining relief out of your 10/-, and cannot speak for themselves.

There was a term used in the committee meeting to describe seven schools that haven't paid their quarter's subscription for the cot. I won't say what it is, because I don't believe it is true. You only want reminding, and I am sure you will pay up the subscription. Seven schools. Are you one? Just ask your secretary on Sunday afternoon.

## The Querist.

EPHESIANS 5: 26.

Re a correspondent's query in the issue of the "Christian" of August 1, regarding the phrase, "washing of water by the word," in Eph. 5: 26. The full statement as contained in Eph. 5: 26, 27, shows us Christ's purpose concerning the church, and when we remember that all true believers in and followers of Jesus Christ constitute the church, it shows us what a high and holy purpose Christ has for us. "Christ loved us, and gave himself for us that he might sanctify and cleanse us with the washing of water by the word." When speaking to the church some time ago regarding this purpose, I said that the sanctifying and cleansing with the washing of water did not refer to the water of baptism, i.e., that we are not sanctified and cleansed by the water of baptism, but by the sanctifying power of the Holy Spirit by the word. The term "water" is used in many

places when the reference is to the Spirit. Is. 12: 3, "Therefore with joy shall ye draw water out of the wells of salvation." Jesus also used the word "water" when referring to the Spirit. John 7: 38: "He that believeth on me, as the Scripture hath said, out of his heart shall flow rivers of living water." Again, when speaking to the woman of Samaria, he used the word "water" to indicate the Spirit: The "water that I shall give him shall be in him a well of water springing up into everlasting life." The water in which we are baptised is not living water, has no power to sanctify and cleanse our lives. Our lives are cleansed by the blood of Jesus Christ, providing that we repent; they are sanctified by the Holy Spirit through the word, providing that we are obedient to the Spirit and trust in Jesus the Christ. At least, that is what I learn from the Scriptures. With reference to the act of baptism in water, my reading of the Scriptures, and I trust the leading of the Holy Spirit, leads me to regard it as signifying: 1. My repentance; 2. My faith in Jesus Christ; 3. My public declaration that I will follow Jesus Christ my Saviour and Redeemer. Kindly state if this is in agreement with the teaching of the Church of Christ.—A Disciple.

Answer.—This is not a question to be settled by what the Churches of Christ teach or by what any other body of religionists teach. It is rather a question of what Biblical scholarship has to say on the question, and this is against the position taken by our correspondent. The fact that water is sometimes used symbolically of the Holy Spirit does not prove that wherever the word "water" occurs it symbolises the Holy Spirit. The original Greek word in the passage under consideration would be more correctly rendered, "bath or laver of water," which precludes the meaning given to it by our correspondent. Weymouth, in his "New Testament in Modern Speech," has no hesitation in translating it "baptismal water."—Ed.

## THE SIN AGAINST THE HOLY SPIRIT.

A correspondent writes: "Will you kindly explain, through the 'Christian,' what is the sinning against the Holy Ghost—the unpardonable sin?"

Answer.—The sin against the Holy Spirit is not a single sin, but rather a wilful and deliberate sinning against light and knowledge. The Holy Spirit is the revealer and demonstrator of truth. Every one who rejects the truth resists the Spirit (Acts 7: 51, 52), and every one who deliberately rejects the clearest revelation of the truth, as the Jews did when they attributed the miracles of Jesus to Satan, sins against the Holy Spirit. Such rejections leave no space for repentance, for they so wrench and pervert the moral powers as to render one incapable of repentance, but, if any one is moved in the direction of repentance, it is clear that he has not reached that stage.—Ed.

## Obituary.

KELLEY.—On July 27, Florrie, the much beloved daughter of Bro. and Sister Kelley, passed away to her grand reward. She was only 21 years of age, but had been a Christian for nine years, being baptised by Bro. Browne, in June, 1902. Her long, lingering illness did not rob her of her faith in and love for her Master, but rather increased both. She loved to speak of her Lord and of heavenly things, and her most precious possession was her confidence in his precious promises, and the reality of heaven. She hadn't a doubt nor a fear; and while the parting was hard and heartrending, yet her death she beautiful. The night previous to her death she turned to me and amid gasps said, "Bro. Gordon, I am so happy I can say, My Jesus, I love thee, I know thou art mine." Awakening out of sleep about an hour before her death, she turned to the good nurse attending her and said, "Nurse, he hasn't come yet, and I am so tired." "Ah, yes, Florrie," replied the nurse, "but you will soon be where you will never feel tired any more."

