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The heart that humors for God's forgiveness has not committed the unpardonable sin. Such a heart recognises its own need of forgiveness, and the nature of God.

All that is needed then is to confess one's sin unto God, and ask forgiveness in the name and by the cleansing blood of Jesus Christ. Then we have simply to trust God that he has done his part in saving us. For he has; and our salvation is complete in Christ.

WHO HAVE, AND WHO HAVE NOT, COMMITTED THE UNPARDONABLE SIN?

Among the questions we are requested to answer from time to time, that which comes up most frequently is one that has reference to what is termed the "unpardonable sin." This being so, it occurred to us that, as a recent number of the *Sunday School Times* dealt with this subject at some length, it would be profitable to reproduce it. We have, therefore, decided to let it take the place of our usual editorial.

Throughout the world, thousands upon thousands of God's children have studied the terrible words of our Lord Jesus Christ, that "whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Many disciples of Christ have been sadly distressed and confused and even tortured by Satan through the fear that they were guilty of this sin. Other passages in the New Testament bear on the same subject. Should we not in prayer seek God's own guidance here, that for both ourselves and others we may receive only his truth in this matter, and thus defeat Satan's evident purpose to pervert the truth and hinder Christ's followers? May this lesson-study make a mighty clearing up of this subtle and long-time difficulty, in thousands of lives, while the solemn warning of this truth also becomes clear and unmistakable.

Readers have from time to time written about their fears and difficulties as to the Scripture teaching on the unpardonable sin. Thus an Ohio reader has cited certain passages in the Epistles:

There are Scriptural passages that trouble me: Hebrews 6: 4-6: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Heb. 10: 26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sin."

2 Peter 2: 20, 21: "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For if it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

1 John 5: 16: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request."

Do not these passages mean just what they say, and isn't their meaning plain? I know there are many others troubled about these passages, just as I am.

Final and eternal victory is pledged in the undefeatable blood of Jesus Christ to all who trust him as their Saviour. A man who will not give up his Christ will never be given up by Christ. Of those who have thus received him the Saviour says: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand."

But Satan will make terrible assaults upon all who have thus received, and been received by, Christ. It may be he that thrusts thoughts into their minds to torture them. The obsession of the mind of an earnest disciple by some uncontrollable and even blasphemous thought is probably not an uncommon experience. It is a distressing, almost a heart-breaking, experience; but it is not necessarily to be understood as rebellion against Christ.

One disciple who had such an experience, and fought the thoughts desperately while

he agonised in prayer for deliverance, finally came to believe that God wanted him to cease struggling against or resisting these thoughts, and simply to ignore them while letting them run their own course. The man committed himself trustfully to Christ in the matter; he knew that Christ understood his hatred of the thoughts, and that they did not represent his true attitude toward Christ. So, having submitted himself trustfully to God's will, it was not long before the thoughts died out,—perhaps starved out through inattention. There has been a flickering return of them from time to time; but they seem to have discovered that they cannot distress and hinder him, so they do not try to. Christ is more than equal to the need when Christ is fully trusted.

One thing is certain. The presence of thoughts that are recognised as evil and that distress one because they are known to be displeasing to God, not only does not constitute the unpardonable sin, but is sure evidence that one has not committed the unpardonable sin. One who has committed the unpardonable sin is not distressed over his sin.

The blasphemy against the Holy Spirit, which hath never forgiveness, in the Pharisees took the form of accusing God of working by the power of Satan. They were so sin-blinded and sin-paralysed, that they saw no difference between the Spirit of God and the spirit of Satan. So this sin has been called "a wilful, insulting rejection of God's final light." The Pharisees whom Jesus so terribly denounced were "blind to the presence and power of redeeming grace, and so had drifted beyond the efficacy of salvation."

The passages in Hebrews, read in connection with each other, throw much light on this. The writer of the Epistle in both cases is talking about the worst and final sin. This is the unforgivable sin of denying the power of God to save men from sin. In Hebrews 10: 19-23, the writer is speaking of our sure hope in Christ and his blood

and his promise. He then goes on to say that if, after having received the knowledge of this truth, we deny it, and abandon our belief in the saving power of Christ, then we are beyond saving. In this denial one does "despite unto the Spirit of grace"; that is, he denies God's grace and power.

Christ's sacrifice avails for every sin except the sin of denying the need of redemption. His blood forgives every sin except the sin that denies the power of his blood. So the expression "fell away" in Hebrews 6: 6 plainly refers, not to ordinary sin, but to this single and unpardonable sin of denying and rejecting the forgiving and saving power of God. Perhaps every disciple of Christ who ever lived, save in the case of conversions just before death, has at one time or another "fallen away" from the will of God in the committing of some conscious and deliberate sin. And this has occurred after receiving the Holy Spirit through union with Christ. But such redeemed sinners are not lost for their fresh sin, nor does "fell away" in Hebrews 6: 6 mean sin of that sort. The only sin which God cannot forgive is the deliberate and final rejection of his forgiveness.

The sin unto death, which John mentions in his First Epistle, would therefore appear to be this same single unforgivable sin: not recognising God or his saving power. A man can be saved even while he is committing other sins, but not while he is committing that sin. The passage in First Peter cited by the Ohio reader does not seem to touch upon the question of forgiveness, but describes the awful condition of those who, having known something of Christ's power, are again overcome, yielding to deliberate, persistent, and Christ-rejecting sin.

The very nature of God is so eternally and unalterably opposed to sin and Satan that one must recognise this fact as he recognises God. If he does not recognise God's nature, he will not let God save him from God's opposites, sin and Satan. Thus the blasphemy against the Holy Spirit, in identifying God and Satan, or in not choosing between them, is fatal and final and hopeless. Jesus went so far as to say that men could speak "against the Son of Man" and be forgiven; but not so against the Holy Spirit. In other words, it is conceivable that a devout believer in God and God's forgiving grace might not recognise Christ's deity and place in redemption, and still be saved by God's love working through the blood of Christ. But it is not conceivable that one who finally denied and rejected the whole love and power of God as shown forth by his Holy Spirit could be saved. The passages in Hebrews are addressed to those who have known Jesus Christ, and therefore the unpardonable sin with them would centre in their rejection of Christ as showing forth the forgiveness and redemption of God. With those who do not know Christ, the same sin lies in their rejection of God's love and forgiveness. It is the same fundamental sin, though showing itself in different ways.

Let us be sure that the only sin that is unpardonable is the sin that refuses to be pardoned. The Pharisees denied their need of any pardon, and they denied the presence of God when manifested by his Holy Spirit. So the unpardonable sin denies its own nature and God's nature.

The heart that hungers for God's forgiveness has not committed the unpardon-

able sin. Such a heart recognises its own need of forgiveness, and the nature of God. All that is needed then is to confess one's sin unto God, and ask forgiveness in the name and by the cleansing blood of Jesus Christ. Then we have simply to trust God that he has done his part in saving us. For he has; and our salvation is complete in Christ.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Argument from Circumcision.

"He that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."—Gen. 17: 12.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers.... In that he saith, A new covenant, he hath made the first old."—Heb. 8: 8, 9, 13.

"When they believed Phillip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women."—Acts 8: 12.

Advocates of infant baptism ever claim that the apostles had to interpret the command to baptise in the light of their previous knowledge of Jewish practice. Hence the appeal to the Old Testament. Now, it might reasonably be urged that the apostles had a nearer and more direct example than anything found in the Old Testament Scriptures. Mr. Tait, Presbyterian minister, in his articles on baptism now appearing in "The Messenger," says: "The disciples would understand Christ's command in the light of what they knew of John's baptism." If this were so, they would know that the people baptised by John confessed their sin (Matt. 3: 1-6), and that repentance was so much the condition of John's baptism that it was called "the baptism of repentance unto remission of sins" (Mark 1: 4). We get a striking parallel with this in the very first occasion on which the apostles acted on the instructions of the commission; Peter told heart-pierced enquirers: "Repent and be baptised" (Acts 2: 38).

Our friends, however, invariably get to the Old Testament, and find the strongest support of their position in infant circumcision. Herein is a marvellous thing. Baptism "was instituted by Christ," as Mr. Tait says. It is, according to the Westminster Confession, "a sacrament of the New Testament." Yet paedobaptists go to the Old Testament to learn the subjects of what is a New Testament rite. They cannot get infants in connection with baptism in the New; nor can they

get baptism in conjunction with infants in the Old; but they do get infants in the Old and baptism in the New, and then try desperately hard to show that the Bible "identifies circumcision with baptism" (as Mr. Madsen says), or, as the more common statement is, that baptism came in the room of circumcision. He who wants authority for circumcision of male infants naturally goes to the account of the institution of circumcision, and there he gets it (Gen. 17: 12). He who wishes authority for the baptism of infants cannot get that anywhere in the Bible. There is a significant difference here. Mr. Madsen tries to forestall such a criticism as the foregoing by saying:

"Any objection raised by Baptists against our appeal to Old Testament usage for light upon the meaning of Christian baptism re-acts upon their own method of argument, inasmuch as they appeal to the Old Testament, and the classics, for light and authority to justify their mode of baptism by immersion" (pp. 84, 85).

When we quote the Old Testament on the action of baptism, it is because the very word "baptise" whose meaning we seek to know, and cognate words, are found there (in the Septuagint version). When a man goes to the Old Testament for infant baptism, he does not find any infant baptism there: the words and the idea are alike absent. He gets in the Old Testament minute instructions regarding a different rite, and then wrests such in order to support a practice which has not a tittle of Scriptural authority either in Old Testament or New.

Should a twentieth century Disraeli arise to write another book on "Curiosities of Literature," he may find some instances in paedobaptist apologies for their practice. I have some gems, two of which on our present theme I would like others to enjoy with me.

1. In "Infant Baptism in the Bible," Janet Pollock, M.A., writes:

"Jesus plainly shows us that we must search the Old Testament Scriptures about infant baptism. 'When the chief priests and scribes saw the children crying in the Temple, and were sore displeased,' Jesus said, 'Yea, have ye never read, Out of the mouths of babes and sucklings hast Thou perfected praise?' S. Matt. 21: 15, 16. Compare with this our Lord's words to Nicodemus,

"Art thou a master of Israel, and knowest these things?" S. John 3: 10. In the former place our Blessed Lord speaks of children, in the latter of the new birth 'of water and of the Spirit' in the former He applies to the children that followed Him an Old Testament saying about 'babes and sucklings'; in the latter, He takes it for granted that a 'master of Israel' ought to be able to see the meaning of the doctrine of Christian Baptism: Do you see the need of Infant Baptism? Have you 'never read' your Bible?"

In reply, suffice it to say that no one denies that you can get "babes and sucklings" in one place and baptism in another; but the infant texts are not the baptism texts, or vice versa. Mr. Pollock's contribution to the exegesis of John 3 merits notoriety, if only as a means of adding to the gaiety of nations.

2. In the Methodist tract, "Should Only Believers be Baptised?" appears the following sentence, which lets us know of the haste which must have been manifested in preparing literature to stay the exodus from the paedobaptist ranks:

"Ask any reasonable Jew why his child should not be baptised under the New Testament as well as circumcised under the Old, and what could he answer but, 'Yes?'"

We have always thought that this is the situation, but we hardly expected a Victorian Methodist Publishing Co. to so candidly confess it. If it really be so, it only shows that that Jew is as deficient in Scriptural reasons as are our Methodist friends. If one ask us why a believer in Christ should be baptised, we point him to the command (Acts 2: 38; 22: 16) and to the example (Acts 8: 12; 18: 8). If believers in infant baptism when asked "Why?" can only answer "Yes," they really must forgive us for suggesting that their reason is not very cogent.

THE PAEDOBAPTIST ARGUMENT STATED.

The argument is that in "the Jewish Church," or "Old Testament Church," infants were found. There is church continuity or identity. Baptism has taken the place of circumcision. Seeing that there is no express command to exclude infants, the apostles must have understood that such are to be included in the church, and that consequently they are fit subjects of baptism. We give three statements from paedobaptist controversialists:

Mr. Madsen, in "The Question of Baptism," writes:

"God had a Church in the Old Testament, and gave directions as to the persons who should be admitted to its membership, and the method of admitting them" (p. 22). "It would appear to the mind of St. Paul that the circumcision of the Old Testament passes into the baptism of the New, just as, similarly, the Passover passes into the Lord's Supper," etc. (p. 23). "Old Testament circumcision" was the Sacrament of admission into the membership of the Church of God before the coming of Christ" (p. 23). "One of our arguments for the practice is that God, having granted privileges to infants in the Old Testament, such as Church membership on receiving the sign and seal of it, is not likely to withdraw similar privileges from infants in the New Testament. If there has been a reversal of the Divine complacency, where is the evidence of it? We baptise infants on the basis that God has not changed His mind regarding their admission into His Church" (p. 84).

