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The Divine Plan

By CHARLES REIGN SCOVILLE.

It is a serious thing to live. It is a serious thing to live at any time, but especially so in this twentieth century, when the lines of demarcation are being so closely drawn. It is well for men that the color lines between light and darkness, between right and wrong, between truth and error, between good and evil, between righteousness and iniquity, stand out so boldly. Men are not going up or down or some other way, but up or down. It is not heaven or hell, or some other place, but heaven or hell. As Josiah Strong said: "As long as truth is truth it does make some difference what men believe." Therefore the battle for truth in any realm is a real battle, but for truth which concerns life here and hereafter—for that battle no sacrifice is too great, no effort too strenuous, no bleeding too dear. God's Son died on that altar, God's love was laid on that altar, and the greatest of the apostles counted life not dear unto himself when weighed in that balance.

"Life is real, life is earnest,

And the grave is not its goal.

Dust thou art, to dust returnest,

Was not spoken of the soul."

Hence I repeat, it is serious to live. Serious because of the seething mass of humanity that move back and forth in surging waves on the shores of time; serious because of our limitless opportunities, tremendous responsibilities, and the eternal destinies. Our responsibility is only limited by our ability and opportunity. No man liveth to himself alone. The individual, as well as the church, must take up the question, To what end was I born, and for what purpose came I into the world?

As individuals, for a Leader we have chosen the Lord Jesus Christ. He is our Leader, and we follow where he leads. He is our Commander, and we obey him. No one ever mastered life as he mastered it; no one ever put the things of time and eternity in their right relations as he did. He overcame the world, and has a blessing for all who overcome through following him. We seek not an outer calm, but an inner Christ. His peace was tried, but it failed not. He passed it on to us, not as an ex-

perimental philosophy, but as a demonstrated reality. "My peace I give unto you."

Accepting him changed not only our relation toward God, but our relation toward our fellow men. He has commanded us to go and tell the story of that life, to proclaim the glad tidings, to preach the gospel to every creature. While the father says, "Save the family," and the citizen says, "Save the city," and the statesman says, "Save the State," Christ says, "Save the world." He, and he alone, laid down a plan, mapped out a programme to reach "every creature." For this purpose his church was organised; for this purpose he prayed not only for the disciples as he sent them out, but for all who would believe on him through their word, that they might all be one, in order that the whole world might be won (John 17: 21). Therefore let us preach first the unity of all Christians for which he so fervently prayed, and against the divisions in his body, the church, which his apostles strongly condemned.

This twentieth century finds his believers under most lamentable conditions, his armies disorganised, divided up into squads, bands, companies, sects, and party divisions for partisan ends. If the King, himself, would command his forces to move forward in solid columns, I verily believe they would not do it. They have hoisted individual banners, in sectarian strife, and jealousy, and in many cases are striving for denominational pre-eminence rather than endeavoring to win this world for Christ. The slogan for this century therefore is "Back to Christ," and then with him as Leader and Commander, with his Word as guide, his cross as a banner, his divine Spirit for power, forward to the conquest of the world. Jesus met the most stubborn resistance, the most bitter jealousy, among the scribes and Pharisees, the religionists of his day. The honest soul, the true servant of the Saviour who is trying to restore his plan and programme, may expect to meet the same opposition from like sources. But this opposition did not turn him aside, and if we are worthy servants it will only spur us on. His conquering church is to go on until it even strikes the gates of

Hades, and he has promised they shall give way.

There are five hundred millions on the earth who have not yet heard of Christ. A divided church will never reach them. There must be a return to the divine plan, and this can only come about by preaching, as of old, faith in Jesus Christ as the Son of God, and not faith in doctrines, and dogmas. It isn't what do you believe, or what do I believe, but what does the Son of God say? God said, "Hear him." Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." He did not say, "I know what I have believed, and am persuaded it is able," etc. The exaltation of Jesus to his rightful throne and authority is the need of the hour.

Second, we must preach the authority of the Word of God and not the authority of the creeds, disciplines, etc. God's Book has the stamp of divine authority. Peter says the gospel was preached "by the Holy Spirit sent down from heaven." Paul says, "We speak not the words which man's wisdom teaches, but which the Holy Spirit teaches." Luke says the apostles at Pentecost "spoke as the Holy Spirit gave them utterance." Therefore let us preach the Word. Faith begets fibre, doubt begets indifference, and uncertainty begets inability. God's ministers should speak with no uncertain sound, for "if the trumpet gives an uncertain sound," who will advance himself to the battle?

Third, we must teach the New Testament terms of pardon, and not human methods of getting religion. The Book of the Acts of the Apostles tells us plainly what men did in the apostolic day to be saved; therefore, let us preach plainly the divine terms of pardon, and not human methods of getting religion. People have been running after Doweyism, Eddyism, Russellism, Mormonism, and sectarianism, until there are honest souls who stand bewildered, and have lost the way. Let us point them to Christ, the Way, the Truth, and the Life, for the way of the cross leads home. Too much cannot be said about divine terms of pardon. Paul said, "He loved me and gave himself for me," and while

one may not understand all about the atonement, we do understand what that verse means. I may not understand why the walls of Jericho fell when they had marched around as per divine instructions, or as to why Naaman's leprosy left him when he went "according to the saying of the man of God" (2 Kings 5: 14). Marching round did not tear down the walls of Jericho, neither did the water wash away leprosy. They obeyed the divine instructions, and God did the rest. So when Peter said on the day of Pentecost, "Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit," they met the divine terms, and were baptised that day.

Fourth, the Christianity of the New Testament versus the Churchianity of today. The church must enter the social functions and commercial life of this century, and purify them as Christ did the temple. The divine leaven must meet the problem of our complex life. Too many are singing "Rescue the Perishing" with tearful eyes in church pews on Sunday mornings, who make no effort whatever to rescue the perishing. They sing "Care for the Dying," but who cares for the dying? Too many of them have been left to the lodge to look after. "We sing, "Snatch them in pity from sin and the grave." "Weep o'er the erring one." How many people are literally weeping o'er the erring one? Like priests and Levites in their mad rush to get to the church building or temple by a sinful negligence or careless indifference they pass by on the other side. The world needs a reproduction of the Christianity of Christ. The gospel of the Good Samaritan will win stubborn heads and hard hearts, when every other message on earth has failed. Our commanding orders are to make disciples; and if any man or woman, old or young, claims to be a Christian and is making no effort to make disciples, they are neglecting and disobeying the divine command and spurning the instruction from the Most High. Let each one of us live in our little world as Jesus lived in his, to share its sorrow, heal its wounds, bind up its broken-hearted, to rejoice with those that do rejoice, to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. The gospel of a broken heart needs the ministry of bleeding hands. "He saved others." "If any man have not the Spirit of Christ, he is none of his."

"He has sounded forth the trumpet that can never know defeat,
He is sifting out the hearts of men before the judgment seat;
Be swift my soul to answer him, be jubilant my feet,
Our God is marching on."

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—*Horace Greeley.*

Message to the Girls of Australia.

By Mrs. Arlene Dux Scoville.

During our mission in Australia I have found the meetings held for girls only to be most earnestly and enthusiastically received on the part of the girls. The girls seem to be so appreciative of the love and attention given them, and I am very thankful that it has been my privilege to speak to them concerning Christ and the work he has for them to do in his church. If I have a message to give the Australian women, it is on behalf of the girls. Interest yourselves in them. Open up new channels of work for them. Your W.C.T.U. and your Dorcas Societies are doing excellent work, but the girls don't seem to be organised. Our Christian Women's Board of Missions at home has a young ladies' circle; and this gives the girls a chance to study missions and enter into active Christian work. In a few years these girls will be women. It will mean much to the work of the kingdom then to have trained leaders. Make a place for the girls in your work; let your Christian light shine in such an attractive way that the younger women and girls will see your good works and glorify our Father in heaven.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best that you have,
And the best will come back to you.
Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your work and deed."

The Sydney Mission

HELD IN MAY.

By F. T. Saunders.

The hurry is over, and we are beginning to reflect. And what food there is for reflection! Never have our churches been so stirred in their history. There have been born feelings and powers we had not dreamed could exist. And we are not sorry they have been born.

When it was announced that "Scoville is coming," many began to question the wisdom of it. One brother said, "His methods may not suit us." That brother was not alone in his thought, but we felt this: our methods have not been strikingly successful in the past. If Bro. Scoville was to be compelled to work on our methods he might as well stay in America.

And what of his methods? They are different, it is true—but not much. His sermons are different in that they are more anecdotal, and apparently not so logical as

some—but the logic of result is there. We cannot criticise sermons other than by effect; and if our prosy performances have only sent people to sleep, then we might well adopt the plan by which the people are kept awake and brought to Christ. But the man is not yet who can preach Bro. Scoville's sermons—except Bro. Scoville.