"Yes, yes," she gasped, "Jesus knows, Jesus knows," and in a whisper she repeated,

"Jesus knows all about our struggles;

He will keep till the day is done;

There's not a friend like the lowly Jesus,

No, not one; No, not one."

When she was beyond speaking she simply looked at her loved ones and smiled, and with that smile of peace and hope she passed away. Her funeral took place on Sunday, July 28. A long line of sorrowing girl friends and sympathetic church members marched in procession to the new General Cemetery, where we laid her in her last resting place, and paid high tribute to her grand Christian life. Bro. and Sister Kelley and family know they have the genuine love and sympathy of the church in their very sad bereavement. They know, too, that in their grief they have the God of all comfort and consolation to go to, and bless them with a comfort far more consoling than that of earth. Farewell, dear Florrie, until we all shall meet again in the land where we shall obtain lasting joy and gladness, and where "sorrow and sighing shall flee away."—Gifford Gordon, Geelong, Vic.

HALL.—Death has once more visited us, and taken to her eternal rest and reward one whom we little expected, so strong and active and hale she was—Mrs. Margaret Hall. Among her last words were, "I am in God's hands," and that trustful, earnest spirit has always characterised her long, active, Christian life. Sister Hall passed away at the ripe age of 77 years on Saturday, August 3, while on a visit to her daughter—Mrs. Smith, at Wanganui, New Zealand. Mrs. Hall was born in Stirlingshire, Scotland, and came to New Zealand twenty-seven years ago. One year later, through correspondence and earnest study of the Bible, she came to see and accept the position of the churches of Christ. Bro. C. G. Lawson, of Melbourne, was largely instrumental in this newer light and change, and indeed travelled from Melbourne to Auckland, and there baptised Mrs. Hall and others. Some time later the family moved to Melbourne, and there for about seven years Sister Hall was an earnest worker in church and Sunday School, afterwards returning to New Zealand. Under the S.S. Union of Victoria Mrs. Hall was one of the appointed visitors, and many schools and scholars will remember her visits and talks on those occasions. She leaves behind her a family well and honorably known, and all earnest workers in the church in Wellington, Wanganui, Auckland, in New Zealand, and Melbourne. Her end was very peaceful. She, as she often wished, simply fell asleep in Jesus. We laid her body to rest in the Karori Cemetery, Wellington, with these thoughts: But thanks be to God who gave her the victory, through her Lord Jesus Christ. A woman that feareth the Lord she shall be praised. And her children rise up and call her blessed. "Oh, call it not death—it is life begun."—A.J.S., Wellington, N.Z.

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## From the Field—Continued.

agencies on the upgrade, and greater interest in the work of the Lord here.—E.A.P.

**SYDNEY.**—Splendid anniversary services today. Good attendance at all the services. Bro. Illingworth gave a much appreciated address at the morning service. Visitors present: Sister Parker, Lismore; Sister McKillop, Junee; Bro. and Sister Cust, Vic.; Sister Taylor, Subiaco, W.A.; Sister Newby, Clarence River; Sister Cadwallader, Chatswood; Bro. Lewis, South Yarra; Bro. and Sister Gould, Seattle, America. During the afternoon special anniversary songs, etc., were rendered by the scholars. Good address by Bro. Chapple. Tea was provided for the scholars by friends, and a large number stayed. At the evening service Bro. Collins spoke earnestly to large audience. Special singing by the scholars and choir, conducted by Bro. Mossop. We all regret very much the cause of Bro. Bagley's absence from the anniversary services, and the meetings during the week. He has had a very bad time of it. We are glad to report his being on the mend. We appreciate the kindness of Bro. Illingworth, Collins, Chapple, and Taylor, who took the various meetings on his behalf.—J.C.