"Bannerman, in "Difficulties About Baptism," writes:

"The Church of God has been essentially one from the beginning" (p. 63). "The infant chil-

dren of believers were members of the Church, it is admitted, from the days of Abraham to the days of Christ. When were they put out of their privileges as such, and why?" (p. 65). "The only change is that Baptism has taken the place of circumcision—being, as the Apostle of the Gentiles calls it, 'the circumcision of Christ'; just as the Lord's Supper has taken the place of the Passover," etc. (p. 65).

T. Withrow, in "Scriptural Baptism," uses similar language:

"The Church, into whose membership infants were introduced by an express appointment of God, is the same in all essential particulars with the Church that now exists" (p. 42). "To produce from the New Testament any express statute re-affirming the membership of infants in the Church, is what we are not bound to do. Except the Old Testament is a dead letter—a bundle of waste paper—there is no need for it" (p. 45).

REPLY.

Before examining in detail the argument stated above, we may mention that paedobaptists do not agree among themselves on this question. Just as we find some who seek to justify infant baptism on the ground that infants are *in* the church, while others (as Mr. Madsen) say that infants are brought *into* the church by baptism, so in the case of infant circumcision: some declare it to be an initiatory rite, while others declare it was received by those who were in "the Jewish Church" and covenant. They cannot all be right.

We have before referred to the ease with which paedobaptist arguments can be answered by paedobaptists. We find a good illustration of this in the circumcision argument. After reading what Messrs. Madsen, Bannerman and Withrow say, consider the following from the pen of an able and learned believer in infant baptism. The quotation is long, but interesting:

"Very frequently we hear an argument like the following, in support of the view that infant baptism was the regular practice from the earliest days of the Church. The members of the Jewish Church, it is said, had been accustomed to circumcise their children; and so the baptism of children would be regarded by the first Christians as a matter of course and a matter of right. Any seeming exclusion of infants from the blessings of the covenant, in which they had fully shared under the former economy, would inevitably have created such a disturbance as would have left some traces upon the early history of the Church. It might just as well be argued that because at the Jewish Passover young children were present as partakers of the feast, therefore the first Christians, as a matter of course and a matter of right, would bring their little children to the Lord's table. Moreover, it must be borne in mind that circumcision was a rite which applied not to all children, but only to male children. The circumcision of a male child, therefore, could not immediately and as a matter of course become the ground of a claim that children of both sexes should be baptised. And if it was the case under the Jewish dispensation that a girl or a woman enjoyed the privileges of the covenant by her very birth as a Jewess, coupled with her relation to the head of the family, is there any reason to doubt that Jewish Christians would have no great difficulty in accepting the baptism of parents as carrying with it a present share for their young children in the privileges of the Christian community? Besides, it must always be remembered that the Christianity which meets us in the New Testament is not in the main a Jewish Christianity at all, but a Gentile Christianity. The analogy of Jewish circumcision would not naturally suggest itself to Paul's Gentile converts as a reason for seeking baptism on behalf of their children. And Paul himself, who first worked out the relation between the two dispensations, and pointed

to a certain correspondence between baptism and circumcision, does not give any evidence of having pressed upon his Gentile converts the duty of having their infant children baptised."—J. C. LAMBERT, B.D., in Kerr Lectures, "The Sacraments in the New Testament," 1903, pp. 202-204.

We could afford to wait until our opponents answer their paedobaptist brother; but, since the circumcision argument is the strongest one that can be presented in favor of infant baptism, we shall risk the charge of doing a superfluous thing and give an independent reply to the views now being disseminated.

The validity of the argument drawn from infant circumcision as stated by Mr. Madsen depends upon three things, not one of which is true:

1. That there is Church identity or continuity in the Old and New Testaments.
2. That circumcision admitted Jewish infants into "the Church of God" or "the Jewish Church."
3. That baptism has taken the place of circumcision.

CHURCH CONTINUITY.

Mr. Bannerman expressly says: "The Church of God has been essentially *one* from the beginning." Such a belief is necessary to Mr. Madsen's argument also; for it obviously would avail nothing to prove that infants were members of another "church" and proceed to argue that *therefore* they were in the church which is "the body of Christ." If "the church" be not identical, there is no point in Mr. Madsen's talk about God not having changed His mind regarding admission into His church.

(a) We note the unscriptural phraseology which Mr. Madsen and others are forced to use in order to give their argument even the appearance of cogency. They talk of "the Jewish Church," "the Old Testament Church," but such expressions are foreign to the Bible. The term "the Church of God"—applied in "The Question of Baptism" to an Old Testament people—is never so used in the Bible. God and His people called it a nation (see Ex. 32: 10; 33: 13; Hag. 2: 14; Mal. 3: 9; Acts 10: 22; 26: 4; etc.). Paedobaptist writers call it "the Jewish Church," because to say that the Jewish nation and the church which Jesus loved and for which He gave himself are identical is "rather too gross a form of speech for Christian ears." In Acts 7: 38 we have the phrase "Church in the wilderness" (R.V. marginal reading, "congregation"). J. Vernon Bartlett, Prof. of Church History in Mansfield College, Oxford (a paedobaptist), in his commentary on Acts, writes: "The better rendering is 'assembly,' as in Deut. 9: 10; 18: 16; for it is a particular gathering in the wilderness of Sinai that is in question, and not the corporate being of Israel throughout their wanderings."

(b) We have divine warrant for saying that, whether God's people of old were or were not a "church," the church of Jesus Christ was not in existence for centuries after Abraham's children had been what Mr. Madsen calls admitted into the church by circumcision. In Matt. 16: 18 we have the Saviour's words to Peter, "Upon this rock I will build my church." "I will build" settles for ever the question of church continuity or identity in Old and New Testaments. Dunmell's Commentary well says: "The whole text

speaks of the future. Christ says not 'I build,' but 'I will build'; not 'I give,' but 'I will give,' referring to the future for the explanation." It is folly to argue that because infants are included in the Abrahamic covenant therefore they are to be found in the church which was not established till nineteen hundred years after the days of Abraham.

(c) The Jewish nation, or "the Jewish Church," is not the church of Christ, for the former was "national, temporal, and fleshly: the other for all nations, eternal and spiritual." In order to admission into the Jewish community, "no intellectual, moral, or spiritual qualification was required of any man." Abraham's descendants were in "the Jewish Church" by generation; only twice-born persons are in the church of the living God.

(d) The futility of going back to the Old Testament is apparent when we remember that the Old Covenant has passed away (Heb. 8: 7-13). Should one dare to say that the conditions of admission must be the same in the New as in the Old, the inspired writer will give a sufficient reply: "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12). We do not say God has "changed His mind"; we do not dream of saying the Old Testament is "a bundle of waste paper": we simply believe God when He says there is a change of the law. No one, apostle or other, ever excluded infants from the church of Jesus Christ, for they never were in it. Similarly, the apostles never

"officially cancelled" circumcision "as a rite of the Christian Church" (as Mr. Madsen says they did), for the simple reason that there never was such "a Christian sacrament" as circumcision, and there is no text in Scripture which even remotely suggests that there was.

In the light of the definite Scriptural statements that the church of Christ was not established till after the words of Matt. 16: 18 were spoken, and that there is a change of law in the New Covenant, what becomes of Mr. Madsen's statement that "there is no argument which Baptists urge against infant baptism, which cannot also be urged against infant circumcision"? When God desired that Abraham be circumcised, he commanded it. When God wanted Abraham's male children to be circumcised, what did He do? He gave once more the definite command: "He that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner that is not of thy seed" (Gen. 17: 12). As a doctrine, infant circumcision is "actually asserted—as a practice, actually commanded; and clear and undeniable instances, with divine sanction, are recorded." Does this hold good of infant baptism? No paedobaptist dare say so. And the change in covenants and law forbids us taking it as a necessary inference that infants are now in the Church of God because they formerly were in "the Jewish Church."

Many believed in his (Jesus') name when they saw the miracles which he did.—John 1: 23.

In that same hour he cured many of evil spirits.—Luke 7: 21.

Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. 9: 26.

Being justified by faith we have peace with God through our Lord Jesus Christ.—Rom. 5: 1.

Christ both died and rose.—Rom. 14: 9.

Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.—John 14: 13.

Miracles are impossible in science.—Page 83.

The supposition that there are good and evil spirits is a mistake. Evil has no reality.—Pages 70 and 71.

One sacrifice, however great, is insufficient to pay the debt of sin.—Page 23.

The atonement requires constant self-immolation on the sinner's part.—Page 23.

Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform any wonderful works until they saw him after his crucifixion, and learned that he had not died.—Page 45.

The habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error that impedes spiritual growth.—Page 2.

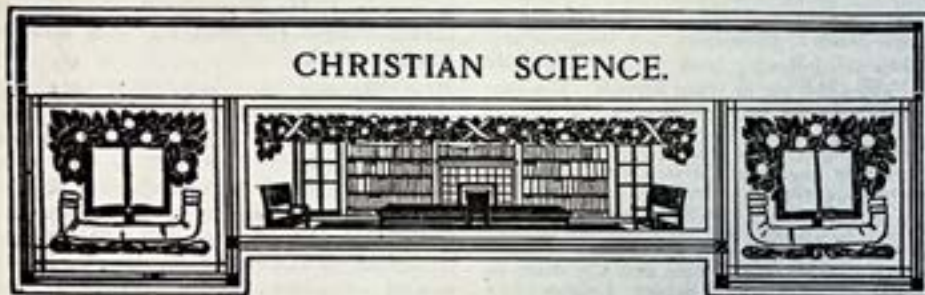
I have a small tract which was written by Dr. A. C. Dixon, who is the minister in Spurgeon Tabernacle, London, and this tract is printed and sent out by the Moody Bible Institute, Chicago. In this tract Dr. Dixon says:—"When Christian Science cannot etherialise the Scriptures, it flatly contradicts them. It blasphemously informs us that the Jehovah of Genesis 2: 7 is the first great idol, simply because he is said to have made man of the dust. And it is apparent from the Christian Science Hymnal that it does not hesitate to mutilate orthodox hymns to make them harmonise with its vagaries.

"Christian Science is a religion of hallucinations. The belief that matter has no reality is a mental hallucination, the belief that sin has no reality is a mental and moral hallucination, and the belief that God is everything and everything is God, to the exclusion of all evil, is a mental, moral, and spiritual hallucination.

"It is a religion of inconsistencies. It claims that it can heal disease after it has denied that disease has existence. If disease has no existence, there is of course nothing to heal. It claims to give victory over sin and death, after it has denied the existence of sin and death, which really means a victory over nothing, and therefore a victory which is nothing.

"It is a religion of contradictions. It contradicts the experience of all normal healthy minds by asserting that matter, sin, disease and death have no existence. It contradicts the world of science by denying every fact and principle by which science has advanced. It contradicts the Bible in numerous instances.

CHRISTIAN SCIENCE.



By Charles Reign Scoville.

During our great Melbourne soul-winning mission I spoke one night on the new birth as mentioned in John 3: 5. In the introduction I spoke of Nicodemus saying to our Saviour, "Rabbi, we know that thou art a teacher come from God," and I contrasted some of the verses from the divine Word of the Teacher come from God with some of the teachings from Science and Health which come from the teacher come from Boston. I said the world still needs instruction from the Teacher that came from God, and not the one that came from Boston—as Mrs. Eddy, or the one that came from Salt Lake City—as the Mormons, or the one from Zion City—as the Dowitees.

In Rom. 1: 16 Paul says, "The gospel of Christ is the power of God unto salvation," and in writing to Timothy he says, "Preach the word." The world needs the Bible of Christ and the Christ of the Bible. The instruction from this Teacher who came from God is the Bible plus nothing, minus nothing, divided by nothing.

Since so much has been written in the press concerning the statements I made, and it has been said repeatedly I do not give my authority, I give below the contrasts between the Bible, "The Word of God," and the book so-called "Science and Health," by Mrs. Eddy, to show how her book in numerous instances contradicts the divine volume, "The Word of God."

THE BIBLE.

In the beginning God created the heaven and the earth.—Gen. 1: 1.

God created man.—Gen. 1: 27.

Abhor that which is evil.—Rom. 12: 9.

What is a man profited if he gain the whole world and lose his own soul?—Matt. 16: 26.

To depart and be with Christ, which is far better.—Phil. 1: 23.

SCIENCE AND HEALTH.

(Edition of 1902.)
God never created matter.—Page 335.

Man co-exists with God and the universe.—Page 266.

In reality there is no evil.—Page 311.

It is the sense of sin, and not the sinful soul, which must be lost.—Page 311.

Death is not a stepping-stone to life, immortality and bliss.—Page 203.

The College of the Bible.