But preaching is not a method. The outstanding method was the personal work. It certainly was startling—to the workers most of all. Dignified preachers crawled along rows of chairs to reach people in out-of-the-way places—and won them too! At the farewell meeting, one preacher said he had not done so much personal work in his life before—and he is one of our most successful preachers, too. It was new, and most of the workers were untrained, and they made many mistakes, no doubt, and possibly some were offended by tactless enthusiasts, but many were led to decision through the work. Protests were heard—but all the protests were addressed to the mistakes made, and even the protestants were compelled to admit the success of the method. Some of those who were engaged in the personal work have caught a fever through it, and won't stop while they live. Thank God. Amen. Strong men, business men, proudly leading some one to the front seat to make the good confession; young women, winsome girls, bringing their friends, and realising the joy of winning souls. "He that winneth souls is wise"—Aye, and he is happy! May the good work go on. We would make a suggestion for future missions, however. Have the personal workers trained, and let the trainees do the work. Enthusiasm is good, but often the enthusiast offends the one who should be won.

We gathered at Enmore to return thanks—to God for his blessings, the time of harvest, the labors of Bro. Scoville and of the party, and to the members of the party for their faithfulness. Bro. A. E. Illingworth, President of the Conference, presided. Addresses of thanksgiving were given by the President, Bro. E. Coleman, J. J. Franklyn, T. Bagley, and G. T. Walden.

In saying farewell to the party, Bro. Illingworth gave tokens to them all. Brooches of Australian gold, to Sisters Scoville ("kookooburra") and Marty ("boomer and Southern Cross"—boomerangs come back!), to Bro. Marty and Phillippi, sticks of Australian wood—forest oak and blackbutt respectively, and to Bro. Scoville a kit bag. Bro. Vawter had gone on to Melbourne, and his stick—of cabbage-tree wood—had been given him before his departure. Responses were made by all in suitable words.

Bro. Scoville, in responding, said some fine things. He appealed for more personal service, and asked for young men and women, and boys and girls, who would volunteer for service as preachers or missionaries to stand up. Twenty-seven did so—a splendid result of the mission. These were



SYDNEY PREACHERS AND MISSIONERS.

Front Row: J. J. Franklyn, Mrs. Marty, C. R. Scoville, Mrs. Scoville, A. E. Illingworth, J. Stimson. Middle Row: H. G. Payne, T. Bagley, C. E. Marty, H. F. Phillippi, C. R. L. Vawter, F. Collins, F. T. Saunders. Back Row: J. Clydesdale, T. R. Coleman, Gardner, W. J. Williams, G. T. Walden.

more than Bro. Scoville had expected, though I won't tell how I know that. Later he gave an invitation for decisions for Christ, and three responded. It was a meeting that will live long in the memories of those present, and though many did not reach home until after midnight, it was good to be there.

I started by saying the hurry is over, and we are beginning to reflect. Yes, the direct pushing is past, but may those who have been pushed forward never stop going forward. It is good to reflect, but the reflecting should not cause any deflection from the great work to be done.

We have now over 500 people born into Christ. Babies thrive on nursing; let us see that our spiritual babies are properly cared for and thriving. It is one thing to plant men in Christ, and another to grow them up in him. Let us have every one grow up in Christ. May we be able to face the Master and say that not one is lost.

Catch the Fire.

By Gilbert E. Chandler.

Others will write words of appreciation of Charles Reign Scoville and his company who have been associated with them in this great mission, and who will be better able to tell of their splendid work than I. But I feel I must add a word to the rest. Distance kept me from getting into the heart of the great meeting, but every time I touched it, it charged me. And the thing that inspired me most of all was the red-hot, dead-in-earnest spirit of the whole company. I heard Bro. Scoville preach from several texts, but the sermon he didn't preach in words from the text, "Cease not to warn men day and night with tears," made the biggest impression on me. Brethren, let us catch the fire of Bro. Scoville and his band and we will melt Victoria for Christ.

Man of God.

By H. P. Leng.

It was the privilege of the writer to hear Bro. Scoville give 26 addresses during his Melbourne campaign. No words of mine can properly express my appreciation of this great mission. The points for which I thank God most are: 1st, The whole-souled earnestness and consecration of the whole mission party. 2nd, The splendid co-operation and spirit of self-sacrifice shown by our city and suburban churches during the mission. 3rd, The inspiration and enthusiasm infused into the thousands of Christians who attended the mission. 4th, The great ingathering of souls won for Jesus. Bro. Scoville is a specialist. Pages could be written of his earnestness, ability, and power, but if asked to describe him in a single sentence I would say, Chas. Reign Scoville, man of God.



C. E. MARTY, Musical Director.

The Melbourne Choir.

By C. E. Marty.

After the invitation had come from Dr. Scoville, and arrangements had been made, and I knew that it was to be my pleasure and honor to visit the Australian shores and have charge of the music in a series of missions, I began looking forward to the time when we should enter into the work with keen interest and not without a little of "worry." What would it be like? How would the people sing? Or, do they sing?

I had heard quite a little of the conservatism of the Australian people, and that, I assure you, did not lighten my little burden of dread. I wondered how an American's unconventional enthusiasm would mix with Australian conservatism. But all anxious fears were dispelled by the first rehearsal of Australian singers. The singing at Sydney, where the first mission was held, was very fine, but it was impossible to go in for any large things on account of the smallness of the building we were compelled to use most of the time.

In Melbourne, under the management of Mr. Nat Haddow, assisted by C. H. Mitchell and W. H. Allen, a great choir of nearly eight hundred was organized, every seat in the choir loft which was constructed in the Hippodrome being filled,

and willing and able singers being turned away. This choir, under the fine instruction of Mr. Nat Haddow, a man of Australian reputation, had been thoroughly prepared for the work, and were in the best possible preparatory condition, although they had had the song books but a week previous to the beginning of the mission.

From the first night the interest grew. All fears were dispelled; we were soon acquainted, and as one great family we worked together to bring about the best results for the glory of the King.

Singing! I have never heard anything like it in any single church mission in my life. True, it was the largest organized choir the Disciples have ever had in a mission, and I believe larger than any single denomination has ever had. But they were Australian singers, and that makes all the difference in the world. Though I am an

American, and a loyal one, I am convinced that it was far better than America can produce. I shall look with fond memories to the sweet fellowship we have had one with another in the great Commonwealth of Australia.

Australia's Gain.

By Horace Kingsbury.

Through the Scoville mission a multitude have heard the gospel preached not uncertainly, and numbers have been won over to the standard of Jesus. Ceasing to do evil, and learning to do well, they will swell the ranks of the righteous; and righteousness exalts a nation.

One of the functions of the pulpit is to create sentiment in favor of right and in opposition to wrong. In the presence of throngs of our citizens this function has been faithfully performed. Australia's gain will manifest itself in purer lives, and happier homes, and fuller churches.

At this stage the gain in the membership of our churches cannot be definitely stated. It is too early to tabulate results. However, very many have been moved to decision. The missionaries have done their work faith-

fully. Now, the workers that remain must follow up with equal fidelity, and establish the converts in the truth. The time is ripe, after disciplining men and baptising them, for teaching them all things whatsoever Jesus commanded.

The mission has given us, as a people, increased confidence in the plea we present. We are more than ever convinced that the Bible is an all-sufficient rule of faith and practice. We have had unmistakable demonstration of the fact that the old old story still grips the hearts of men. We have felt the strength of standing on the Word of God. We are prepared to iterate and reiterate the old slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

The mission has been a great advertisement for our people and our plea. It has helped us to come into our own. Our religious neighbors have once more seen that we can preach the truth in love. And if some of them have looked a little askance on us at times, we think they now recognize us as a God-fearing, Bible-loving people, a force in the world for righteousness, and a powerful ally in all good works.

Personal Work.

By Mrs. C. E. Marty.

The personal work is one of the minor parts of the mission, but by no means unimportant. It may seem hard and unpleasant to some, but I do not regard it so. The Australian people are always so courteous and kind, that there is to me a great pleasure in the personal work. And certainly there is no greater joy than leading some one to Christ. Those who have tried it will confirm my statement.



MRS. C. E. MARTY, Personal Worker.



Monteath, Photo.

THE MELBOURNE CAMPAIGN COMMITTEE AND MISSIONERS.

Front Row: C. R. L. Vawter, H. F. Phillippi, Mrs. Scoville, C. R. Scoville, Mrs. Marty, C. E. Marty.
Back Row: M. McLellan, F. G. Dunn, W. H. Allen, H. Kingsbury, T. B. Fischer, W. C. Craigie.

How We Raised the "Expenses Fund."