**PADDINGTON.**—The anniversary entertainment and prize distribution took place last Tuesday. The building was artistically decorated. An afternoon matinee was given by the children for the benefit of the mothers and those unable to attend at night. 72 prizes were presented to the juveniles at this meeting. At night, despite the rain, the building was crowded. Bro. Franklyn occupied the chair. The programme presented by the children was just grand—so every one declared. The superintendent, S. G. Goddard, made mention of the fact that only a few years ago he himself was a scholar of this school. Special thanks were given to Bro. Franklyn, Purton, Bowker, and to all teachers and others who helped to bring about the success achieved. The total number of prizes given to the scholars was 140. Bro. Franklyn has secured a home near Sydney; therefore, we are delighted to say, he will not be leaving us as we at first feared. His new address is "Yarrowonga," Johnson-st., Chatswood. This morning our evangelist presided, whilst Bro. Rowles exhorted the church, his subject, "Sacrifice and Service," proving that the surrendered life pays.—S.G.G.

## Victoria.

**MORELAND.**—Good meetings morning and evening last Lord's day. At the evening meeting two ladies confessed Christ, Bro. Pittman preaching.

**STAWELL.**—On August 4, despite bad weather, 57 present at night. Miss Freeland, a new convert, feelingly sang "Gethsemane." This young sister will, we believe, be a valuable help in the work here, being a gifted singer. On Aug. 11, 75 present at night. One young lady made the good confession. Others, we feel certain, will follow. Prospects seem brighter now than ever before.—A.P.A.B., Aug. 12.

**HORSHAM.**—Meetings are all fairly well attended. Bro. Millar kindly occupied the platform during the writer's recent illness. Recently Bro. Abbott presented the church with an up-to-date reading desk. Sister Eagle and relatives also presented the church with a fine pupil Bible. We are keenly appreciative of these splendid gifts. At the gospel service on Sunday night a fine young man made the good confession and was baptised the same hour. Others are interested.—F. J. Goodwin, Oct.

**NEWMARKET.**—During the three weeks Bro. Hagger has been with us, great interest has been aroused, and the church has experienced a time of great refreshing. Last Lord's day, 106 broke bread, and at night Bro. Hagger conducted a special service for young men. The chapel was packed, and our brother gave a splendid address on "Is the young man safe?" Bro. Mitchell, our

choir conductor, had organised a men's choir for the occasion, and they rendered several choruses, the general opinion being that the singing was the best we have had for some time. We expect shortly to have a permanent evangelist with us and we believe that the outlook is full of hope and promise.—J.H.

**FAIRFIELD.**—Our meetings are keeping up well. We received five by letter this morning. On August 4 Bro. Conning spoke in the evening. We had a crowded house, sixty-two being present. Another good day to-day; thirty-three present this morning, and fifty this evening. Interest increasing; Bro. Bennett working hard.—A.McG., Aug. 11.

**MILDURA.**—Good meetings yesterday. Mr. Skelton's daughter was baptised, and received into the church at the morning service. At the gospel service another young woman confessed Christ. We are glad to know Bro. C. A. Faulkner is making satisfactory recovery from his serious illness.—Hugh Gray, Aug. 12.

**YARRAWONGA.**—Good meeting on Sunday. We had Sister Skinner, from Cosgrove, with us. Our collection for F.M. was £2. We hope to grow in might, as our desire is to grow in grace. One of our sisters is in training for the F.M. field.—P.J., Aug. 13.

**WARRACKNABEAL.**—On Lord's day morning, 11th inst., we had with us Bro. Moysey, who has come to labor amongst us. We extended to him a hearty welcome. Bro. G. Smith, from Dunsunkle, was also present. Record attendance. We are glad to welcome Bro. and Sister Reynolds, former members, who have come back to live in Warracknabeal.—A.C., Aug. 14.

**COLLINGWOOD.**—Bible School anniversary was held on Sunday, July 28; Tuesday, 30th; Sunday, Aug. 4; Tuesday, 6th. Bro. F. E. Thomas gave a splendid address on the former Sunday. Sister Edith Terrell, on the latter Sunday, gave an excellent address on Foreign Mission work. Bro. Hickling led the children in singing. J. F. Baker, of North Fitzroy, played the organ. The anniversary passed off with unparalleled success. For the year 22 scholars have decided for Christ. We pray for God's blessing to rest on the labors of the teachers for the year we have entered.—W.A.

**DANDENONG.**—One received by faith and obedience this morning. Bro. Penny, of Cheltenham, was here morning and evening, and gave soul-inspiring addresses at both services, also acceptably conducting the Adult Bible Class. Good attendances at all the meetings.—J. Proctor, Aug. 18.