A Queensland View.

An Address delivered at the Queensland Conference, 1912, by A. Hutson.

It falls to me to introduce to you a very important part of our programme, viz., the consideration of the College of the Bible and its place in the solution of the problem of the evangelisation of Australia and the regions beyond. In doing so we must incidentally raise the questions as to the necessity of this institution, the purpose of the College, and the results which will accrue to the churches.

The College of the Bible at Glen Iris, Victoria, is the chief educational institution in Australia in connection with the brotherhood who are pleading for the restoration of primitive Christianity. "Our Plea" has nothing to fear from the light of education, discussion, examination, or from sound analysis and exegesis of holy Scripture. In fact, it has everything to gain. Again, it has nothing to lose because a man is apt to teach, having been taught the art of preach-

ing and teaching by a course in homiletics and hermeneutics. It has everything to gain. An address does not lose force because it has been well prepared and eloquently delivered. In fact, unless it is it will be a powerless jumble of words. I am not so sure that "this movement" has not suffered to a large extent because its advocates, although having a zeal for the cause, have not only been lacking in tact, or gumption (to use a Scotch word), but also in those things I have mentioned, which are essential to a working knowledge of the New Testament, which is the basis and foundation of the Churches of Christ. Zeal without knowledge is as dangerous as knowledge without zeal.

Dr. Andrew Murray, when asked what the one essential was for efficient Christian service, put it this way: "The one essential for Christian service is really twofold—1. A working knowledge of the Bible, and 2. The filling of the Spirit." That is, knowledge and spirituality. They are the complement of each other. You will agree with me, I am sure, when I say that the College of the Bible will go a long way to remedy

"Christian Science is a prayerless religion. It uses the word 'prayer,' but the fact of prayer in a Christian sense of asking a loving God for something is absent. Its text-book knows prayer only as pious meditation and right living. It uses the Lord's prayer with the mental reservation that it means what Mrs. Eddy distorts it into meaning. I am glad to believe that there are Christian Scientists who still pray, but if they do it is because of the orthodox teaching of former years which they have not yet unlearned.

"Christian Science is a religion without a personal God. It asserts that love is God, truth is God, life is God, and everything is God because God is said to be all and in all. But it is evident that any number of things, indeed, all things put together cannot make an infinite personality.

"Christian Science is a religion without confession of sin, and therefore without forgiveness. It does the very opposite of confessing sin by denying that sin has existence.

"But the saddest feature of all is that Christian Science is a religion without a Saviour. It does not shrink from the blasphemy that Christ himself is Christian Science. On page 242 it says, "There is but one way to heaven and harmony, and Christ, Divine Science, shows us the way." It claims again that Christian Science is the Holy Spirit. On page 55: "This Comforter I understand to be Divine Science." It also asserts that the blessed hope of the Lord's second coming is Christian Science. On page 96 of her autobiography the leader says: "The second appearance of Jesus is, unquestionably, the spiritual advent of the advancing idea of God in Christian Science." The whole system is Unitarian in theology. It claims that Jesus was a mere man who was crucified, and his dust remains in the soil of Palestine, while the only resurrection we have is Christian Science. It has taken away our Lord, and we know not where it has laid him."

Let us follow the worker who came from God, and not the woman who came from Boston.

Our Judge is our Redeemer. Let us never forget this. If he loved us so deeply that he died for us, he is not ruthlessly going to cast us off because of our faults. He died that he might remake us, and he will perfect this work if we let him. Besides, he has a full knowledge of man, for he was tempted in all points like as we are, yet without sin. Only a mother that has lost her little one can understand the grief of other mothers that weep above their dead. Jesus passed through the depths for us, and he knows. Therefore, he understands and sympathises. He sees the struggle, even if it ends in failure. We see the failure only. There is no heart so tender as the heart of Christ; no judge that could do us justice but Jesus. I want to be judged by him, for I know he understands.—R. P. Anderson.



Jesus in the Temple.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.—John 2: 13-17.

this defect in our ranks and make the heralds of the pure gospel "workers which needeth not to be ashamed, rightly dividing the word of truth." This is the age of education, reason and intellect. There is no place of influence for the ignorant. Wisdom is now prized above rubies. Secular and social education is a characteristic of the age. Our public, secondary, and high schools abound, and knowledge everywhere increaseth. In religion and morals the same rate of speed is essential. We must be abreast of the times. We have religious instruction in our State schools. Within the last year or two, the leading denominations in Queensland have established Colleges for the training of their young men for the work of the ministry. This shows the trend of present day thought in matters of religious education. The Churches of Christ, praise God! are not entirely left behind; for although we cannot boast of a College in Queensland, we support one which is situated in Victoria; which together with the faculty and students is an honor to the brotherhood.

The church is an educational institution in morals and religion. It is educational as well as devotional and spiritual. As we worship around the Lord's table every Lord's day morning we expect an exhortation unto edification, that we may grow in grace and knowledge thereby. Our Bible Schools are educational. Our Conferences are educational. The preaching of the gospel is educational, as the unsearchable riches of Christ are unfolded or expounded. The church, I maintain, is the greatest, grandest, and most beneficial organisation for the true education of the people. Wherever the church has been established, she has been the lamp of the world in education as well as religion. Of course I do not now speak of the church known as the Roman Catholic Church, which has loved darkness rather than light, because her deeds are evil. We have only to think of such countries as Spain and South America, where she has undisputed sway, to see the baneful effects of that so-called Church. But the true church of Jesus Christ wherever she goes is the enemy of ignorance, superstition, degradation and sin, and the herald of light, knowledge, freedom and justice. I believe that the establishment and development of the College of the Bible is one of the finest and most effective steps our brotherhood has ever taken, for it is the most powerful accessory of the church. We need educated preachers to-day more than ever. We require men who can wield the Sword of the Spirit effectually in presenting the truth of God alike to believer and atheist, sceptic or freethinker, or against any other false teaching which is continually appearing. Let me put my plea for the College in the following fashion:—

1. The College commends itself to the brotherhood because it is the only effective means of supplying a long-felt need of qualified advocates of our plea. The churches need men who are thoroughly furnished unto every good work, workmen of

whom they may be justly proud. We are amazed that so much controversy can be carried on by religious cranks, who bolster up their doctrine by isolated passages of Scripture without any reference to the context. A little knowledge is a dangerous thing in some men's hands. Jesus said, I would have told you if certain things were not so. "The Holy Spirit will guide you into all truth." Paul said, "I would not have you ignorant, brethren." Ignorance is not bliss. It is not folly to be wise. If we have lost much in the past, by unqualified leaders and evangelists, this weakness in our position will largely be eliminated by the College of the Bible thoroughly preparing men for the work of the gospel and enabling them to present our distinctive teaching in clear and inoffensive ways.

2. It commends itself to us because it is essentially a Bible College. It naturally supplies those branches of education which are essential for a preacher, such as English, logic, history, elocution and psychology, etc. All these subjects materially assist the preacher. The old prophets had their schools for training their young men. Samuel was the founder and first principal. Elijah was Elisha's tutor, and Jesus trained the twelve in divinity. Paul sat at the feet of Gamaliel, as well as at the feet of Jesus, and this explains why the wisest of modern men have to sit at the feet of Paul. The powers and talents of Paul were made the channel through which Christ taught the church. Think of how Timothy and Titus, and the elders, and the deacons, and the believers ever waited upon his words, as the very counsel of God. And it is from Jesus and Paul and the apostles that our students learn the will of God to-day.

3. It commends itself because it does not manufacture preachers, but trains them. It is well known that some colleges manufacture them. But the men who are at Glen Iris are usually men whose heart the Lord has touched, who have heard the divine call to Go! and whose lips have been touched by a live coal from off the altar of God—men who are filled with a consuming passion to serve God acceptably. They are men who realise their need of training; men who know that they do not know everything, and have a teachable spirit and are willing to be taught what the College has to teach. They sit at the feet of the great Master Jesus himself, and also to receive that help which consecrated scholarship can impart through men chosen of God and the brotherhood.

4. It commends itself because the men who are being trained are men who could make their mark in life in any secular calling; but who have, at great financial sacrifice in some cases, sought for love to Christ to equip themselves for the work of the gospel. The work of an evangelist is not the most remunerative calling in Australia, and we are proud of the men who give up all to be ambassadors of the cross.

5. It commends itself because of the men who have passed through the complete course, and are already in the field. They

are workmen approved of God and the churches. All do not take the classical course, but it takes the edges off the rough diamond, at least, when they take a course which embraces—beyond what I have already mentioned under heading 2—Old and New Testament History, Homiletics, Apologetics, Exegesis, Hermeneutics, Comparative Religion, Church History and Doctrine, and the History of Christian Missions, etc. The students have also ample opportunity of preaching and engaging in active church work. Their surroundings give opportunity of observing church methods and organisation.

6. It commends itself because of the testimony of the men who have been trained up to the present. In the "Christian" in August, 1910, we had several articles on "What I Owe to my College Course" from Bren. Griffith and Paternoster, America; Mudford, Verco, Manning and W. L. Ewers, Australia. Their attainments could be summarised thus: Increased knowledge, broadened vision, heightened ideal, deepened faith, greater love for the Bible, a clearer insight into human nature, and finally, how to study so as to secure and utilise the precious gold to be had from the mine of Holy Scripture. These are by no means unworthy attainments, and the College justifies itself surely when such results have already been attained.

7. It commends itself lastly because of the Board of Management and Faculty which are at the helm. They are all men in whom the brotherhood can place every confidence. There is the honored Principal, Bro. A. R. Main, B.A., and the indefatigable Organising Secretary, Bro. C. M. Gordon—men who are loyal to Christ and the Bible. Who can read "First Principles" but must realise how great a privilege it must be to sit at the feet of this modern "Gamaliel" and "Aquila" combined—a master in Israel, mighty in the Scriptures? We therefore expect men who will

"Think truly, and thy thoughts shall the world's famine feed;
Speak truly, and each word of thine shall be a fruitful seed;
Live truly, and thy life shall be a great and noble creed."

In conclusion, let me remind you that we have about a dozen Queenslanders in the College at present—all men of promise. As a brotherhood in Queensland we stand first in the proportion of members supporting that institution, and I sincerely hope we will keep that distinction. The College of the Bible, we believe, is the key to the evangelisation of Queensland and the Commonwealth, as well as contributing to our workers in the regions beyond. The necessity and the purpose of the College, I hope, is plain, and we will look expectantly for the result in redeemed men's lives.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.



The Work in Adelaide.

By D. A. Ewers.

Another strenuous week has gone, and the interest and success of the mission are as much in evidence as ever. Dr. Scoville seems to improve on acquaintance, or perhaps we are getting more accustomed to him. It is a pity the mission could not have continued for three or four weeks longer. With all our advertising many have not yet been reached and know nothing of the great work going on. The midday meetings have been well attended. On Monday last week he spoke at Pengelly's furniture factory, Edwardstown; on Tuesday at the Government Railway Shops, Islington; Wednesday, to the Portonians on the Port wharf; Thursday, at the Ways and Works, Glanville; and Friday in W. H. Burford & Co.'s new factory, Sturt-st. Presentations have been made at two or three of these places, of which a report will be sent later.

Then, he has addressed two or three mothers' meetings, the inmates of the Consumptive Home, the children at Nailworth Public School and other meetings; while Mrs. Scoville, with the assistance of Mrs. Marty, has addressed meetings of girls and young women at Grote-st., Norwood and Prospect. Bro. Vawter has been running a mission at Balaklava. H. F. Phillippi and S. G. Griffith have held a meeting of personal workers every night before the regular service. Bro. Phillippi and Bro. Marty went to Stirli z East and held a meeting there last Saturday evening, and on the same day Bro. Scoville and Griffith went to Balaklava, 66 miles north, where the former preached in the Institute Hall on Saturday afternoon and night. C. E. Marty and his cornet have been in evidence everywhere. Bro. Marty is one of the great attractions of the mission, and everybody loves him. Indeed, the whole party have worked as very few evangelists would have done. Just how they can stand the incessant strain is what puzzles me. However, they will have a month's rest on board.

At every invitation there have been confessions of Christ. Up to Friday night the total number was 765, including 25 at Balaklava. As already stated, the mission closes on Thursday night. The attendances at night in the Exhibition Hall have been even larger this past week than before. There have been, also, several very interesting cases of conversion. At least two men have given up positions in connection with the liquor business. Bro. Scoville's outspoken unreserved condemnation of drinking at both his midday and night meetings has had

a decided influence for good. At the special temperance address reported last week, £12 3/- was taken up at the doors as a retiring offering for the fund of the S.A. Alliance.