By W. C. Craigie.

When it became certain, as far as human arrangement could make it, that Bro. Scoville and party were coming, the Federal Executive and Home Mission Committee got down to work. A meeting of evangelists and church officers was called, at which departmental committees were appointed, and ways and means discussed.

How to raise the money for the necessary expenses seemed a big question. First, a rough estimate of the cost of the mission was arrived at. Then a suggested apportionment according to the estimated ability of the churches was decided on. This has proved a very satisfactory arrangement. The brethren assembled seemed to have a premonition that something big was coming. In response to the call something like £350 was promptly promised, the preach-

ers, in most cases heartily backed up by their officers, cheerfully shouldering the responsibility of raising the money in their individual churches. I believe all the promises will be honorably fulfilled. Many of the churches have already remitted their amounts; some have sent considerably more than their apportionment.

The expenses exceeded our estimate; one item alone, seven days' extra rent, not originally contemplated, costing £60, but I am hopeful that we shall come out about level.

Never in my experience as treasurer has a call for money been so promptly and liberally responded to. Many of the country churches are in fellowship with us in this effort. I suppose it would be invidious to mention individual churches when many have done so well, but even from far-away Mildura and Swan Hill help has come.

I understand that other and abler pens are giving their impressions of the mission. Let me give my impression of the Victorian brethren: Give them a good opportunity to

lift in the Master's service, and they will stand under all right.

On the Mountain Top.

By James Cook.

"It is good to be here." Such a feeling that thrilled Peter possessed our party from Bendigo, after riding one hundred miles in a motor car to be present at the mission. The sincere earnestness, the faithful preaching, and the unsparing efforts of all the company were an inspiration to us. No wonder God blesses such a mission with the "increase." Every "co-worker with God" must surely have learned much that will be helpful to them in their service for Christ in the coming days. One lesson impressed upon me is that God expects me—not the angel nor Spirit—to speak to, to teach, and to lead others to Jesus.



C. R. L. VAWTER, Assistant Evangelist.

The Value of Missions.

By C. R. L. Vawter.

I think I may say with good foundation in reason, in experience and in Scripture, that the evangelistic meetings which go to make up what in Australia is called a mission, are exceedingly helpful to both the church members and the city or section in which such meetings are held. The mission is a night school with an experienced teacher to which the people go to study the lessons prescribed by the great Teacher.

We do not learn arithmetic, nor history, nor botany, nor philosophy in one hour. We must go consecutively and study diligently if we would have knowledge. And it is but reasonable to believe, reasoning by analogy, that we can better and more surely learn the lessons of life as given in the gospel by availing ourselves of the privileges afforded in the consecutive services of the mission. One might urge that the regular Sunday night services would accomplish the same result. They would do so if the people would attend them in the same numbers and if the interval between meetings were not so great that the lessons are half forgotten and the inspiration lost between sermons. The missionary is to disciple the nations, "teaching them to observe all things whatsoever" Jesus commanded them.

Again, experience has taught us the value of the mission. Let me give a concrete illustration. The maximum average attendance at the Bible School at Muskogee, Oklahoma, U.S.A., prior to our mission there last February, was about 500. The highest for any one day was 427. The Young Men's Class numbered about 30, and the Boys' Class about the same. The first day of the mission, the number present in the whole school was 256. During the mission the attendance of the school went up to over 500, and is now more than 1000. The Young

Men's Class came to number more than 100, and is now more than 300. The Boys' Class grew to almost 100. The impetus given was a powerful one; the rapidity of growth has accelerated. The church owed, and had owed for years approximately \$3400. The interest had been borrowed the last time it was due, thus making the burden heavier. The interest was due again, or soon to be due, and the treasury was depleted. The last Lord's day of the mission Bro. Scoville raised every shilling of the \$3400 and put the church out of debt. A number of young men declared for the ministry, four of whom are now preaching in two missions which were established during the mission. Three of these four young men were converted in the mission. Almost fourteen hundred people, fully one thousand of them adults, were converted or reclaimed from sin and indifference. Who can estimate the value of that mission? I know that it is not safe always to reason from the specific to the general, but I believe that the Muskogee mission is not far from typical. The limitations of the space allotted me forbid my telling of other cases or to further analyse this.

We have seen that reason and experience prove the value of missions. But reasoning is sometimes erroneous, and the narrative of our experiences may be colored by our desires or our prejudices. I therefore ask the reader to go with me to the New Testament for my final argument for the value of the mission. We find there that God has used the mission and the missionary to win back to him his wandering and rebellious people. "There was a man sent from God whose name was John." He began his mission by the river side, and under the guidance of God he held a mission that stirred all Palestine. The people came from Jerusalem and all Judea, and along the Jordan, and were baptised of him in Jordan, confessing their sins. It was then that Jesus came and in that mission obeyed his Father's command. In this he fulfilled all righteousness and endorsed the mission and the missionary. Not long afterwards he began the same kind of work, making and baptising more disciples than John. The great commission contains at once the command and the benediction of Jesus. He enjoins the mission and promises to be with the missionary who preaches his gospel. Peter, led by the Spirit on Pentecost, began a mission that reached 3000 the first day. The number grew to 5000 in a few days. Philip was led by the Spirit to hold his mission in the city of Samaria. Paul did the same work in the school of Tyrannus and in Ephesus. God has in the plainest way testified to the value of missions. He used them, and with him it was not faith in their value but knowledge. And so I close as I began; reason, experience and Scripture teach us that the mission is of inestimable value to humanity, blessing the church and saving those whom Jesus died to save. These are days of opportunity. May we use them to the best advantage. If our feet

grow weary and we would fain rest awhile, may we be stirred by the great commission of our Lord and by the "Macedonian cry" of the unredeemed, and may we not forget that the fields are wide, the harvest great and ripe and the laborers few.

Personal Work.

By Harry F. Phillippi.

One of our great preachers said that if he were assigned the task of winning five thousand souls to Christ, and were given permission to win them one at a time, or by preaching to audiences of one thousand each, he would choose the former method, and would reach the desired number just as quickly, and with a great deal more satisfaction.

Importance.—As to the importance of personal soul winning, and its place in missions, there cannot be too much said. Not one half enough has been said or written. The evangelists of to-day throughout the world who are having the best success, are giving a great amount of time and energy to the personal work department. They all are beginning to see and know that it is the "personal touch" that wins.

Those who have been watching closely during the Melbourne mission, can very easily understand the force of that statement. We have approached many people, who at first seemed to be very much disinterested and unconcerned, but after a few moments of careful, prayerful heart to heart talk about the things of God, and our relation and duty towards them, we have heard them say, "Yes," and have seen them walk down the aisle with a determined step and confess their faith in the Lord Jesus Christ, and accept him as their personal



H. F. PHILLIPPI, Assistant Evangelist.

Saviour. This is only one illustration, but hundreds of others could be given.

All persons are not so quickly brought to decision. Possibly three or four words spoken at one time, and a few more at another, until finally the word is spoken that wins. One of our personal workers went to a young man three nights in succession, but the third night he came and made the good confession. We would that there were more such earnest soul seekers as this person.

Work and Worker.—This should be done in a very tactful and prayerful manner by those who are living consistent Christian lives, for no person is fit to try to conquer the world for Christ until Christ has fully conquered that person.

It is a great advantage if the person approached cannot say to the worker, "Physician, heal thyself."

A Chinaman asked his white teacher this question: "Is it being a Christian to be like Mr. B.?" The missionary said, "Yes"; That is exactly right. Mr. B. could not preach to the Chinaman in words, but his life won that man to Christ. O, that this might be true of every Christian in the world, and especially of those who endeavor to win others.

There may have come an instance within your observation where someone who was not a Christian, said the word that was the means of winning a soul. This may be true in a few cases, but they are very few.

Objections.—Some people refuse to do personal work, and object to having it done by others. They say, "I do not believe in it." Christ did personal work. He called his disciples in a personal manner, and they called others. He talked to Nicodemus, to the woman at the well, to the rich young ruler, and many, many others. Philip was sent several miles to deal with an individual, and win him to Christ. Therefore, according to these illustrations, personal work is Biblical, and we ought to obey God rather than man. We need but to look around us and see some of those who are doing the most good in the world to-day. Some of them were won to Christ by a personal invitation, and that when they were young, not after they had spent the greater part of their most valuable years in sin, and away from the church.

Results.—Not until we reach that city where they need no sun will we know the results of personal dealing. We do not win all to whom we speak, but words spoken earnestly will, like seed, grow, and somewhere—sometime—someone will speak the final word, and bring that soul to Christ.