**COSGROVE.**—Good meetings last Lord's day, and the evangelist gave a helpful exhortation to the church, and a straight-home gospel address to all. We had with us our Bro. Frost, from the Richmond church, who is at present on a visit home.—J. C. Skinner.

**SOUTH MELBOURNE.**—A good attendance at the Endeavor on last Thursday evening. At the close of the meeting a short baptismal service was held, and two obeyed Christ's commandment. These, with two others, one from the Baptists and one by letter from Prahran, were received into fellowship on Lord's day morning. There was a splendid audience at night and good interest.—Aug. 19.

**CHELTENHAM.**—Sunday, Bro. F. G. Dunn visited us and gave a splendid exhortation on the theme of a wider vision. Great meeting at night. Our respected Bro. Penny is supplying Dandenong for a few weeks.—T.B.F.

**HAWTHORN.**—There were good attendances at the services yesterday. A young woman, a recent arrival from England, and formerly connected with a Baptist Church, was received into fellowship. The Bible School is growing. A working bee is arranged for next Saturday in connection with the new hall to be erected at the rear of the chapel.—A. C. Rankine, Aug. 19.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning we had a good meeting. Bro. Gifford Gordon was with us, taking Bro. Allen's place for the day. Bro. Gordon addressed the

church on "Lessons from the Life of the Apostle Peter." Good school and Bible Class in the afternoon, and large attendance at the gospel meeting at night. Bro. Gordon delivered an excellent address, and good attention was given.

**CARLTON (Lygon-st.).**—Uplifting meetings with large attendances last Lord's day. Two were received into membership. Bro. T. W. Smith's exhortation on "Prayer" was full of spiritual helpfulness. Amongst the visitors present were Bro. J. W. Hoot, Michigan, U.S.A.; Bro. Greenwood, Perth, W.A.; and Sister Bull, Daylesford. At night Reg. Ennis preached upon "The Present Thief." At the close of his earnest address one confessed the Saviour. Last Thursday evening Dr. Johansen gave a most interesting and instructive address on Persia and its need of the gospel to a good gathering. The choir, led by Bro. Nat Haddow, is constant in attendance, and deserves commendation for its material help at all the meetings.—J.McC.

**WILLIAMSTOWN.**—H. G. Peacock is doing a splendid work. All meetings are well attended, especially the services on Lord's day evenings, for the church is packed to its utmost capacity with people who come from far or near to hear him. Miss J. Jolly, of North Carlton, has been with us for the last three Sundays helping in the singing.—R. Goldsworthy, Aug. 20.

**NORTH RICHMOND.**—Splendid meetings on Sunday. 162 broke bread. Bro. Chappell exhorted the morning meeting. Great meeting at night. It took the form of a men's special, 139 men being present. A male choir of 26 voices led the singing. Several men took part in the service. Bro. Davis was the speaker, and took for his subject "Give Christ His Place." At the conclusion of the address one elderly man came forward. Bro. Davis, who has been laboring with the church here for the last three years, terminates his work with us in October.

**COLAC.**—The Hagger mission opened with fine weather and also interest. Bro. Hagger gave a helpful exhortation to the members on "The Passion for Souls." In the afternoon there was a fine attendance at the Victoria Hall, the occasion being a sunshine circle rally. Appropriate songs were well rendered. At the evening service, also held in the same hall, which was filled, Bro. Hagger delivered an impressive address entitled "Did Christ Rise from the Dead?" Bro. Clay rendered solos at both these meetings. Everything points towards a bright season for the brethren that have come amongst us. Scoville song books selling well.—E. Sheldrick, Aug. 19.

**HORSHAM.**—Good attendance at Pelkennet yesterday afternoon. Fine meeting at Horsham last night. Meetings for worship were well attended. The young man who was baptised the previous Sunday evening was received into fellowship. A training class for public speaking has been taken up by the young men with enthusiasm.—F. J. Goodwin, Aug. 18.

**DONCASTER.**—Last Wednesday evening the Mission Band held a most successful anniversary social. The Young Men's Club is arousing keen interest. The membership is now 54. Record meeting this morning; 116 broke bread. All present appreciated a splendid address by Dr. Johansen. Good interest in Bible School and gospel service. Next Lord's day the church celebrates its 45th anniversary, and on Thursday, 29th, the anniversary tea and public meeting will be held.—J.E.A., Aug. 18.