On Saturday morning Bro. Scoville went to Balaklava. This is the centre of a large agricultural district. A number of brethren were there from Owen, Alma and Long Plain churches. Bro. Vawter had been there a week, holding a mission with the resident preacher, W. L. Ewers, and up to Bro. Scoville's arrival there were 27 confessions. As it was "sale day," and a number of farmers were in the town, Bro. Scoville preached in the Institute Hall in the afternoon as well as evening. There were fine audiences, and in the two meetings 15 more confessed Christ. On Lord's day morning he was motored back to town in time to address the Mile End church.

The thanksgiving meeting in the afternoon was a splendid one. Brethren came in large numbers with thanks on their lips and in their pockets. All the city churches were well represented and several visitors from the country were there, also a few from Victoria. The great hall was full of enthusiastic brethren and friends. At 2.30 Carrol E. Marty (his name should be "Carol") commenced the song service in his own inimitable way. Everyone likes Marty. The 15 minutes of song made a fine prelude. H. J. Horsell, Conference President, then took the chair and conducted the meeting. All the city preachers were on the programme and took some part in the service. Five-minute addresses were delivered by the chairman and Bro. P. A. Dickson, D. A. Ewers, W. C. Brooker, G. T. Walden and S. G. Griffith in the order named. Mrs. Scoville sang one of her beautiful pieces, and the programme was interspersed with hymns and prayers. J. E. Thomas made the financial speech, and appealed for a hearty response. Names of givers were not announced, but the amounts were. There were two or three £10 donations, several £5 and smaller sums. Among the promises were amounts from some of the churches from church funds, Grote-st. leading off with £10. After the individual amounts were announced, the baskets were handed round. I am not sure of the exact amount of the offering, but it was about £300. A short inspiring address by Bro. Scoville to Christians on soul-winning followed the financial response.

In the evening the annexes were thrown open and every seat in the hall and annexes was occupied. It was a most enthusiastic and impressive gathering. An earnest sermon on "Prepare to meet thy God" was supplemented with the usual prolonged invitation, when 33 more came to the front and confessed their faith in Christ. The figures are subject to revision, but I think they now stand at 815. The immensity of the meetings, afternoon and night, was the more noteworthy as great memorial services in connection with the death of the late General Booth were being held at the same time.

God's Word.

By George Whitefield D'Vys.

A wondrous tree I find God's Word,
And 'neath it day by day
I take the fruit that gives me strength
To bear me on life's way;
A stately tree, so large and tall,
There's shelter, rest, and food for all.

A telescope I find God's Word,
And he skies dark or clear,
This trusty instrument reveals
God and my Saviour dear;
While mirrored daily on my heart
Are splendors that can ne'er depart.

A treasure house I find God's Word,
With all its contents free;
And reaching forth, I take, and say,
"The Lord meant this for me."
And for my faith, what joys are given!
True peace and love, and life, and heaven!

I find God's Word a river deep,
No ripple, yet a tide;
I launch my bark and glide away,
My Saviour e'er my guide,
And sweet the comfort, sweet the rest,
While sailing toward the haven blest!

Men and women of God, what we need is a vision of the tireless God, who fainteth not, neither is weary. If we feel the natural weakness of the flesh—and that may be weak while the spirit is willing—let us wait more upon the Lord and we will renew our strength. "They that wait upon the Lord shall renew their strength." Worned man will be lifted to the level of the unworned God by holding fellowship with him. There is renewing and rejuvenating power in prayer and fellowship with the Unseen. Go often into the closet, and out of it we shall go as new men to mount up with wings as eagles, to run and not be weary, aye, even to walk and not faint.—J. F. Carson.

A class of very little girls was learning to spell. They spelled a number of small words, such as pig, cat, dog, cow, and amused themselves with imitating the sounds that these animals make. Then little Mary was asked to spell "love." She didn't stop to give the letters, but ran and threw her arms around the teacher's neck, and kissed her on the cheek. "We spell love that way at our house," she said. The girls laughed, but the teacher said, "That is a beautiful way; but do you know another way to spell love?" "O yes," cried Mary. "I spell love this way." And she began to put the books in order on the teacher's desk. "I spell love by helping everybody when they need me." The extent of our love to Christ and to men may be measured by the way in which we serve them. Love is only seen in action, and love that is not seen in action is worthless.—R. P. Anderson.

In the Realm of the Bible School.

THE FEEDING OF THE FIVE THOUSAND.

Sunday School Lesson for September 22,
Mark 6: 30-44.

A. R. MAIN, B.A.

News had reached Jesus of the murder of John the Baptist. The Master may have wished rest and retirement for his own sake. We know, however, that the disciples had just returned from their missionary tour, and the Lord thought first of them. Ever considerate, he said to them: "Come ye yourselves apart...and rest awhile."

Rest.

We had recently Jesus' promise to give the weary and heavy-laden rest, even while they changed their Master and their work. So now, He gives the disciples a lesson. Rest is not laziness. It is a condition of better service.

"After any great effort," says Maclaren, "the body cries for repose, but still more does the soul's health demand quiet after exciting and successful work for Christ. Without much solitary communion with Jesus, effort for him tends to become mechanical, and to lose the elevation of motive and the suppression of self which give it all its power. It is not wasted time which the busiest worker, confronted with the most imperative calls for service, gives to still fellowship in secret with God. There can never be too much activity in Christian work, but there is often disproportioned activity, which is too much for the amount of time given to meditation and communion. That is one reason why there is so much sowing and so little reaping in Christian work to-day."

We think of the Bishop of Exeter's beautiful hymn:

"Come ye aside from all the world holds dear,
For converse which the world has never known;
Alone with me and with my Father here,
With me and with my Father not alone.

"Then, fresh from converse with your Lord, re-
turn

And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and his rest in heaven."

Jesus and the multitude.

The Master could not be hid. He was at the height of his popularity. The people ran round the north end of the Sea of Galilee, and gathered to Jesus on the eastern side. It was near pass-over time, which may account for the great multitude. He who came to rest again cheerfully put thoughts of his own need aside and ministered first to the needs of others. He saw the multitude and "had compassion on them." J. H. Jowett has an address on this text, a summary of which Tarbell gives: "Jesus saw the crowd as sheep—worried, mangled, fleeced, scattered,—hunted by disappointments, chased by disaster, followed by the black hound called death. First he said,—Poor sheep! Then he said, What a harvest! 'Poor sheep,' said the Master, 'so wearied, so

worn, so torn, so tired out—so ready! So bruised—so ready for me! So mauled and bleeding—so ready for the Physician. So tired—so ready to be reaped into rest.' Were our Lord here to-day he would look with compassion upon our worried business men, upon the crowds of pleasure-loving men and women at music-halls and theatres, upon the restless crowds of the streets. From the text Dr. Jowett learns three things he said: First, I learn what my Saviour thought about a crowd; secondly, I learn what my Saviour felt about a crowd; and because I learn these two things I learn how the disciples of Jesus have to think and feel about a crowd."

"The Committee of Ways and Means."

Under this heading Peloubet gives an interesting harmony of the accounts of the five Gospels:

The Apostles come unto Jesus toward evening (Mark).

Jesus (speaking to Philip, whose home was at Bethsaida, and who, therefore, was acquainted with the region and the people): "Whence shall we buy bread that these may eat?" (John). (This he said to test him, for he himself knew what he would do.)

Philip: "Two hundred pennyworth (£7 worth) of bread is not sufficient for them, that every one of them may take a little" (John).

The Apostles: "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat" (Mark).

Jesus: "They have no need to go away; give ye them to eat" (Matthew).

The Apostles: "Shall we go and buy two hundred pennyworth of bread and give them to eat?" (Mark).

Jesus: "How many loaves have ye? Go and see" (Mark).

Andrew (returning from the search, and speaking for the apostles): "There is a lad here who has five barley loaves and two fishes; but what are these among so many?" (John).

Jesus: "Bring them hither to me" (Matthew).

"Give ye them to eat."

It was a startling word to the disciples. It seemed to them absurd; there was such a disproportion between their resources and the greatness of the multitude. We have often felt as they did when the Lord bids us feed the hungry. As we think of the myriads dying for lack of spiritual bread, we are apt to shrink from the task of feeding them because we are weak and our resources are small. Now we may learn, as Bushnell says, that "God requires no man to do, without ability to do; but He does not limit His requirements by the measures of previous or inherently contained ability." "Take upon you readily, have it as a law to be always doing great works; that is, works that are great to you; and this is the faith that God so clearly justifies, that your abilities will be as your works. With your five loaves and two fishes He will show you a way to feed thousands."

"Jesus uses our resources, scanty and coarse as five barley loaves, for the basis of his wonders. He did not create the bread, but multiplied it. Our small abilities, humbly acknowledged to be small, and laid in his hands, will grow. There is power enough in the church, if the purse were consecrated, to feed the world." Farrar gives us the needed lesson thus: "If you bring no gift, how can God use it? The lad must bring his barley loaves to Christ before the five thousand can be fed." We are co-workers with God.

The miracle.

The Lord gave first a lesson in order. He made the multitudes sit down on the green grass. Mark uses a word which suggests that as they sat in regular rectangular groups they looked like garden beds. All the writers record that Jesus took the food and gave thanks for it. This was a lesson to all concerning their daily meals, but was peculiarly significant in that it showed that Jesus did his wonderful work relying on his Father's presence and help. Speculation has often been indulged in as to the precise time of the miracle's occurrence. Many think as Jesus blessed; others fancy that it was as Jesus gave to the disciples. We cannot tell. It is noteworthy that as Jesus used the resources of the little boy, so now he enlists the help of his disciples. They cannot create food, but they can distribute it. So, as has been said, "It is a parable of Christ feeding the world. It is a parable of Christ feeding that world by the human instrumentality of his servants, his disciples, his apostles."

"Gather up the fragments."

The word tells us of "the economical Christ." When we ask why the command was given, we must not overlook the divinely stated reason: "that nothing be lost." Oriental poor are proverbially thriftless. It was "a safeguard against presumption." The disciples might have thought that with a Master who could in a moment miraculously supply their needs, forethought was unnecessary. "Christ never exercises his miraculous powers where men by prudent thought can secure provision for themselves from his supplies." God feeds us all, day by day, but we must be thrifty and careful as well as free from anxiety. It is obvious that the greatness of the miracle is seen in the amount gathered up. Of the broken pieces (probably not the fragments left by the eaters, but the unused pieces broken by Christ), there were twelve basketful, *i.e.* more than the original supply. It is wonderfully true that the distributors of the bread of life are in this case. They gain by imparting. Schaeffer says: "This is the arithmetic of the kingdom. Earthly arithmetic says, 'Give, and want.' Heavenly arithmetic says, 'Give, and grow rich.'"

Jesus the bread of life.

We must think of this, the Master's own lesson (John 6: 35) if we would study the miracle aright.

Jesus Christ can satisfy the hunger of the soul. He is "the one indispensable source of spiritual life, as bread is the central article of diet." Food is the source of energy, warmth, movement, life. We cannot have growth without food. Our growth in grace, "the warmth of our spiritual life, its energy, and efficiency are in proportion as we know Christ and receive Him into our lives."

The heathen nations are like Lazarus waiting for the crumbs that fall from our luxuriously appointed spiritual tables.



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*A Visit to India.

The Committee have decided that during September and October the Secretary of the Federal Foreign Missionary Committee will pay a brief visit to our mission stations at Baramati, Diksal, and Harad, India. For about ten years our F.M. Committee has been conducting a growing work in the Baramati district, one of the dark spots on the face of the globe. No representative of the Committee has ever officially visited the station there, although requested to do so by the missionaries. Such a visit is imperative in the plans for new work, the discussion of the present work, and the wisest administration of all that is now in hand. Bro. Fischer is in close touch with the workers, and the Committee expect his visit will not only cheer the missionaries, who carry a heavy burden of responsibility, but his visit will also be the means of his receiving information which will be of invaluable service to the Australian churches on his return. The visit will mark a new era in our F.M. enterprise, and we are sure the friends at home will follow the Secretary on his journey that he be made a channel of blessing to the hard worked men and women who represent us in the foreign fields.

Do Not Say

"I have no time to think about Missions. I am too busy."

Brother, I am afraid for you! If you are too busy to think about other men's souls, perchance you will soon be too busy to think about your own!

"No time to think about Missions." What does it mean? Alas! it means no time to think about the will of God. No time to ponder the Word of God—for the Bible is full of Missions.

Friend! What are you so busy about? What is it you are rushing at? The more haste the more speed for the mariner who is too busy to consult his compass; for the climber who has no time to look before he leaps.

The more thickly affairs accumulated around Luther, the more time did he feel it necessary to give to God. And, in these days, when a man gives time to God, God soon says something to him about Missions.

Visitation Work on Pentecost.