The results are twofold. First, it wins someone to Christ. Second, it brings joy and gladness to the one who speaks the words. Win someone to Christ, and as you go home, the moon will shine with a greater brilliancy, the stars seem to be twinkling as never before, and all nature seems to be rejoicing with you. The joy isn't with the moon, or nature, it's that indescribable joy



TOWN HALL, SYDNEY,

in which one of the great meetings was held.

in your own heart, that comes only through service.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The Missioners.

By A. R. Main.

It is difficult to estimate the Scoville mission party in half a column of print. One should have at his disposal that amount of space for adjectives alone. A few lines to each member cannot be adequate, yet must suffice.

Bro. Scoville is a great preacher and leader of men. He is appropriately called Charles Reign. He is a genius in his line of business. "Business" is his own word; he says soul-saving is his business. He believes in the power of the gospel. The addresses dealing with our distinctive position seemed to me to be his best. Familiar truths were put in a new and arresting way. Few can resist a Scoville epigram with its precision and velocity. A great man said that every teacher and preacher should have the supreme gift of story-telling. Bro. Scoville loves a good story, and can tell it with fine effect; indeed, he has no objection to more than one. What is the secret of this preacher's power? Many have asked and tried to answer. We might say, Faith, eloquence, definiteness, and speak the truth. But these would not be all. We cannot expect much out of a thing if we put little in. Bro. Scoville puts his whole soul into his work and gets others to work. The amount of energy, earnestness, enthusiasm, thrown into one address is wonderful.

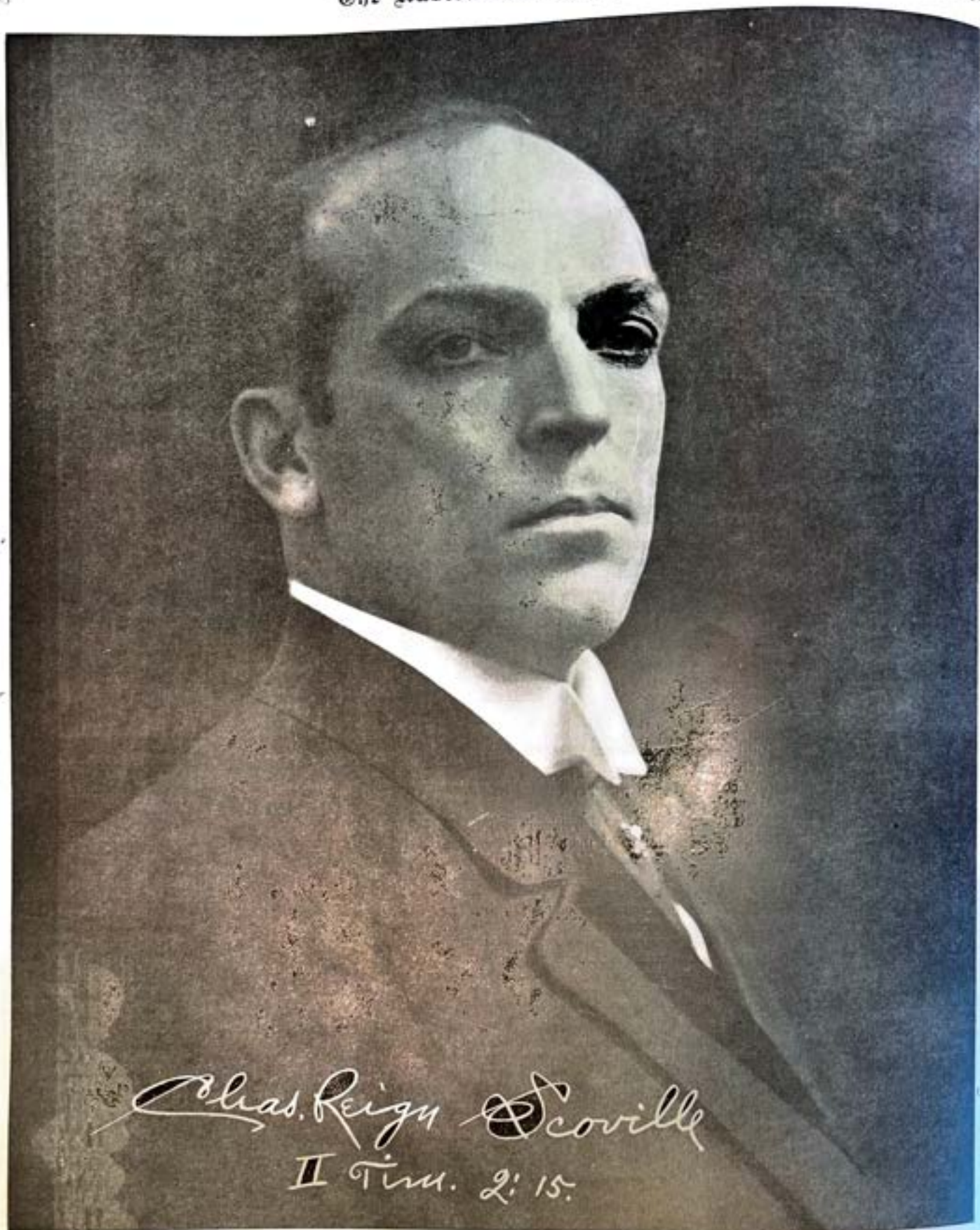
To Mrs. Scoville's power and help in song, I cannot do justice. "Dux" is her name; and chief, leader, supreme she is. My friends would smile at my seeking to appraise a singer. But it is only singing of lower quality than the best that I do not appreciate; and, as do all others, I love to hear Mrs. Scoville sing her beautiful, winning, compelling, almost irresistible gospel appeals. Her speech to seekers must similarly be persuasive, for her personal work has led very many to decision.

Bro. C. E. Marty has proved himself a great leader of song. He has manifestly won his way into the hearts of his huge choir. With a cornet, a smile, and a "No-o-OW! Sing it!" he can get a great outburst of song. The singing has attracted thousands, and has been greatly blessed. Mrs. Marty is—on the unbiassed public testimony of her husband—the best wife in the world. Her personal work in the mission, with its quiet ministrations to women and girls, has induced many to take a stand for Christ.

Bro. Vawter plays many parts. He acts as forerunner and puts folk into a spirit of appreciation for the coming mission. He is quick, alert, energetic, prepared for any emergency—will give a cornet solo, a baptismal talk, or a lesson in "taking men alive," and will at a moment's notice lead an overflow meeting a thousand strong. In all he will render efficient service.

Bro. Phillippi is a big man with a great heart of love. Many are heard to speak of him with deep affection. He seeks to help new converts; his addresses are all devotional and spiritual. He has spoken often on personal work and how to approach and deal with men; and his own example has been the best lesson of all.

We have been greatly privileged to meet and co-operate with this noble band of consecrated workers.



Mantooth, Photo.

CHARLES REIGN SCOVILLE.



Monteath, Photo.

MRS. ARLENE DUX SCOVILLE.

The Spiritual Uplift.

By P. D. McCallum.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22, 23). A "spiritual uplift" gives us an increase in these graces and virtues. Have we not experienced such blessing in the great Scoville mission? Have we not as individuals and as a body been transported to higher levels of life? Love; whenever has there been amongst us such a united, loving, earnest effort for the salvation of the lost? The compassionate spirit of Jesus has prevailed. Joy: it has abounded in songs of gladness; pæans of Christian faith and hope have echoed and re-echoed; we have sung in tune with the Infinite because sinners have come home to Jesus; we have been jubilant because fathers and mothers, husbands and wives, sons and daughters, brothers and sisters have been redeemed. Peace has flowed to the saved because they have become reconciled to God and they now "know that they know" (1 John 2: 3) their Saviour because they have kept his commandments. What patience has been learned in personal experience of soul-winning. What gentleness and sweetness of spirit has been cultivated in the effort to show King Jesus in all his beauty. We have grown in goodness, because, with God's help, we have sought to purge our hearts from unholy leaven and by prayer and meditation to be fit vessels to carry the water of life to famished souls. Witnessing the wonderful triumphs of the gospel has given us more confidence in "The old, old story" and its power. The liberality of our brethren has strengthened our faith in them. Men, who were rebellious against God, have become meek and childlike, have been led into the kingdom of God. Men of stormy natures and intemperate habits have been led into bonds of self-control. Yes, the fruit of the Spirit has abounded. Our churches have been broadened in sympathy, strengthened in courage, educated in efficiency. We are more buoyant and hopeful for the future. We are nearer to God and to Jesus than before. Without the spirit of Jesus we are none of his. Let us pray that these rich, spiritual blessings may continue to abound in us and that in heart and life we may be more and more Christ's men and Christ's women, in love, in work, in soul-winning.

The Mission and After.

By A. C. Rankine.