**BURNLEY.**—Nine additions since last May, five by obedience, two by letter, and two baptised believers. Next Sunday we hope to welcome in two more. We feel greatly encouraged by these additions. Bro. C. MacGourlay preaches the gospel at present, and if those that hear him go away in ignorance of what our Saviour expects from them, we feel sure it is not the preacher's fault. We have started a Bible Class, to be held in the different homes of the brethren. We invite neighbors and friends to come to these classes. We have already had some outsiders come. By this means we hope to bring the ancient gospel under the notice of some who will not go to what they call church.—T.V.

Here and There

The Scoville mission in Adelaide continues its successful career, the number of confessions reported up to Sunday night last being 478.

Most of the churches in and around Adelaide are rejoicing in the number of additions received as the result of the mission.

J. J. Franklyn's present address is "Yarrawong," Johnston-st., Chatswood, Sydney. Phone 40.

J. C. Skinner writes: "We appreciate very much the able articles appearing on the baptism question by Bro. A. R. Main."

The largest hall in Colac was practically filled on Sunday night last, when the first night gospel service of the mission was held.

T. Bigley, of the City Temple, Sydney, is suffering from a chill which led to some complications. We are glad to hear, however, that he is progressing favorably.

Those Victorians who desire to attend the Adelaide Conference should forward their names to M. McLellan, c/o W. C. Craigie, Little Collins-st., so that concession tickets may be obtained for the journey.

The new building in connection with the College of the Bible at Glen Iris is now receiving its finishing touches. The formal opening function will take place on September 14, further notice of which will be given shortly.

The church at Auburn, N.S.W., bade God-speed to Bro. Clay on his leaving for the Colac, Vic., mission on Wednesday, August 14. At this meeting Bro. Clay appealed for decisions for Christ, and had the joy of taking three confessions.

The Victorian Home Missionary Organising Secretary is receiving quite a number of names of isolated members; but he has yet to hear from many church secretaries in the State. Send at once—not next week—to Thos. Hagger, "Olney," Walsh-st., Coburg.

The half-yearly demonstration of the N.S.W. Home Mission Committee will be held in the City Temple on Tuesday, Sept. 10, and will take the form of a choral festival. The choirs representative of all the metropolitan churches have consented to take part. Watch for detailed announcements.

Wednesday, August 28, is the date fixed for the visit to the Cheltenham Benevolent Asylum. The train leaves Flinders-st. at 1.12, and cabs await the train at Cheltenham. P. J. Pond and party from Prahran are expected, and will supply the programme for the meeting. Visitors are welcome to join the party.

G. E. Chandler and the church at Colac placed a sign 25ft. long, on which letters four feet high were painted, about four feet above the roof of the chapel, announcing, "Hagger here; hear him." This is a sample of the enthusiastic preparation that has been made for the special effort now being conducted by Bros. Hagger and Clay.

Most of the Adelaide churches are either closed entirely on Lord's day evenings during the Scoville mission, or open to close early, the usual hearers being urged to go to the Exhibition instead of the local chapels. At Mile End last Sunday night only four attended, and of these only one, a lady, was not a member. Personal work took the place of the usual service, and she confessed Christ.

The scholars of the Chinese Mission Class, Carlton, gave their annual tea on Monday evening last in the Christian chapel, Lygon-st. As usual, there was a good attendance to enjoy the hospitality of our Chinese friends. J. Pittman was in the chair, and Miss Baker read a report of the work of the year. Speeches were delivered by T. B. Fischer, F. M. Ludbrook and others, the Chinese themselves taking a fair share of the programme.

G. E. Chandler, of Colac, writes:—"Had a glorious meeting last night. Bro. Hagger in fine trim, and Bro. Clay a great leader. We are expecting great things. We had the meetings well advertised. One of the posters I had out was, 'Hagger is coming,' and people wanted to know what company he belonged to, and the question on all lips was, 'Who is this Hagger?' At the picture show the other night, a man was shown on the screen, scrambling down the wall, holding on to a rope, escaping from prison. Some of the boys yelled from the back, 'Look out! Hagger is coming!' So you see we have them interested."