The launch is going capitally, better than ever she did. I have visited all the villages but Narua, Cooneerang, Noroonbutcher, Torlie, Wonglil and Enmilmil. I set out for these places to-morrow. Last Saturday several natives and I ran up to Ranwady, and visited Vaetor, Rarzor, and Lamreer as well. On Sunday morning we had the finest meeting held at Ranwady for over three years. Over a hundred were present, of whom

about 60 broke bread. We baptised a woman previous to the meeting. Tabymancan is now attempting to commence work at Lalboong, a heathen village several miles up in the hills, but has no assistant teacher to place there. Taby's little son, John, has grown into a bright little boy of three years. He is the cleanest and best dressed native boy I have yet seen. As several hurricanes were experienced last year, the yam crops were a failure; this has driven our people nearer to a famine than they have been for years. God has provided so bountifully here that I don't think such a thing as death from starvation is possible. Mrs. Filmer is well; so is Phillis. The former joins me in Christian regards to all.—F. G. Filmer, Banmatmat, Pentecost, South Seas.

Appeal for Bandages.

I would like a request to be put into the paper for some of the mission bands to gather old linen, clean, for bandages for Oba. Bro. Watson has brought some from Burroughs, Welcome & Co., but old calico will be so cheap that I will be able to supply the teachers with some bandages.—F. G. Goodwin, Oba, South Seas.

Noble Native Christians.

The Christians have done nobly in the arrow-root work, and rain water being at the "famine line" they sacrificed it to the Lord's work, and carried it through the bush in tubs on poles. A hundred pounds is being shipped to Sydney. As an indication of their loyalty to teaching and serving God unselfishly, they would not accept a "treat" of food which was prepared for them. To-day they are grading the school path and burning coral stone for lime, and that is no treat, believe me. With greetings.—A. T. Waters, Nduindoi, Oba, New Hebrides.

The Womanhood of China After the Revolution.

This wonderful movement has affected the women of China no less than the men. Indeed the change it has made in their position is one of the most striking features of the new situation.

The educated women and girls of China have been ardent supporters of the Revolution. In their enthusiasm they have often let zeal run far ahead of wisdom. During the abortive attempt at a rising in Canton in April last, when one hundred lost their lives, included in this number two women were caught red-handed armed to the teeth. In the later and wider movements of October and November many of the women of Canton were keen to take an active part. They attempted to form a "Women's Dare to Die Brigade," and a good number enlisted. There were one or two women representatives on the Provisional Provincial Assembly. Many took part in

Red Cross work. The rumor was current in Canton that one woman was actually in command of a regiment of 1000 soldiers, ex-pirates, and that this was the best disciplined and orderly of all the new troops.

An active party are demanding the suffrage, and from newspaper reports from Nanking we learn that they are surpassing the methods of the militants. The women have a freedom which ten years ago was unthought of. They are open to receive new ideas, they are winning a place in the world and demanding to be allowed to determine their future. In many cases they are in extreme peril. The rebound from the close restriction of the past has been excessive. Licence is mistaken for liberty, and many are in danger of being swept off their feet.

All this furnishes a wonderful opportunity and places a large burden of responsibility on the Christian women of the world. This is a call addressed to them in particular. It is a work they alone can do. They can, if they hear Christ's call for the women of China, have a large share in moulding the lives of women who are to be the mothers of New China.

The Call of God to Christians all over Australia to Pray for the Uplift of Chinese Women.

1. Because of the remarkable openings under the new Republic (see article on this page).
2. Because of the possibilities of the women of China. (Witness the power wielded by the late Empress Dowager.)
3. Because of the fact that the women are the strength of heathenism, as shown in the power over their children.
4. Because they are wonderfully responsive to Western influences.
5. Because the new education given to the men makes life intolerable unless women are equally favored.
6. Because, although Confucianists have not shown themselves earnest as to the uplift of woman, yet now, under such influence as that of Dr. Sun Yat sen (the leader of the Revolution) the old neglect of women is being changed.
7. Because it may be possible for literary ladies to write a book concerning the women of China of a widely influential character, that may awaken the attention of Chinese and Western leaders as to their duty toward the female population. The emancipation of the slaves in America was largely due to the book "Uncle Tom's Cabin." The emancipation of the women of China from many unjust and cruel customs may be similarly brought about.
8. Because, where nothing else can be achieved, every Christian in the world may be led to such earnest prayer on the whole subject that results unexpectably blessed may follow.



Tasmania.

LAUNCESTON.—Since last report the services have been well up to expectations. In spite of the winter weather we have fine gatherings. The people seem very interested in the "Social Question" series, which concluded with an address upon "The Ultimate Triumph of Love over Mammon and War." We have been using "Calvary's Praises" for solo singing, and they are much appreciated. The Sunday School held their annual social last Saturday evening, and a good programme was submitted by the children, after which prizes were distributed by the evangelist. A Bible Class is in course of formation and will start on Sunday week.—A. P. Wilson.

New Zealand.

SOUTH WELLINGTON.—During this month we are having the gospel preached by M. Vickery, Bro. Mudge being absent at Kilbirnie, conducting a mission there. All the week-night services have been put off to enable the members to help the Kilbirnie brethren in their mission. Last Saturday evening we had the pleasure of witnessing the baptism of seven young ladies who made the good confession at the mission. One young man was baptised on Wednesday.—H.M.H., Aug. 22.

AUCKLAND.—A Home Mission rally was held in the Ponsonby-rd. chapel on August 15. Although the evening was wet and stormy, there was a large and representative gathering from the churches in the district. The programme prepared was thoroughly enjoyed, and a good collection in aid of Home Missions manifested great interest. F. Evans presided. Stirring addresses were delivered by Bro. Turner, Bell, and Greenwood, and melody by Sisters Wallis and Bell, and Bro. J. Edwards, H. Edwards, H. Marson, and the Richmond choir, and refreshments by the Sisters' Council. August 21, the quarterly church meeting was held in Ponsonby-rd. There was a good attendance, and great interest and unity. The report showed that there had been 35 immersions during the quarter in the local churches, and some by letter had been commended and received; that the attendance was increasing in all the local meetings; that the mission in Dock-st., conducted by Bro. Urquhart, was upheld with zeal; that another gathering for worship would be set up at Point Chevalier, where preaching services have been held; and that arrangements are being made to enlarge the Sunday School building to better accommodate the very many scholars now attending. In this district, despite many active opposing forces, we are making headway, so thank God and take courage.—E.C.

OAMARU.—During the past few weeks the services here have been well attended, and many seem interested. On August 4 the attendance at the Lord's table was 119, and the collection amounted to £5/17/6, this being a record. At the mid-week prayer services Bro. Harvard has been giving short talks on "The Holy Spirit," and these have been much appreciated. On August 9 a young people's social, organised by the Senior C.E. Society, was held, and proved most successful in bringing us into closer touch with the young folk of our congregation. This evening we were pleased to have at the C.E. meeting Mr. Mill, of the Baptist Church, who gave a most helpful and inspiring address on "How to Receive Power."—F.G.R., Aug. 16.

NELSON.—Lord's day, August 18, a good meeting for worship. Visitors: Bro. Lewis, P. Boddington, Russ, Sisters Russ and Ricketts, Spring Grove; Sister Webb, Ngatimote; and Bro. Glover, who is now permanently employed at Motueka. Bro. Verco presided and made reference to the decease of our Bro. Page, senr. Bro. Lewis exhorted from Isaiah 57: 1. The favorite hymns of our departed brother were sung. The meeting was a very impressive one. Our brother was interred in the afternoon. A very large assemblage, including the scholars of the Bible School, gathered at the church, where a short service was held, Bro. Verco officiating. A very long cortege followed to the cemetery, where a large number of friends gathered to pay their last respects. Bro. Verco read suitable Scriptures, and Bro. Lewis conducted the burial service. An in memoriam service is to be held next Lord's day evening.—E.M.J., Aug. 23.

CHRISTCHURCH.—During Bro. McCrackett's absence on sick leave, the platform was occupied by W. D. Little. On August 4 the right hand of Christian fellowship was extended to three members of a family who have recently arrived in New Zealand from Scotland. During the afternoon the Bible Class held a successful rally, with essays on "Prayer," and later an address on "Christian Loyalty," from Mr. D. Mason, of the Baptist Church. This was followed by tea in the tent, and an after-noon talk on various work-interests until the evening service. On Sunday, August 11, after an address by Bro. McCrackett on "The Convincer of Sin," we had the joy of seeing two more make their decision for Christ, one a married man from the Centennials' Bible Class, the other a lad from the family referred to. The following Wednesday there was baptised a young woman, who has come to see the way of the Lord more perfectly. Bro. Little spoke again on August 18. A rally at St. Albans Bible School is producing good results in attendance and interest. A start has been made with the individual soul-winning campaign, which promises to develop successfully, though we have to wait some little time for the text-books.—P.S.N., Aug. 24.

West Australia.

PERTH.—We received quite a number into our fellowship at our meeting this morning. Bro. Blakemore directed our attention to the needs of the church, and urged all to take up some useful work in its many departments. Mr. Chesters spoke at the men's class upon slum work, taking as his subject, "Moral Shipwrecks, by a Survival." In the evening we again rejoiced to hear the name of Christ witnessed before many witnesses. Our prayer meetings are marked by large attendances and interest. We propose to commence a Teacher Training Class for the benefit of the new members.—W.A., Aug. 27.

South Australia.

NORTH ADELAIDE.—Five were welcomed into the church this morning (Sept. 1), one being a little lad from the Sunday School. Among those worshipping with us were Sisters Mary Jones, from Port Elliot; and Gollop, from Houghton.—V.B.T.

NORWOOD.—This morning 17 were received into fellowship, being another instalment from the Scoville mission. We had a fine attendance, 275 partaking of the emblems, including several inter-

state visitors. We were very glad to have Mr. and Mrs. Robert Lyall and Miss Lyall, from Swanston-st., and Mr. and Mrs. Hunter, of Hawthorn, also Miss Schmock, from Milang.—S.P.W., Sept. 1.

HINDMARSH.—Good meetings Sunday last. G. Wilson spoke at the morning service. One young man who came forward at the Scoville mission was welcomed into the church. Sunday, Sept. 1, four young people who came forward at the mission received the right hand of fellowship, each of them being presented with a copy of the New Testament.—J. W. Snook.

SEMAPHORE.—Bro. Dalwood, of Norwood, presided this morning. Seven were received into fellowship, three from the Scoville mission, and four who made the confession at our regular services. To-night a large number were away to the mission, but the hall was filled, mostly with strangers.—W. J. Taylor, Sept. 1.

CROYDON.—We had a record meeting this morning; 111 broke bread; four were welcomed to fellowship. Bro. Marty gave a nice address. Bro. Horsell preached this evening on "The Church and its Ordinances." Six persons confessed Christ. Five others were baptised at the close of the service. We have more than raised our apportionment to meet the expenses of the Scoville campaign, £20/12/11 being contributed to date.—H.J.H., Sept. 1.

MILE END.—The church here has, though not to the same extent as some others, participated in the profits of the Scoville mission. Seven were received by faith and obedience last Sunday morning, one formerly immersed and one by letter. Dr. Scoville gave a stirring and helpful address to a full house. So far we have received fourteen as the direct result of the mission, and several others are to be baptised. All our usual meetings and also the school work have been more or less disorganised the last few weeks, but we shall now resume our regular work.—D.A.E., Sept. 2.

UNLEY.—Six were received into membership this morning, and we were delighted to have also with us a number of visitors from other parts, among them being Bro. and Sister Alfred Thomas from West Australia, who were formerly members here; Bro. and Sister Peckham, and Sisters Mrs. Bowden and Miss Tonkin, from Balaklava; Bro. and Sister Goldsworthy, from Milang; Bro. Edwards and Milne and Sister Milne, from Bardenstown; and Bro. Benn, from Kaniva. This evening the attendance was small, owing to the great meeting at the Exhibition Building. Bro. Walden gave us a fine address, and baptised four, of whom two are S.S. scholars.—P.S.M., Sept. 1.

STIRLING EAST & ALDGATE VALLEY.—On August 31 we were favored by a visit from Bro. Marty and Phillippi. A good attendance of members and friends assembled and showed by their presence that they appreciated the visit. Today, at our meeting for breaking of bread, we had the joy of receiving two young men into fellowship who had put on the Lord by baptism, these being so far the only ones we have received as a result of the Scoville mission. C. M. Verco gave us a good address. At night, Bro. Wiltshire preaching, our hearts were again gladdened by seeing one young woman come forward and confess her faith in Christ. To-day a good many of our members were in Adelaide attending the Scoville mission meetings. Our offering towards Bro. Scoville's party's expenses amounted to nearly £5, while we received nearly £9 towards the mission expenses. Bro. Wiltshire, who has labored here for over three years, is shortly leaving us to take up the work at Wallaroo. It is with regret we view his departure, but our loss is a great gain to the brethren at Wallaroo.—A.G.R.