We have been earnestly engaged in a great soul saving mission. What a splendid enthusiasm has been manifested by so many thousands of our fellow Christians! What joy has been experienced by us as we have seen and heard so many confessing Jesus as Lord! We are all glad of the

magnificent results secured, and are, indeed, thankful that our united efforts have not been in vain in the Lord. The old Jerusalem gospel faithfully preached has done its work under the blessing of God. The Holy Spirit's power has been wonderfully demonstrated night after night, as through the Word preached to sinners, conviction was produced in the heart of many who were led to seek salvation in Christ. All the Churches of Christ in and around the city of Melbourne have secured new life as a result of the mission. For this we are all thankful. And now we are saying "The mission is over." That expression needs qualification. Quite true, as far as the united effort of the brotherhood is concerned of saving souls in the Hippodrome, the mission is over.

Bro. Scoville and party, backed up by enthusiastic disciples, did well. But if we had a mission to seek and save the lost in leading them to Christ and receiving them into the church, do not let us overlook the mission we still have to those same saved souls.

Every new life brought into the church increases the responsibility of the members. This is the truth some fail to realise. After all, failure here will prove disastrous to the best interests of the church. I would like to burn into the heart of every disciple of Christ this all important truth that each is responsible to do his and her part in encouraging the young converts in the spiritual life. Now that the Scoville mission is over of gaining converts to Christ, the individual mission begins for you my brother and sister in the church to seek to encourage the converts received to continue in the faith.

And after all this is the most important work. Four books of the New Testament tell of Christ, one book instructs us how to get into Christ, twenty-one books teach us how to stay or abide in Christ, and the last book is employed to point out to us the future and glorious home of the faithful in Christ. Is the truth not suggested to us that it is twenty-one times harder to abide in Christ than to get into Christ?

Especially in a great revival does it not seem comparatively easy to take a stand for Christ when so many are choosing and confessing him, and when all around are warm and inviting influences, with praying bands of earnest Christians? But when the mountain top experience is over, and the young convert has to face the normal things of life, together with the real every-day temptations of the world, the flesh and the devil, under the ordinary conditions, then the true test begins. But just then the encouraging word of some one older in the faith is needed. A loving word spoken then to tempted and tried souls may so hearten them as to cause them to continue.

So far the mission has been a great success. But failure must be the word to apply to it if the churches do not look after the converts. It is up to us as individual members to do our best to encourage and help our new found brothers and sisters.

Don't leave all the work for the preachers and pastors alone. Don't let it be said of any of the church members that all their energy and earnestness were consumed in the heat of the great revival. Rather let it be known and affirmed that we all are stronger spiritually and more consecrated than ever to the work of soul saving because of the recent mission—that we have a deeper passion for souls and a greater love for the church of the Lord Jesus Christ. The church is a nursing mother. The babes in grace are to be fed and protected. The church is a family. Give a glad hand of welcome to your new brothers and sisters. Let love abound in the household of faith, and the sweet, gentle spirit of Jesus be manifested by all. Let carping criticism go by, and each member view with the other to help the new members feel at home. The church is a vineyard, and so may each new convert be encouraged to labor therein. Help everyone to find out the place in the church for which the Master has fitted them. And so after the mission, here is our work, the care of the saved, feeding the lambs and the sheep, nurturing the young new life in the individual, whether man or woman, youth or maiden, shepherding the flock, encouraging the converts, guiding them in the selection of work in the church, instructing them in the Word of Life, encouraging them in every possible manner to continue in the faith grounded and settled, so that they may not be moved away from the hope of the gospel. And above all, placing before them a consistent Christian example ourselves, remembering that mankind, as a rule, cannot recognise the presence of a principle until it is embodied in a life. "Example," said Burke, "is the school of mankind, and they will learn at no other." May the good work go on.

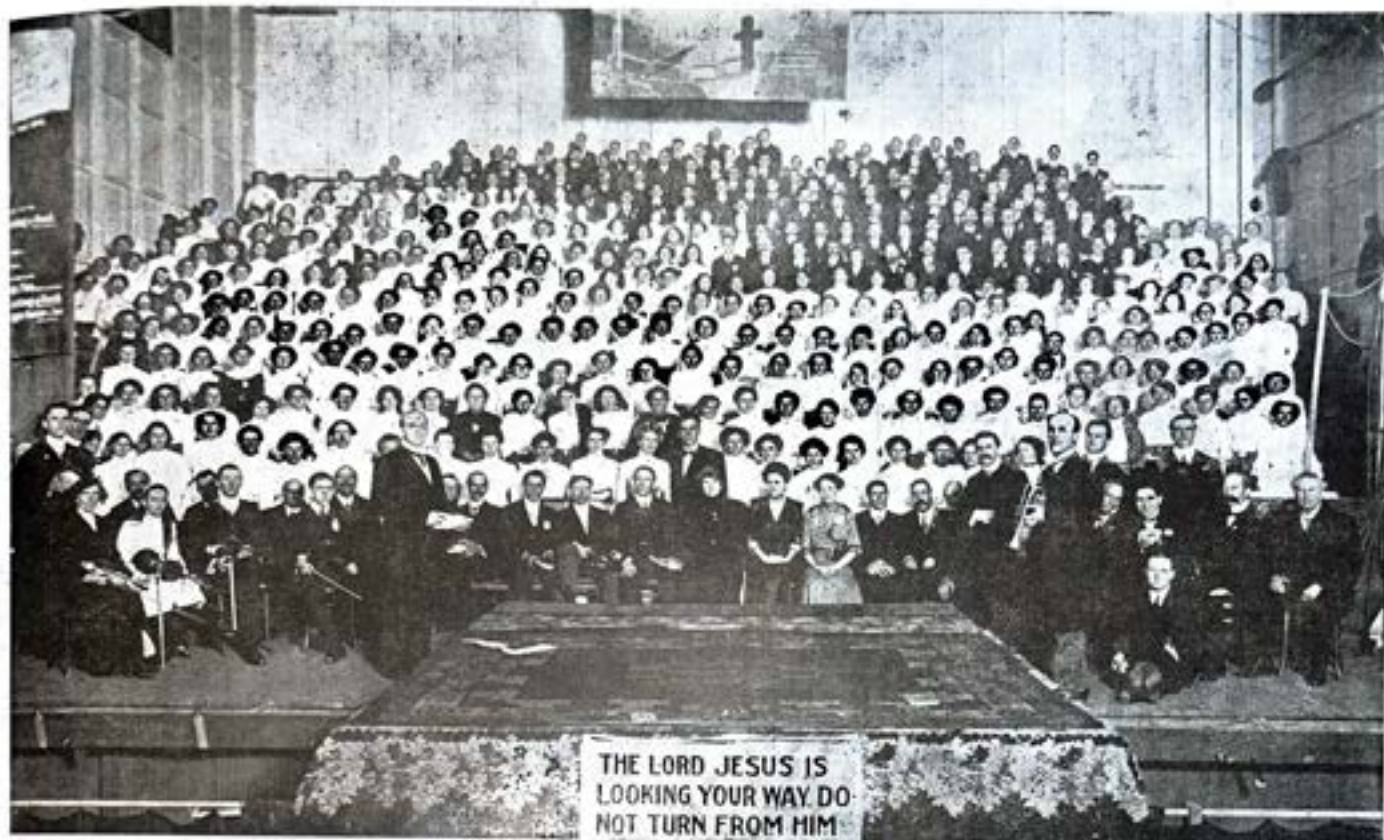
Its Unique Character.

By H. E. Knott, M.A.

The work of the Scoville party in Melbourne has been of so unique a character that it is difficult to give one's impressions of it except from that standpoint. It has been unique in its enthusiasm, unique in its methods, and unique in its results.

That crowds of three thousand or more people should throng the Hippodrome every night for five weeks with a steadily increasing interest is certainly proof that the gospel is still the "dynamics" of God, and an evidence that it is far from being obsolete. The enthusiasm of the people was only exceeded by the enthusiasm of the preacher and the activity of the party. No man could have thrown himself more heartily into his work, or have displayed more untiring zeal or ceaseless energy, than has Bro. Scoville.

If Emerson is correct in saying that "Enthusiasm is the height of man; it is the



Sears, Photo.

THE MISSION CHOIR, MELBOURNE.

passing from the human to the divine"; we find at least a valuable suggestion of the spirit in which God's great work can best be done.

The uniqueness of the *methods* in connection with the campaign has impressed us all. Bro. Scoville is a specialist in evangelistic work. We naturally expect that such a one would do things differently from us, just as the expert differs in his methods from the ordinary man. New ideas have now been introduced into Australian evangelisation. Many Christians have done in this mission what they have probably never thought was within their province to do before. Some have openly asked their friends to accept Christ, and many have been rewarded with the joy that comes from winning souls. The influence of this feature of the work will no doubt be felt for many years in Australian evangelism.