S.A. Conference Arrangements.—The S.A. Conference commences on Monday, Sept. 2, when the sisters have their day. On Tuesday, the General Conference will meet at 9.30 a.m. The afternoon will be devoted to Home Mission work. Foreign Missions will have the right of way on Wednesday afternoon, and Sunday School work on Thursday. On Friday the inevitable Conference picnic will be held at Ridge Park, a lovely spot at the foot of the hills. The presence and addresses of Bro. Scoville and members of his party will be a special feature of the Conference gatherings. There will be no public Conference meetings in the evenings, which will be devoted to the Scoville mission.

The Bible Society: 7,394,523 Scriptures Issued.—A great audience gathered in Queen's Hall last April, for the 108th annual meeting of the British and Foreign Bible Society. Lord Northampton occupied the chair, and among those on the platform was the venerable Dr. Ginsburg, whose great edition of the Hebrew Bible is making steady progress. J. H. Ritson gave a summary of the annual report, which stated that during the year eight new versions had been added to the Society's list, which now includes 440 distinct forms of speech. The complete Bible is available in 107 languages, the New Testament in 105 more, and at least one book of Scripture in 228 others, involving the use of sixty different alphabets. The issues for the year reached a record total of 7,394,523.

At the invitation of the Ascot Vale (Vic.) Young Men's Club, a meeting of young men of several different churches was held in the Ascot Vale school room on August 13, to discuss matters concerning a monster Christmas camp. Representatives from Doncaster, South Richmond, Middle Park, Brighton, Newmarket, Swanston-st., Ascot Vale, Hawthorn, Cheltenham and North Melbourne were present, and it was unanimously decided that the camp should be held. Full particulars will be announced later. It is estimated that the number in camp at Christmas will reach over 200. Athletic contests will be held, and altogether an enjoyable holiday is expected. Young men of country and city churches desirous of joining the camp, kindly communicate with J. G. Hare, 556 Elizabeth-st., Melbourne, or send delegates to next meeting to be held at Swanston-st. lecture hall, Tuesday, September 3, at 8 p.m. The visitors to Ascot Vale have to thank the "Ascots" for the enjoyable evening spent, especially for the vocal items illustrated by moving pictures.—J.G.H.

Religious Rain.—In semi-humorous fashion, an American preacher thus takes his people to task: "One of the first stories we tell our children from the Bible is the account of how a severe shower of rain was fatal to a great company of people. This story has been told to children for generations, and the result is that in the minds of practically all Christian people there is a hereditary scare. Religion and the danger of rain have become so subtly connected in their minds that strong men have been known to refuse to go to church on a wet Sunday. Rain under other circumstances has practically no terrors for the modern man or woman. But once it is coupled with the idea of Sunday, or church, or religion, that subtle psychological connection takes place in their minds. The appearance of a cloud on Sunday morning has induced a family seizure and emptied an entire pew." He suggests a commission of scientists to analyse specimens of Sunday rain and find out whether it differs in chemical com-

stitution from the week-day variety, and so set people's minds at rest.

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 25 & 27.—The East Brunswick, Glenlyon-rd., Church of Christ Christian Endeavor Society will celebrate their anniversary. Sunday, August 25, Mr. W. J. Way, speaker; special singing by the C.E. young men and the choir. Tuesday, August 27, speaker, Mr. H. E. Knott, M.A., from Ascot Vale; first-class programme; special singing from Christian Endeavor Union Male Choir of 20 to 30 voices. Song service, 7.45; commence at 8 sharp. Collection. Come.—E. Clarke, Secretary.

MARRIAGE.

ORAM—GLOVER (Diamond Wedding).—On August 2, 1852, at St. Mary's Church of England, Leicester, England, by the Rev. John Wing, John, second son of George Oram, to Elizabeth, only daughter of William Glover, of Newtown, Linford. Present address—Rupanyup, Victoria.

Church of Christ, Hampton.

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

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## The Society of Christian Endeavor.

Friends of Jesus—3. The Nameless Friend.

Topic for August 26.

Daily Readings.

The Passover instituted. Exodus 12: 1-11.

The Lamb slain for us. 1 Peter 1: 13-21.

Hospitality. Heb. 13: 1-7.

The best for the King. 1 Sam. 9: 15-27.

Christ shut out. Matt. 13: 53-58.

When Christ comes in. John 1: 9-13.

Topic—Christ, our Guest and Host. Rev. 3:

20; John 14: 22-24; Mark 14: 12-16.

Is Jesus Christ your Guest?

Has he begun to entertain you?

What things shut him out of men's lives?

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