Queensland.

BUNDAMBA.—On Lord's day, August 25, we had with us Bro. G. Cooper, from the Albion church, who exhorted very acceptably, and also preached to a fair and interested audience, his subject being "Belshazzar's Downfall." We al-

ways appreciate the visits of our Brisbane brethren to the full, when they come, and will be glad to see brethren from other churches if they can pay us a visit.—Geo. Green, Aug. 28.

ALBION.—We are pleased to report splendid meetings since Bro. Forbes has come to labor with us. On August 18 two of our Sunday School scholars—Millicent Marsden and Dorothy Russell—made the good confession, and were baptized on the following Wednesday night. On August 25 two more scholars—Ernest Lythall and Walter Hall—made the good confession. We hope soon to secure a piece of land and erect a chapel, as the hall we now meet in is too small to remain in much longer.—F.E.

WEST MORETON CIRCUIT.—H. U. Rodger and Earl Bulgin conducted a special mission in the Vernor chapel. This chapel has been closed for over two years. Repeated requests being forwarded to the West Moreton Executive for help towards the cause, H. U. Rodger visited the district, and conferred with the brethren remaining in the district, with the result that it was felt that a special effort should be made to stimulate interest both amongst the scattered members and the outsiders. Bro. Rodger and Bulgin therefore commenced a series of meetings. Much interest was created amongst a section of the outsiders, and especially among the young people. As a result of the meetings the church has again been formally organized. The West Moreton Executive will supply an evangelist every other week. The Lord's day School has also been organized with something like twenty scholars. On the 25th, after the gospel service, the people witnessed a baptismal service in the chapel. Meetings good in all other parts of the circuit. Bro. Rodger and Bulgin are arranging for a big tent mission in Ipswich. Would isolated members in Laidley and district communicate with Bro. Rodger. "The Manse," Rosewood, as he intends shortly to open up that centre? Hospitality was accorded the evangelists by Sister Mrs. Adermann, of Vernor.

Victoria.

MORELAND.—Splendid meeting at the men's service on Sunday night. One confession.

EMERALD.—Good meetings all day. Bro. Lawson and Brown were with us, from the city. Our restoration at the morning service. Interest still good in our new field.

FAIRFIELD.—Last Wednesday we had a social to welcome new members. Had a great meeting and a good time. Gave Bro. Bennett a present of a purse of sovereigns for his faithful work. Have had splendid meetings to-day. L. A. Williams spoke this morning. Two were received by letter. Meeting to-night crowded to the doors. Interest increasing; many strangers attending.—A. McGregor, Sept. 1.

DONCASTER.—Church celebrated its 49th anniversary last Lord's day and Thursday, 25th and 26th August. Splendid interest every meeting. Anniversary tea a successful function. Public meeting largely attended. Excellent addresses from F. M. Ludbrook and A. C. Rankine. Splendid singing under baton of Bro. Geo. Petty. The church encouraged to press on to its jubilee year. Fine interest to-day's services. Special men's service to-night. Seventy per cent. of congregation men. Young men's club growing in interest every week.—J.E.A., Sep. 1.

BENDIGO.—At the close of the Bible School on Sunday regretful reference was made to the departure of two of the teachers to Carrum, viz., Miss Godson and Miss Spooner, who have been connected with the school and church for several years. A. W. Connor and T. J. Cook spoke of their loyalty and faithfulness to the school and wished them every blessing in their new sphere of life. A well bound church hymnal was presented to each as a token of love. Three scholars also received presentations of framed certificates for continuous attendance for the past three years. At the night service two boys of the school were immersed. Bro. J. Ellis and Sister

Collins have suffered bereavement in the death of their father, which took place to-night. Our sympathy is lovingly extended to them.—T.J.C.

BRUNSWICK.—Last Lord's day Bro. Way gave us an uplifting exhortation. The C.E. Society held their anniversary in the evening. Bro. Way speaking on "Little Things Consecrated." Splendid audience. Young men took part. On Tuesday the rally and demonstration were held; a packed house, presided over by Bro. Way. The C.E. secretary, Bro. Ernest Clark, gave his report. The C.E. Union male choir (30 voices) rendered sweet songs, and Bro. H. Knott, M.A., from Ascot Vale, gave an eloquent address. To-day Bro. Alf Bennett, the Fairfield evangelist, gave a stirring exhortation. Bro. Way's gospel topic was "Too Late." Sister Nankervis rendered a solo very acceptably. Sister Mrs. Melody's father is very ill.—W.T., Sept. 1.

DANDENONG.—Last Lord's day Sister Edwards received the right hand of fellowship, and also letter of transfer to the church at Malvern. Bro. Penny was with us all day, and very acceptably spoke morning and evening. On Tuesday evening the Men's Club gave a social to the ladies of the church, and a very pleasant time was spent. To-day Bro. Hibbert, one of the College students, was with us and addressed the church in the morning, the Bible Class in the afternoon, and preached in the evening. His addresses were highly appreciated. There were good gatherings. Our young Bro. W. Ryden is leaving for Sydney this week.—J. Proctor, Sept. 1.

PRAHRAN.—Some months have now elapsed since we closed our Adult Class rally here, and we are now in a position to give permanent results. Attendance now averages three-fold more than before the rally. Twenty-two from the class have been added to the church, and ten of the class have been drafted as teachers in the school. The diamond jubilee of the church here approaches. We are planning to celebrate in a big way—December 8 to 15. Splendid meetings on Sunday week. Place crowded at night, even to front seats. Two came forward, one lad to start for Christ, and one man for restoration. Two more were welcomed yesterday.—P. J. Pond, Aug. 26.

EAST SUBURBAN CO-OPERATION.—The annual meetings of the Co-operation took place at the South Richmond chapel, August 4 to 9. Speakers and subjects this year were as follows: "Christ—A Life Study," W. L. Jones; "Christ and the Children," G. Manifold, Brighton; "Christ and Organisation," C. A. Quick, South Yarra; "Christ and Evangelisation," Jos. Pittman, Windsor; "Christ and Missions," P. J. Pond, Prahran; "Christ and Temperance," Ethelbert Davis, North Richmond. The addresses were all very helpful, and opened up the way for profitable discussion. Resolutions were adopted recommending the churches in the group to arrange representatives to visit each others' Bible School and Society; also that the F.M. Committee be approached with a view of native evangelists being named as East Suburban "Living Links." Elections for ensuing year resulted as follows: President, C. A. Quick; vice-president, W. L. Jones; sec., E. Moody; asst. sec., J. Barnett; treas., Bro. Smith.—Aug. 11.

BRIM.—The anniversary of the church here was celebrated by three services on Lord's day, August 25, and a tea and public meeting on Aug. 28. The weather on both occasions was inclement. The interest, attendances and financial results were considered satisfactory. The night meetings were held in the hall, and it was well filled, and £9/4/- was realised from the tea and supper, while £1/5/- was collected for the Burwood Boys' Home. Addresses by Messrs. Green and Jolly, Methodist and Baptist ministers, and the chairman, G. B. Moysey, were given. Several items were nicely rendered by the choir. Special items were given by Mrs. Jolly and Bro. Barnes. A fine spirit of fellowship and goodwill prevailed, and a socially and spiritually good time was enjoyed.—G. B. Moysey.

DUNMUNKLE.—Visited here on Aug. 18—a five days' trip, which involved, with the visiting,

a gig trip of 100 miles. Came in pleasant touch with all the members. This once strong church has been greatly reduced by removals, and resident members are probably not more than a dozen. Bro. G. Smith is a worthy main-stay here. Thirty were present at the night service, mostly young people and non-members. A preliminary song service was taken up heartily, and excellent attention was given to the address. Bro. Rowan and family present from Minyip.—G. B. Moysey.

WARRACKNABEAL.—Was here on the morning of August 11. A bright little meeting of 15. Church here very weak numerically; no gospel service; some warm-hearted Christians, however. Have arranged to make this my headquarters, and begin gospel meetings in October. Unlike the surrounding districts, the place is increasing in population, that being reckoned at 3500; hence there will be some scope for operations. Owing to the land falling into fewer hands, the population has greatly decreased in the outlying districts, and all the country churches are reduced, and a once strong one like Galaquil has ceased to exist.—G. B. Moysey.

CHELTENHAM.—Since last report the C.E. have held a good anniversary, with president R. W. Tuck leading the meeting. The Bible Class has held a social to farewell Bros. Ross and Lan. Judd, who leave us this week for N.Z. We have been favored with a visit from Bro. and Sister Charles Fleming MacDonald, of N.Z., who cheered us with their presence. A number of the church members and friends tendered a social evening during the week to the evangelist on the eve of his departure for India, and also presented him with a beautiful bicycle for use on his return.—T.B.F.

COLAC.—For the second week of the Hagger-Clay mission we are pleased to report thirteen additional confessions, making twenty to date, fifteen of whom have been baptised by Bro. Chandler, and were, with Sister Johansen, late of Surrey Hills, received into the church last Lord's day morning. The meetings during the past week—though wet and cold—were very encouraging, full of spirit and interest, and splendidly attended, the week closing with a meeting for the old folk, held on Saturday afternoon, the oldest present being a lady in her 93rd year. Bro. Hagger spoke to the old folk on "The Preciousness of Christ," and the old people had the privilege of selecting their own hymns. After the meeting a group photo was taken outside the chapel. At the morning service last Lord's day Bro. Hagger addressed a fine meeting, the subject being "The Three Phases of the Blessed Life," and at a meeting for men only in the afternoon Bro. Hagger spoke on "The man who had the courage of his convictions." The evening service was well attended, Bro. Hagger's address being "Heaven, and How to Get There," at the close of which one young lady made the good confession.—E. Sheldrick, Sept. 2.

HAWTHORN.—Good attendances yesterday at all the meetings. A young woman, formerly associated with the church here, renewed her fellowship. Sisters Plummer and Bardwell worshipped with us. A number of brethren worked all Saturday afternoon in connection with our new hall.—A. C. Rankine, Sept. 2.

SOUTH MELBOURNE.—On Wednesday last one of the most enjoyable socials ever held in the church took place under the auspices of the Y.P.S.C.E. About one hundred were present, and there were features of the entertainment in which all took part, a programme of vocal and instrumental music, recitations and an address on the present needs of the Society by P. D. McCallum. Great credit is due to the many willing workers who contributed to the success of the gathering. Our meetings on Lord's day were well attended. Two were welcomed into fellowship in the morning. At the conclusion of the sermon in the evening on "A New Country," by Bro. McCallum, two young men stepped out and made their faith in Jesus known. One of these recently came from England. We intend to start open-air services next Lord's day evening. The Dorcas Society

Continued on page 626.

The Heights.

By Mabel Earle.

"Now are we the sons of God, and it doth not yet appear what we shall be."

A year ago you had not known
The far white peaks that lift on high
Morning and night before God's throne
His signet on the stainless sky.

Nor all the art of brush and pen
Could paint for you the light they bear,
Nor could your fancy shape them then,
Nor words could tell you what they were.

A year ago you had not guessed
The heights of life, nor dreamed its deeps;
What angel shall unveil the rest?
Locked in God's love its fulness sleeps.

Oh, purer than the stainless peaks,
Oh, higher than their heights untrod,
Miraculous and solemn speaks
God's greatness in the sons of God.

All that we know of grace and good,
Courage and pity beyond price,
High patience and white fortitude,
Splendor of selfless sacrifice,—

They are but mirrors shadowing forth
A fainter image of the true;
Infinite dignity and worth
God's will shall work in me and you.

Heights of eternal awful hope,
Ungessed among earth's shadows dim!
That we who fail and fall and grope
Shall walk in light one day with him!

We know not yet; we cannot trace
The vastness of the veiled word;
Christ keep us till we see his face,
And wear the likeness of our Lord!

Correspondence.

DO IT NOW.

Men and women accept appointments to do work on behalf of the church, but very often they soon get tired. The reason? They want information, and they cannot get it. Take, for instance, the work of corresponding with our members who are in towns where there are no churches, or who perhaps live in the back-blocks, where they never hear the gospel. Sometimes in towns we have members, and quite a few of them, but they are utterly unknown to each other. Perhaps you are the secretary of the church, and away down among your letters is a request by the Conference Secretary for your list. Just look that letter out, and sit down right now, and anyone who is unable by distance to attend your meetings, put their name down and their postal address. We have literature we wish to send them. But perhaps you are not a secretary. Never mind. If you know of those who are isolated, just you write their names down and post them as under. Those living in the Auckland Province, i.e., from Gisborne to the top of the map, to Mrs. H. Downey, Avondale, Auckland. Those living in the Wellington Province, i.e., from Gisborne down to Wellington, to Mr. H. Grinstead, evangelist, Wanganni. Those living in the Nelson District to Mr. G. Verco, evangelist, Nelson; and those living in the Southern Division, to Mr. Alick Roy, Portobello, Otago. It means little to you, but it may mean much for the Lord's work in the near future. Do it now, and you will have the blessing of—A Secretary, New Zealand.