Probably the most unique aspect of the mission is the *results*. The gospel has proved itself to be as great a power, and has found as ready a response in the hearts of the multitude as ever it did. The outcome of the meetings has surprised us all. We hardly thought our Melbourne people were so responsive. It has given us a new vision of our own work. Our hands are strengthened by those who have united with us, and I believe we will continue the campaign with more faith in the old gospel, in the people, and in ourselves.

Praise God!

By J. Pittman.

I wish to tender my most sincere and hearty thanks to Bro. Scoville and his party of co-workers for coming to our shores. I feel like singing all the time, "Praise God from whom all blessings flow." We have all learned to love them so much, that I fear it will be a heart-aching moment when we must say good-bye to them. Would to God we could hold them for ever.

The good results are the best witnesses to the value of the work of these noble evangelists. Every Church of Christ in and around Melbourne is being strengthened and enlarged. The great public know us and our plea better. We rejoice in this. We do not fear coming to the light. *We* are not perfect, but our plea is. Bro. Scoville has set this forth to the listening thousands with great clearness, force and effect. On all hands the people speak in the highest praise of the mission. They are puzzled and astonished at its unselfish spirit. To hold such a mission, costing hundreds of pounds, and not to ask a penny from the general public, is a wonder to many. And when we assure them that the six missionaries spent hundreds of pounds in coming and going, with no guarantee that they would be remunerated, their astonishment is great indeed.

An Imperishable Memory.

By F. M. Ludbrook.

The great soul stirring mission is now an imperishable memory. Over one thousand souls have taken one or more steps heavenward. Many have literally trembled under conviction, and have said, "What must we do to be saved?" All six members of the Scoville party will be remembered with affection. The prayers of thousands will follow them. Of them it can be truly said, "These men are the servants of the Most High God which show us the way of salvation." The truth has been spoken in love, and this by a man who has drawn men no less than women to the services. Disunion has been hard hit—yet none brought up in sectarian ranks could say that Bro. Scoville was unfair and unkind. Not one thing to be regretted has he said. Not since the late Sydney Black was in Melbourne have we seen such sheer earnestness overleaping or breaking down all forces of opposition in mind and heart. Jesus the Son of God has been winning all along the line. Hallelujah! Bro. Scoville's bigness of heart has included little children, factory hands, men in great railway works, nursing mothers, sick ones, those in gaol also, and the heathen in darkness. To us all, along this big open channel, God has sent us a big blessing.



Sears, Photo.

Notes on the Singing.

By Nat Haddow.

The singing all through the mission was good. The quickness with which the audience picked up the tunes (apart from the good leading) was in my opinion accounted for by the fact that the tunes were in the hymn book.

Bro. Scoville has shown wisdom in the selection of his song leader. Bro. Marty is a young man of great promise. He has

shown marked ability as a conductor, and got good results both from choir and audience, also their love and esteem. We were all sorry it was necessary to send him to the West before the mission closed.

I think the choir is deserving of our best thanks. They did well, some members attending every meeting. Sister Scoville shares largely in the success of the mission by her sympathetic singing, also as accompaniste and personal worker. Miss Jeannie Dickens at the piano did her best, and as usual did it well. Miss Dickens was in her place at all meetings. We must not forget how Bro. Vawter helped the conductor with his cornet. We all love him. Bro.

THE GREAT AUDITORIUM AT THE HIPPODROME. Field

W. H. Allen and Bert Mitchell worked hard and did well.

The hymn book, "Calvary's Praises," is a good one for mission work, and had ready sale, the supply falling far short of the demand. I think it a pity the books were not here a few weeks before the mission started; it would have helped Bro. Marty, and made the singing even better than it was. All the more credit to the conductor to get the splendid results under the circumstances.

I think our people are known for their hymn singing, but we would do better still if our congregations had a hymn book with tunes.

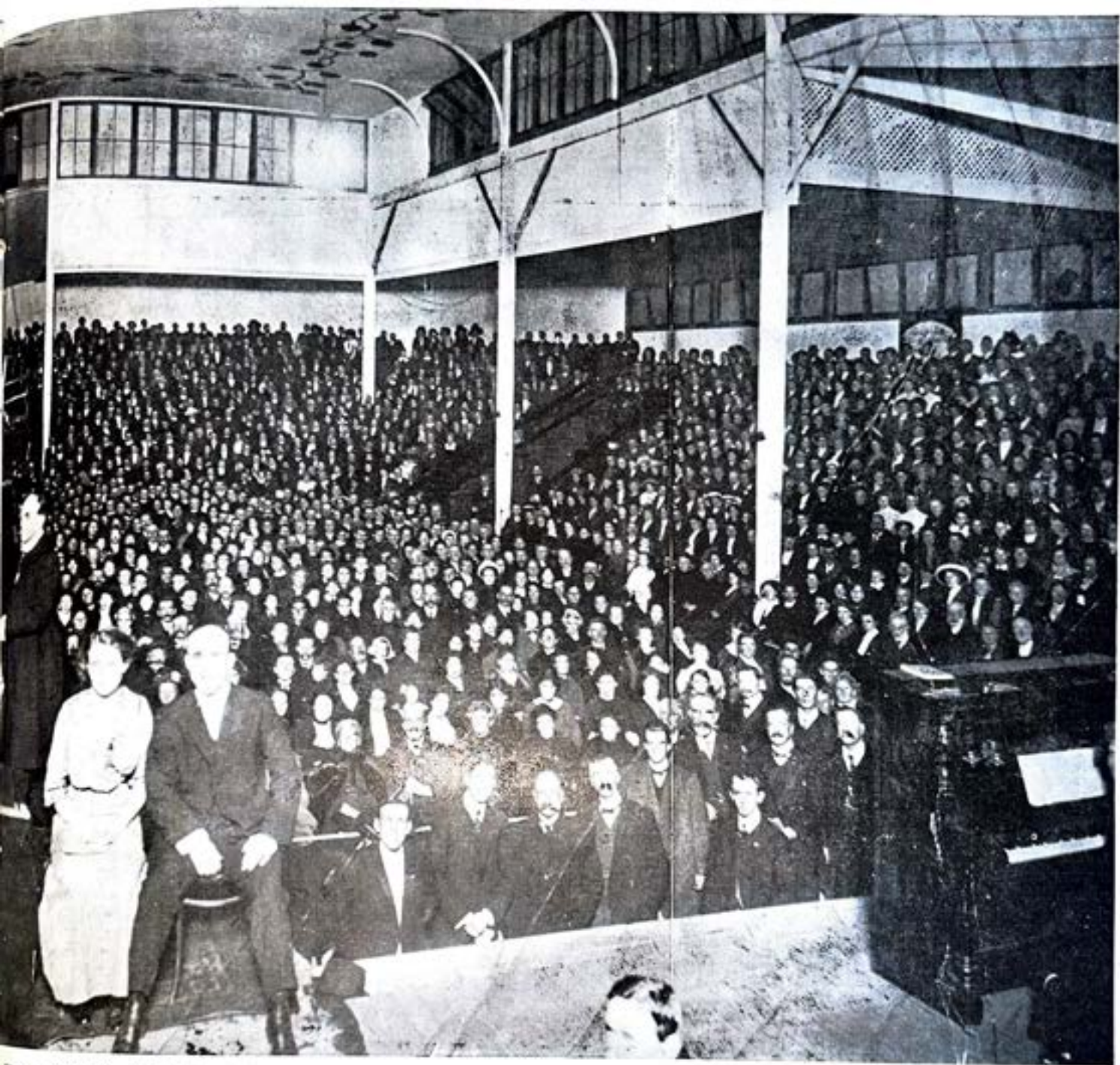


Photo. (The Great Choir is in front, but shown elsewhere.)

The Enquiry Room.

By Reg. Enniss.

A long, narrow, dimly lighted, unfurnished, noisy room, into which were taken at the close of each meeting those who had decided to take their stand for Jesus, came to be known as the enquiry room. Though not beautiful for situation, it was the best available, and answered the purpose well. What a variety of humankind gathered within that room! There were sweet

young children, and men and women who had passed the three score years and ten; rich and poor came together; young men and young women from our Colleges came with others whose opportunities of education had been few; the drunkard came; the gambler came, and all attracted by the Man of Calvary.

Our faith in the gospel of God's dear Son was strengthened as we saw it thus appeal to all classes and conditions. How glad we were to be able to declare that "God is no respecter of persons," and that Jesus is able to save to the uttermost all who come unto God by him.

Each convert was asked to confess faith

in Jesus; prayers from sympathetic hearts were offered for those just about to begin to tread the narrow way; suitable tracts were distributed; and all in the hope of still further impressing the hearts and minds of the new converts.

Then came the work of registering the names, and, where possible, getting each convert at once into touch with the preacher of the church in his locality. Failing this, a card giving full particulars was mailed to the preacher immediately, and by these means little time elapsed before the homes had been visited, necessary instruction given, and arrangements made for baptism. May God richly bless all who passed

through the enquiry room, and may eternally reveal the fact that the work done there served to link many souls to Jesus Christ in bonds never to be broken.

Echoes of the Mission.

By A. W. Connor.

It was with deep thankfulness I was able to visit the Scoville mission. The purpose of the churches, the work of the mission party, and above all, the work of Bro. Scoville, called for thankfulness to God. Even here in Bendigo echoes of the mission are at hand, and the faith of the churches is spoken of. The preacher is a revelation of consecrated earnestness and energy. His sermons revealed that his subject was less to him than his object. For ten years and more I have known him through paper reports, and now I have met and heard him. I can thank God for giving to him such power, and for the glorious victory of the gospel as proclaimed in the mission.

Force in Motion.

By Geo. Manifold.

The brotherhood of Victoria have reason to be profoundly thankful to God for the wonderful mission just closed. It has brought the Churches of Christ into greater prominence, awakened a more ardent longing for Christian unity, and demonstrated the practicability of running a great gospel mission without appealing for funds from non-members. More particularly we ought to be thankful for—

1. The great message proclaimed. The preachers exalted Christ and were loyal to the inspired Word. They shrank not from declaring the whole counsel of God. The authority of Jesus was made supreme. This was exemplified in a very striking way by the attention of the audience being called to the chart whereon were the passages of Scripture relating to baptism, as the baptisms from night to night were in progress.

2. The great multitudes assembled. It was thrilling to see the Hippodrome packed night after night, on several occasions the majority being men. Overflow meetings on Sunday evenings had to be arranged. Doubtless in addition to the great message preached, the striking personality of the preacher and his passionate earnestness was largely responsible in attracting the great crowds.

3. The great music given. Not only did the preacher deliver inspirational addresses, replete with illustrations, in which humor and pathos intermingled, but he had the powerful backing of a great chorus. Bro. Marty is a good leader, and his masterful playing of the cornet was truly magnetic. In this he was ably assisted by Bro. Vawter. The choir did splendidly, and as churches,

we have learned in this mission as never before, the place and power of music in enforcing the gospel message.

4. The great ministries rendered. The mission was made possible not only by reason of the excellent planning and forethought of the Executive, but also because of the hundreds of the rank and file who in numberless ways rendered yeoman service. It was marvellous how the members advertised the meetings, and gave valuable help in their capacity as ushers, and in attendance at the baptisms. The ministry of the purse was also abundantly manifest.

5. The great missionary spirit aroused. I think this is the most valuable gain of all. A great concern for the highest and eternal well being of others was aroused in many. Andrew and Philip societies seemed to spring up everywhere. The mission party in this led the way, and their inspiring example was increasingly imitated as the meetings grew in interest and power. More might be said, but the mission has exerted influences for good; and set forces in motion that shall tell on ages—tell for God. To him be all the praise.

Among the Sunday Schools.

By J. C. F. Pittman.

Frequently during the great mission just ended, we heard Mr. Scoville make a fervent appeal to adults to encourage the children of their homes to come to Christ, whilst his warning note to those who stand in the way of the young still lingers in our ears. It is clear that the missionary is in agreement with the opinion of most of the world's successful evangelists, that the Sunday School presents the most fruitful field of service; that the vast majority who come to Christ do so in the days of boyhood and girlhood, and that such are less likely to drift than are those who come in later years.

To workers in our schools it was pleasing to learn that special meetings for scholars were to be held. The greatest of these was the Hippodrome service on Lord's day afternoon, June 9, when the great auditorium was packed to the doors. It was a bright, happy meeting, and as the solemn moments of the invitation hymn passed our hearts were gladdened by witnessing 104 children stepping out for Christ.

All of the mission party have been kept busy in visiting the various schools of Melbourne and suburbs. To make the most of their time, they have occasionally divided, two meetings being held at the same time. The following numbers of decisions are recorded:—Ascot Vale, 24; North Richmond, 25; South Richmond, 24; Collingwood, 20; Footscray, 7; North Fitzroy, 30; Prahran, 20; Fitzroy, 7; Ballarat, 1; Windsor, 11.

In connection with these meetings for scholars, the singing of Mrs. Scoville and Mr. Marty was everywhere appreciated;

the personal work and sermons of evangelists Vawter and Phillippi, the quiet but effective service of Mrs. Marty, and last, but not least, the delightful and telling speeches of Mr. Scoville, will always be affectionately remembered by the teachers and scholars of our Sunday Schools. Over 8000 children and teachers in Victoria rejoice greatly over a signal victory for Christ from amongst our schools.

Spirit of Unity.

By R. Lyall.

The Scoville gospel mission developed a splendid spirit of unity in effort amongst our churches and showed what is possible of achievement when a long pull, a strong pull, and a pull altogether is made. Nothing seems so effective in producing harmony and brotherly feeling as heartily working together for Jesus Christ. Being busy with great things, the small seem to get shut out.

1. The financial co-operation enabled the heavy expense of the mission to be bravely faced. Help from all the churches according to their ability enabled a great work to be undertaken which would be impossible for one or two churches to think of.

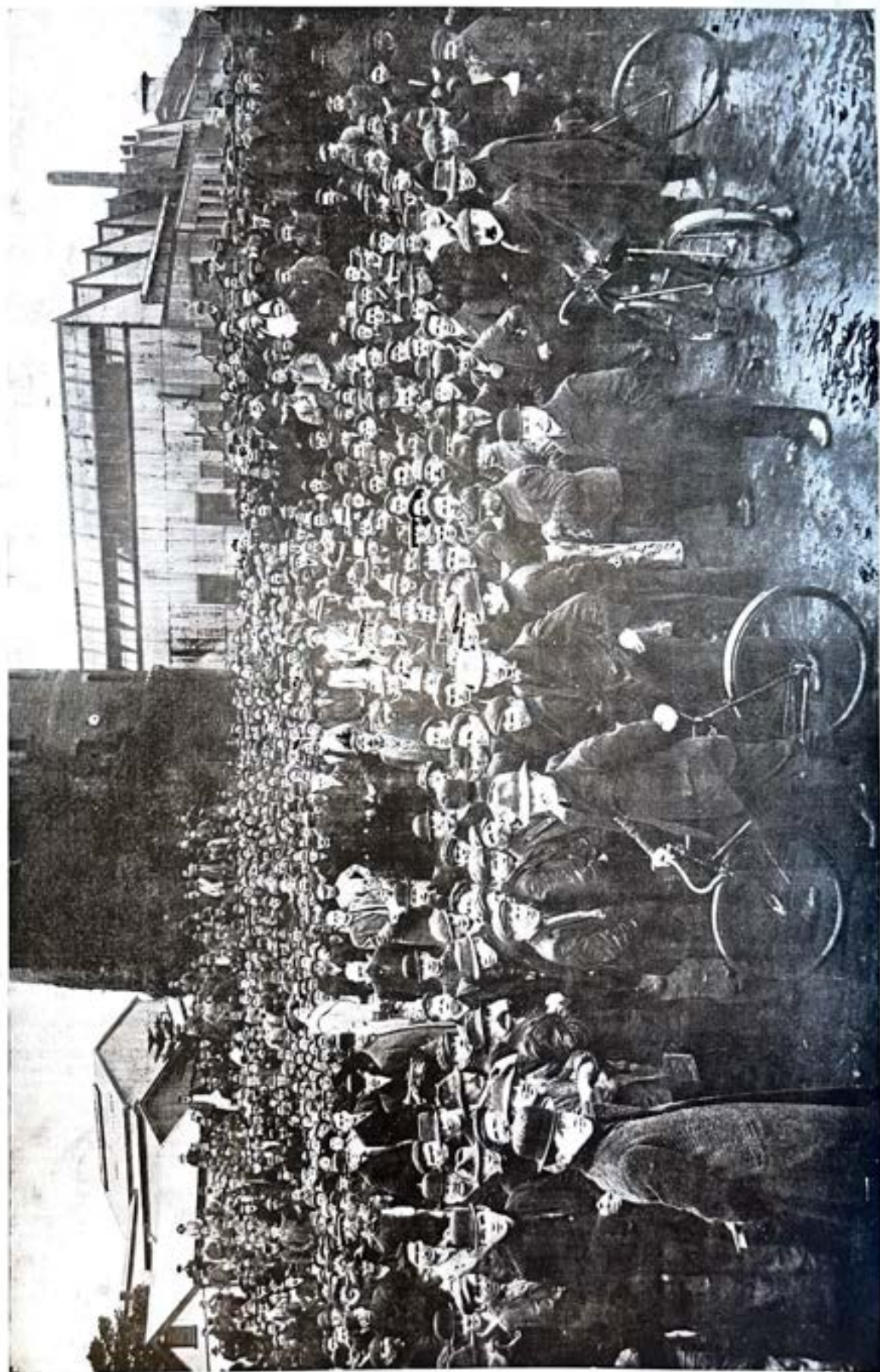
2. Many volunteer workers from all the churches gave splendid service as singers, ushers, and personal workers. Never before have we had better singing, nor so much of it. The ushers worked like trained men, the preachers and other helpers taking their parts nobly.