Coal-Miners.

By A. W. Jinks.

A coal mine! What a revelation to those who, not having any idea what it is, go down in the big iron cage, and are conducted through the various districts of a mine!

The writer and five others were allowed the opportunity of visiting the Glebe Mine, and Bro. Stewart, who is a deputy, went down in the cage with us, and in an hour and a half caused us to see a great deal of the internal workings. We had the pleasure of using a miner's pick, getting our faces soiled, and some grease on our clothes, but we had an enjoyable and instructive time.

The miners! Who and what are they? They work under hard and risky conditions, and should not be spurned. Their hearts are large, and in time of accident they display wonderful heroism. They may appear callous, but there is a soft spot in them. What they need is, not sympathy, but the sociability of the gospel. Coal miners live plainly, but well. Many of them read and study books on deep subjects; in fact, we meet some who carry Jevon's Logic about with them. Coal miners are not so ignorant as represented.

What are we doing to win the coal miners for Christ? We are not speaking to them in a condescending manner, but as men are giving them a manly invitation to the gospel meetings. The other day the writer visited a large number of homes, and found that the miners and their wives did not resent being invited to the meetings. In Newcastle and district there are supposed to be 20,000 miners, and I think I am safe in saying that not more than one-third are avowedly Christians.

In this field there is great scope for abounding enthusiasm and untiring energy.

To Isolated Brethren.

There is sometimes a tendency amongst isolated brethren to neglect meeting for worship. I feel prompted by a fellow feeling for these dear, and I believe deceived, brethren, to exhort them not to neglect the provisions Christ has made for them in the organisation of his church. We have a grand proof of the divine origin of the New Testament church, in its provision for, and adaptability to, all classes and conditions of men. If we are separated from a large assembly, that is no reason at all why we should neglect our worship of God in spirit and in truth. Any promise the large assembly can feel itself entitled to, the two or three can with equal confidence expect its fulfilment in them. I think we often lose sight of the terrible powers of evil arrayed against the followers of Christ (Eph. 6: 12), or else we would let no suggestion, however plausible, come between us and our duty to Christ Jesus according to his written Word. The devil tells us we are too few, that we have no proficient leader, or speaker, and that not much good is to be derived from such a weak local effort. I warn you, my dear brethren, against this subtle foe. He even dared to misinterpret Scripture to our Lord and Saviour.

Pardon me for a few words of personal testimony to the great benefits to be derived from very small meetings. For some months past one other brother and I have been separated from all other Christian fellowship. We have been camped among rough men, and surrounded by many forms of vice. In these surroundings we learned our utter helplessness, and became aware of the tremendous power of sin in the subtle hand of the devil. Therefore we have learned to look with more earnestness to Christ, seeking for real

help for present contingencies (I say real help, because to so many people religion is only a beautiful sentiment). By the grace of God we have been permitted to meet for worship every Lord's day, often on the open hillside. We had no eloquent speaker or singer, but we had all the requisites necessary to ensure the reception of blessing, viz., hearts assured of their own weakness, craving for strength from the Christ who led captivity captive, that we might be enabled to withstand temptation. We derived great strength and comfort from our meeting, and feel that the Lord's Supper is a privilege no spiritual person should neglect. What the harbor of shelter is to the storm-tossed mariner, the hour of worship within the church of Christ is to the soul that is struggling against the great tide of sin.—F. J. Marshall.

The Querist.

BREAKING BREAD," etc.

May I ask your help on the following questions? (1) With reference to the worship of the church (Acts 2: 42): the breaking of bread here mentioned we understand to be the Lord's Supper, but would you attach the same meaning to the "breaking bread from house to house" mentioned in the 46th verse? (2) Among the various versions of the New Testament, in what order or position can the "Living Oracles" of Alexander Campbell be placed?

Answer.—(1) In the opinion of most scholars the "breaking of bread" in verse 46 has reference to the observance of the Lord's Supper, and has the same meaning as in verse 42. Under more settled conditions the practice was to observe the feast each first day of the week in regular assembly. (2) Campbell's "Living Oracles," as far as we know, has not taken any definite position among the versions of the New Testament. We imagine that outside of our own churches it is not well known. Nevertheless, it is worthy of respect.—Ed.



Children's
Day in
Every
School,
November
Three.

This Year's Exercise is
"CHILDREN OF CHINA;
or, A Visit to the Flowery Land,"

and will be used in S.A., W.A., Tas., Qld. and Vic. It contains Recitations, Chinese Solo, Dialogue, Scoville Hymns, etc. Secretaries of schools write, stating number required.—T. B. Fischer, Cheltenham, Vic.



Obituary.

NELSON.—With profound regret I have to report the death of Bro. Nelson, which took place at Port Broughton on August 10. The call was sudden, heart failure being the cause of death. Baptised by the late W. Moffit eight years ago, Bro. Nelson has since been a consistent, active member of the church here, having always done what he could in assisting at the service. Nearly two hundred people followed the body to its last resting place in the Port Broughton Cemetery, where Bro. E. G. Warren testified to his sterling qualities as a Christian. Our brother left a widow and two grown-up sons, to whom the prayers and sympathies of the church go out. "He was not, for the Lord took him."—S. T. Barr, Bewes, S.A.

ROBINSON.—I have just heard of the death of Sister Sarah Robinson, one of our former Emmore members. She had been isolated from fellowship for many years and was living at West Maitland. Last week, at the age of 83 years, she entered into rest, after a long and faithful Christian life. She will be remembered by many of the older members of the churches in New South Wales as the generous donor of the block of land upon which the first Petersham chapel was erected. In by-gone times she took a great interest in the cause of primitive Christianity in this State. She was greatly beloved by all who had the privilege of her friendship. Our sympathy is extended to all her relatives and friends.—A.E.I., Emmore, N.S.W.

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From the Field—Continued.

has resumed active work and meets every week at 2.30 p.m. on Tuesdays.—Sept. 2.

CARLTON (Lygon-st.).—The old church is having a season of great meetings, and spiritual uplift. On Lord's day morning the chapel looked quite full. Four were received into fellowship. A number of visitors from a distance met with us at the commemorative feast, amongst whom were Bro. Milne, Kerang; Bro. Pollock, Derby; Sister McNeath, Meredith; Bro. Hovey, Brim; also Bro. and Sister McDonald, from W.A., at night. We were cheered by having Bro. Kingsbury back again in his customary place, being much improved in health by his holiday, and the operation which he had to undergo. Our brother presided, and expressed his pleasure at being home again amongst the brethren, and in the course of his remarks also paid a high tribute to the late General Booth. Bro. Ennis gave a splendid exhortation. The Century Bible Class had an attendance of 180. Bro. Kingsbury taking his customary place and delivering a fine address. Bro. Kingsbury spoke again at night, his subject being "A Great Affirmation." The chapel was so full that a number had to sit upon the platform. There was one confession. On Monday evening the two Junior Bible Classes, numbering about 80, were entertained by the teachers at a social gathering. Sister Ennis and Miss Edie Craigie were the recipients of presents from their respective classes. On Thursday evening there were at least 250 present at the prayer meeting. Bro. Ennis, Craigie, McLellan, McColl, Payne and N. Haddow spoke words of welcome to Bro. Kingsbury, who followed with an appreciative reply.—J. McC.

SOUTH YARRA.—The anniversary of the church and Bible School was held on August 18, and passed off very pleasantly. The building was tastefully decorated by the young people. On the Lord's day morning Wm. Wilson exhorted. At 3 p.m. F. M. Ludbrook gave a very interesting talk. In the evening C. A. Quick addressed a crowded meeting. On Monday, 19th, the public meeting took place, R. Lacey presiding. F. Pittman gave a very interesting address. A good programme was arranged. The singing by the children and choir reflected great credit to their leader, F. E. Lewis. C. A. Quick presented the prizes. The secretary's report showed 38 additions for the year; 28 by faith and obedience, and 10 by letter. There were 10 losses, leaving a net increase of 28, and a membership of 208. The average attendance at the meetings for worship was 101, and at the gospel meetings, 130. The Bible School has something like 140 scholars on the roll, with 15 teachers. The attendance at present is about 110, and is increasing. There were 12 additions from the school during the year. There is also a cradle roll in connection with the Bible School, with 47 names. Sisters Alma and Ada Crook have charge of this department. The Adult Bible Class, under the leadership of Bro. Quick, is very well attended. The C.E. Society, Junior C.E., Literary Society and Dorcas Class are all doing good work, particularly the latter. The sisters have relieved many cases of distress. Sister Quick, the president, gives her whole-hearted service to this work. The revenue for the year from all sources amounted to £328 10/-. The church has had many calls on its resources of late, but still we have a small credit balance. C. A. Quick has been laboring with us for a period of 18 months, and the church has decided to re-engage him for a further period of 12 months. The concert held on Wednesday, 21st, was a great success; all Bible School scholars were admitted free. We regret that Bro. Quick is not in the best of health. The church has just granted him three weeks' leave, as he desires to have medical treatment. We sincerely hope that he will speedily be restored to his usual health. D. A. Lewis has very kindly presented the church with 50 Bibles (Revised Version) for use on Lord's day mornings. Last Lord's day morning one hopeful believer was received into fellowship. J. Wislan gave a very interesting and pro-

feasible address. W. A. Kemp will take Bro. Quick's place, commencing next Lord's day.—T.M., Sept. 2.

New South Wales.

NARRABRI.—Lord's day, August 25, we had splendid meetings both morning and evening. At night Bro. Waters delivered a stirring address on "The Two Ways," illustrated with chart. At the close of the service we rejoiced in seeing three come forward and make the good confession before many witnesses. This is the first-fruits since our mission. We now have our estimate for material required in our proposed building, and begin this week getting same ready. Will the brethren please note that we want them to help us attain our object? Sit down and write cheque or send postal note to W. Waters, Doyle-st., Narrabri, or G. A. Carslake, Narrabri West, N.S.W.

HURSTVILLE.—We commenced Lord's day, August 25, with good attendance for worship, and had as visitor, Bro. Saunders, from North Sydney, who delivered a splendid exhortation. We regret that our esteemed Sister Bryant is seriously ill. The Lord's day school was fairly well attended, though many of our scholars are absent through sickness. At the examination one of our senior boys was successful in getting a prize. Only two of the number who entered failed. The gospel meeting was fairly well attended, Bro. Garden putting in some good work in the district during the past week, mid-day meetings being held at the local brick works and timber yard, and further meetings will be held during the coming week.—Eleanor Winks, Aug. 25.

HAMILTON-MEREWETHER.—During the month of August A. W. Jinks paid 50 visits, formed a Mutual Improvement Class, distributed 500 house-to-house invitations, conducted several cottage prayer meetings, and had fairly large gospel meetings. Bro. Jinks paid a visit to one of the coal pits, and by the deputy was conducted through various parts of the mine. Our evangelist is getting in touch with the miners, and is planning to do a great work amongst them.

IVERELL.—Since last report meetings have been good. On August 18, Bro. Cook conducted meetings at Gravesend, and reports evening meeting good. Last Lord's day morning Bro. Waters exhorted, and was very highly appreciated. The gospel was proclaimed in the evening by Bro. Cast. The monthly meeting of the Band of Hope took place on Monday evening, August 26, when a good programme was given. Meetings throughout the week are continuing to show the true spirit of love.—G.B., Aug. 27.

BROKEN HILL (Wolfram-st.).—We celebrated our fourth Bible School anniversary on August 18. In the afternoon a service of song ("Deacon Todd's Lesson") was rendered by the children under the conductorship of Bro. H. James. Sister Ball presided at the organ. Bro. Tuck read the connective readings. Bro. Tuck also spoke in the evening to a crowded congregation. On the following Wednesday we held our first Bible School picnic at Stephen's Creek, about seven miles from the city. In this the Railwaytown joined with us, when a very enjoyable time was spent by both young and old. On August 22 the public meeting was held in the chapel, presided over by Bro. Chapman. Bro. Tuck and Jones gave short addresses, when the prizes won for the year were handed to the successful competitors.—R. J. House.

NORTH SYDNEY.—At the morning meeting on Sunday last we were pleased to see Sister Petrie, from North Fitzroy. Bro. Saunders gave a stirring exhortation. In connection with the Bible Schools examinations we are glad that one of the prizes has come to North Sydney school. The attendance at the C.E. Society of late has been very encouraging, and we look forward to better things there.—W.J.M.

ENMORE.—Good meetings yesterday, despite unfavorable weather. Bro. Illingworth's address was much appreciated. We had present as vis-

itors Mr. and Mrs. Gould, of Central Christian Church, Seattle, U.S.A.—E. J. Hilder.

PADDINGTON.—"Bear ye one another's burdens," was a cleverly thought-out address by Bro. Franklyn, which will be long remembered by all who heard it. At the gospel meeting this same brother commenced the first of a series of addresses entitled "God's Way of Salvation." It was brimful of spiritual intelligence. Sister Franklyn has improved much in health. Glad to welcome back Bro. Sam. Wilkinson, who has been on a trip to the Continent (having been one of the selected men in the St. John's Ambulance team to visit the King and attend the big review at Buckingham Palace). Sister G. Casson was a visitor from Victoria.—S.G.G., Sept. 1.

MARRAR.—Our tea meeting in connection with the second anniversary passed off most successfully on August 27. Two tables nicely laid out in the chapel were filled three times, and at the public meeting which followed, the chapel was crowded out. A nice programme was rendered. Short addresses were given by Bro. Mowatt, Marrar; Wilson, June; E. Brown, Wagga; and Sister Alice (Baptist), interspersed with solos, duets, and recitations. A very pleasant time was spent by all. Last Lord's day, a splendid attendance at gospel service.—T. G. M., Sept. 2.

HAMILTON.—On Friday evening, Aug. 30, a number of the brethren and sisters from Hamilton and Merewether journeyed out to Bro. Taylor's residence at Plattsburg. Our aged brother has now reached the 85th year, it being his birthday on August 28. There was a good number present. Brief addresses were given by Bro. Jinks, J. Fraser, C. Nisbet and W. Stow, all of whom made reference to the life and influence of our aged brother. He was also congratulated on attaining his great age. Our brother is failing fast now, and we trust that he may always have a realisation of the Master's presence until he crosses safely o'er the tide. On Sunday Bro. T. Fraser spoke at the morning meeting on "Christ's Resurrection and Man's." In the evening the gospel was preached by Bro. Jinks.—W. Stow, Sept. 1.

Here and There

Last Sunday was a great day with the Scoville mission in Adelaide. A great meeting in the afternoon, and a splendid gathering in the evening. The number of decisions up to and including last Sunday night was 807.

The thanksgiving service in connection with the Scoville mission was held on Sunday afternoon. There was a record attendance of church members. The offering amounted to about £300, which speaks well for our South Australian brotherhood.

The editor is now in Adelaide, attending the Conference meetings there. It is always a pleasure for him to attend these meetings and to meet old friends. The South Australian brethren are genial and hospitable, and make one feel quite at home.

It was a pleasure, too, for the editor to be present at the closing meetings of the Scoville mission. He had only to close his eyes to imagine he was back in the Hippodrome at Melbourne. As he sat on the platform the great choir was behind him, and the great audience in front of him, and C. E. Marty leading the choir as vigorously and effectively as of yore. Mrs. Scoville sang as sweetly as ever, and the personality and power of Charles Reign Scoville were just as evident as in the Melbourne mission.

It was a pleasure to meet again old and tried workers like T. J. Gore, D. A. Ewers, G. T. Wallden, H. D. Smith, and the younger generation of den, H. D. Smith, and the younger generation of den, H. D. Smith, represented by J. E. Thomas, H. J. Horsell, S. G. Griffith, I. A. Paternoster, W. C. Brooker, and others.

The N.S.W. Bible School Union Examination results will appear in our next issue.

A tent mission, conducted by T. Hagger, will commence at Maryborough, Vic., on Lord's day, Sept. 29.

Last week practically every house in Colac, Vic. was supplied with several Austral tracts, enclosed in an envelope.

At an old folks' service held last Saturday afternoon at Colac, Vic., there was one lady present who was 93 years of age.

The many friends of Mr. David Finlayson, of S.A., will be glad to know that the recent operation is so far successful, and the doctors give hopes of recovery.

Bro. James Emblen, who has been laboring with the church at Maylands, W.A., and serving the brotherhood on immigration work, has resigned. His work at Maylands ceased on Sunday, August 11.

Will the churches or individual members who have any donation or money in hand towards the Scoville mission or thankoffering please forward it at once to J. E. Thomas, "Lexington," Park Terrace, Wayville?

Gilbert E. Chandler is doing a great work among the young people of Colac, Vic., by means of what he calls the "Sunshine Circle." Any who are anxious to help the young men and young women of a town had better write him for particulars.

Although T. B. Fischer will be away for some weeks, full arrangements have been made to deal with all matters concerning Children's Day Exercises, offering money, Foreign Mission matters, etc. Address as usual: T. B. Fischer, Chester-ville-rd., Cheltenham.

The hammer competition amongst the Victorian Junior Endeavorers starts Sept. 1 and ends in February. All Junior Societies are asked to take part. Society gaining most members to win competition. The Junior Endeavorers support two Indian natives; their names are John and Vera.—R. Conning.

The local papers are giving splendid reports of the mission at Colac, Vic. Every day something appears, and one day during the past week there was a three-quarter column report of a special sermon to young men, and on another nearly one and a half columns reporting a sermon on "Christian Unity."

The Victorian Home Missionary Organising Secretary has already received letters from scattered members in the State, and some are urging very strongly for work to be undertaken in their localities. The Victorian brotherhood can make such possible by sending on contributions to the Home Mission Fund of that State.

The new building at the College of the Bible, Glen Iris, Melbourne, will be formally opened on Saturday afternoon, September 14, at 3.45. All church members and friends are invited to be present on the occasion. Prominent speakers. Take train to either Gardiner or Glen Iris. Trains leave Flinders-st. at 2.10, 3.10, 3.35. Returning: Glen Iris, 5.33, 6.1; Gardiner 3 minutes later. (Change at Burnley.)

At an Ottoman banquet held in Adelaide, the unveiling of a portrait of the late Hon. E. L. Batchelor was the principal feature. The Ottoman citizens had taken this means of expressing their appreciation of our late brother for his fairness and consideration to them while he filled the position of Minister of External Affairs. The presentation was made to the Prime Minister, and the portrait will be hung on the walls of the Federal Parliament House.

Roman Catholic Countries.—Addressing recently a meeting at Boston, Mass., Bishop Burt, who has had charge of the American Methodist Episcopal Church Missions on the Continent of Europe, said: "Roman Catholicism has eaten the heart out of Europe, and is repudiated there by all who love humanity. The wonder is that Americans do not see how utterly the Papacy has left the soil parched and barren in every country it has touched. There is not a prosperous Roman Catholic country in all the world, and never

has been, and never can be." Bishop Burt warned his hearers that they should resist to the uttermost the efforts of the Roman Catholic Church to secure control of the politics of the United States.—*The Christian*.

The N.S.W. Home Mission rally, to be held in the City Temple on Tuesday next, will be a musical treat. The choirs of all the Sydney churches are being utilised, Enmore, Sydney and Petersham singly, and the others grouped into Northern, Southern, Eastern and Western Suburbs choirs. Each of the foregoing will contribute a chorus. A. E. Illingworth will preside and T. R. Coleman and J. J. Franklyn will contribute 15-minute speeches. An offering will be taken for Home Missions.

Speaking of the Bible, Dr. Woodrow Wilson, the Democratic candidate for the Presidency of the United States, has said: The opinion of the Bible bred in me—not only by the teaching of my home when I was a boy, but also by every turn and experience of my life and every step of study—is, that it is the one supreme source of Revelation, the revelation of the meaning of life, the nature of God, and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could be made to know it intimately and for what it really is, we should have secured both individual and social regeneration.

On January 1 next is to be celebrated in America the jubilee of the emancipation of the slaves by President Lincoln. During that half-century the Negro race has advanced marvellously in education, thrift, and industry, so that to-day (says Dr. Bocker Washington) "the property owned by Negroes amounts to many millions of dollars, and better still, they form an 'uncountable number of self-respecting, law-abiding, self-supporting' citizens of that great continent. Whatever prejudice may still exist against 'color,' as such, the American 'white man' must perforce acknowledge that, given adequate opportunities, the Negro possesses a great faculty for self-improvement and development.

We gladly pass on, says the *Christian*, the following timely saying by Dr. Henry Montgomery, of Belfast, regarding "the integrity and entirety of Holy Scripture":—"Instead of criticising the Book we should remember the remarkable Greek word used in the Epistle to the Hebrews, that the Word of God is the *Kritikos*. In other words, the Bible comes as our critic—not that we can ever set up ourselves in criticism of it—and until we have that attitude of soul towards the Holy Scriptures, I do not think we are in the right attitude. . . . I have no doubt as to the Bible standing all the stress and strain that have been put upon it. God's Word is vindicating itself every day more than ever, as containing the one vital message needed by mankind." It is a favorite habit of a prisoner to criticise his judge; and the chief fault that the heart of man has to find with the Bible is that it holds the mirror to his own sinful state. But the Book does not stop there. It tells also the way of pardon and of peace. Wise is the patient who goes to the right source for healing.

G. B. Moyses writes:—"One of the discomforts in the winter working of this wide district (Mallee, Vic.) is the execrable roads. A Wellington man is said to be known anywhere in N.Z. by the way in which, through force of habit, in his wind-blown city, he grabs his hat on turning a street corner; and an analogous legend may account for a peculiarity alleged by some to adhere to the

man in the Mallee. The peculiarity is that he never kicks a hat seen lying on any of the oft recurring quagmires in the roads. The legend is this: Once upon a time a man picked up a hat, or, rather, kicked it, and a man's head was discovered just above the mud. On being dug out the man, as soon as he could get the mud out of his mouth, said, 'Dig deeper, there's a waggon and four horses down below!' So since that day the man in the Mallee always tenderly lifts up the hat to see what's under it."

IN MEMORIAM.

COLBOURNE.—In loving memory of Clifford S. Colbourne, who passed away after a few days' illness at North Sydney, August 31, 1910, aged 21 years. "Loved by all."

—Inserted by his mother, P. Colbourne, and sister, A. E. Logan, Petersham, N.S.W.

LEVERSHA.—In loving memory of my dearly loved mother, who passed away at Harcourt, Vic., September 9, 1910; also my dearly loved father, who also passed away at Harcourt, Vic., Oct. 28, 1904.

"Then with the morn those angel faces smile, Which I have loved long since, but lost awhile."

—Inserted by their loving daughter, Ada M. Taylor, Corowa, N.S.W.

COMING EVENT.

SEPTEMBER 9.—Girls' Mission Band. On Monday, Sept. 9, the Girls' Mission Band will be holding a social in Swanston-st. lecture hall. All girls welcome.—R.W.H.

SEPTEMBER 24-27.—Conference of Queensland preaching brethren, Tuesday to Friday, Sept. 24 to 27, at Toowoomba. At least one preaching brother, beside the paid evangelist, is expected to attend from every church. Nearly all the regular evangelists have promised to come. It will be a great time. We want to get into line for our big forward movement. Three sessions daily, varied programme, and opportunities for all in discussion. Write me re your accommodation and concession ticket.—John W. Parslow.

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The Bible—1 Samuel.

Topic for September 9.

Daily Readings.

The call of Samuel. 1 Sam. 3: 1-21.
 The ministry of Samuel. 1 Sam. 7: 3-17.
 Saul anointed and crowned. 1 Sam. 10: 1-2, 17, 24.
 Saul rejected. 1 Sam. 15: 10-23.
 David chosen. 1 Sam. 16: 6-13.
 David's difficulties. 1 Sam. 19: 1-24.

Topic—Man's Proposition, God's Disposition.
 1 Kings 8: 17-20.

Have you heard God's special call to service?
 Name anointed persons in Scripture.
 What constitutes a difficulty in your life?

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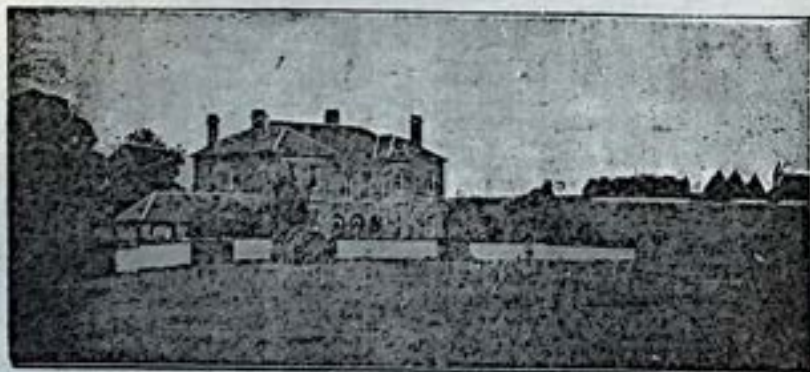
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