3. The thankoffering contributed to the mission workers was worthy of the occasion and proved that the members of our churches had sound hearts and consecrated purses. The spirit of liberality shown was magnificent, and will surely reflect in the lives of those who took part.

4. Bro. Charles Reign Scoville has proved that the old gospel message, faithfully, earnestly, and powerfully presented, is still the power of God unto salvation and capable of arousing and sustaining wonderful interest as well as attracting great crowds of Christian people, and also those who had not accepted the Saviour. Sister Scoville proved a most worthy and capable helpmeet in singing the gospel story. Bro. Marty rendered great service as leader of song. The other members of the mission party, Bros. Vawter and Phillippi, also Sister Marty, worked hard and effectively.

5. What has been done can be done again, and we must all look forward hopefully to another campaign being undertaken. If we profit by the experience now gained and avoid as far as possible all apparent errors in this effort, our churches should be able to attempt greater things for God as well as expect greater things.

Do not talk what thou wouldst do if thou wert an angel, but consider what thou canst do as thou art a man. Make the best use of thy present state.—Alexander Whyte.



MISSION AT THE RAILWAY WORKSHOPS, NEWPORT, MELBOURNE.

(Raining all the time of the Service.)

By Permission of the Proprietors of "The Leader."

The Last Week of the Mission.

In our issue of last week we stated that the mission would close on Sunday last, but the Campaign Committee had since decided to continue it for another day. Judging from the sustained interest manifested in the mission, it might very well have gone on for a week or two longer. When the mission was first mooted, no one imagined that it would be possible to fill a large building like the Hippodrome every evening for five consecutive weeks. This, however, has been done. More than this. Four Sunday afternoon services have been held, and on each occasion the Hippodrome has been crowded. When it is remembered that the mission has been the effort of one religious body, not acting in conjunction with any other, it does not seem out of place to regard it as the greatest mission ever held in Australia. Many things combined to make this the greatest of our missions—the enthusiasm and liberality of the brotherhood, the splendid quality of the missionaries, the great singing, and the suitability of the Hippodrome for great services. These, and proper organisation, all conspired to bring about the best results. Above all, a spiritual atmosphere had been created as the result of many fervent prayers. Manifestly the blessing of God was upon the mission. There were many great things about this mission, the greatest of all being the number of precious souls won for Jesus Christ. When all is reckoned up, it will be found that something like 1200 persons confessed their faith in Christ.

All the meetings held during the week were full of interest. But it was regretted that early in the week C. R. L. Vawter and Mr. and Mrs. Marty had left Melbourne for West Australia, as pioneers of the mission to be held in the city of Perth. All were glad that the West should have the services of these good workers, and were only sorry that the call of duty made their stay shorter than otherwise it would have been. Prior to their departure, Bro. Nat Haddow, on behalf of the choir, presented Bro. Marty with a gold medal, and Sister Marty with a boomerang brooch. In returning thanks for the presentation, Bro. Marty said some nice things about the choir, and presented each member with an autograph photo. of himself. Elsewhere will be found his appreciation of the mission choir. Bro. Scoville also presented the choir with a photo. of himself and Sister Scoville.

Thursday was the great American day, the fourth of July. And though this day celebrates the independence of the United States, no bitterness lingers in the hearts of Britishers regarding it. As a sign of the existing amity, the reading desk on the platform of the Hippodrome was draped with the flags of both nations—the Stars and Stripes and the Union Jack, side by side, being an emblem and a prophecy, we hope and trust, of enduring brotherhood of these two great nations. At an early part of the meeting Mrs. Scoville presented each of the members of the choir with a miniature American flag. Three little girls from the Brighton church presented Mr. and Mrs. Scoville and H. F. Phillippi with bouquets and the national colors of America and Australia, after which they sang an appropriate piece. In the course of a powerful address, Bro. Scoville made frequent reference to the two flags, using them as telling illustrations of the subject he dealt with. As a further indication of the bond of brotherhood, the whole audience joined in singing two stanzas of the American National Anthem, "My country, 'tis of Thee," and two stanzas of "God Save the King." It was a good meeting, and will linger long in our memories.

THE FOURTH VISIT TO NEWPORT.

Bro. Scoville is proud of his conquest of Newport, and well he may be. Hitherto, we had not visited this great hive of industry, but on this

last visit we decided to see for ourselves what it was that so elated Bro. Scoville and made him so frequent a visitor to this spot. We went, we saw, and understood. With about forty others we accompanied the Scoville party to the great railway workshops, where about 4000 men are employed. As we worked our way through a labyrinth of railway lines, trucks, and locomotives, we heard one workman shouting to another, "He'll get you yet." Bro. Scoville had "got" some of them in the mission, and the one to whom the remark was made was probably a scoffer. Eventually we arrived at the place of meeting, which was an open roadway, with a lorry for a platform. From this platform we had a good view of what was taking place. Already a goodly number of men had assembled, but when C. E. Marty commenced to operate on his cornet as a signal that the meeting had commenced, the men came trooping out of the sheds by hundreds. They had swallowed a hasty lunch and literally ran so as to be on time. When they had all assembled, it was a great spectacle to gaze upon. It impressed us as perhaps no other assemblage of men has ever done. We estimated that fully 3000 men were present, and no speaker ever addressed a more attentive and appreciative audience. It was easy to see that Bro. Scoville had captured them. He knows how to handle men, and while he gave them many a home thrust, he still held them. It was good to see how his promise to pay another visit on his return to Melbourne was enthusiastically received. We fancy, too, that Mrs. Scoville's gracious presence and sweet singing helped largely in the great success at Newport. Evidence of this was given by the manner in which they listened to her as she sang, "Where is my wandering boy to-night?" The event of the hour, however, was yet to come, and the signal for it was when Bro. E. M. Hall mounted the platform. One of the railway employees himself, he stood there as the representative of his fellow workmen and on their behalf expressed their thanks for the visits of Bro. Scoville and his helpers. The thanks were not confined to mere words, for presentations were made to the members of the mission party by the railway men. Charles Reign Scoville was presented with a gold medal, having on it the Australian coat of arms; Mrs. Scoville with a pin, the Southern Cross in pearls; Mrs. Marty with chain attached to Australia; C. E. Marty, C. R. L. Vawter, and H. F. Phillippi with sleeve links, Australia with locomotive. The above were suitably engraved as from employees of the Newport Railway Workshops.

Bro. Scoville and the other recipients made suitable responses, and after singing "God be with you till we meet again," the great meeting dispersed as the whistle from the Workshops indicated that the dinner hour was up. If this meeting in connection with missions has ever been equaled in Australia, we are quite certain it has never been surpassed.

THE PASSION PLAY.

On Saturday evening, Bro. Scoville gave his lecture on the world famous "Passion Play." The Hippodrome was crowded, and those present had an opportunity of seeing in picture a faithful reproduction of the greatest drama the world has ever seen. The village of Oberammergau, in Bavaria, is where the play is produced, and the following is a brief statement of its origin:—

"Oberammergau, as its name indicates, is the upper hamlet on the Ammer river, in the Bavarian Alps. In the year 1632 a terrible plague was rapidly depopulating the village, when they prayed to God that this plague be removed from them, and made a solemn vow that if their prayer was answered they would perform the Saviour's Passion to show forth his glory and their gratitude every ten years forever. Their prayer was answered, and their vow has been regularly observed for more than three hundred years. The characters in the play are chosen for their blameless lives, and all are consecrated to the work with prayer, and every performance is conducted with the greatest reverence."

THE LAST NIGHT.

Monday was the last night of the mission, and the Hippodrome was crowded in every part. H. Kingsbury conducted the early part of the meeting, and called upon several brethren to lead in prayer. In these prayers the missionaries were remembered both in their travels and their future work. A little girl sang a piece very sweetly, and then presented Mrs. Scoville with a bouquet of flowers. Later on, when Mrs. Scoville was about to sing "The City that Lieth Four-square," Bro. H. Kingsbury, on behalf of the choir, presented her with a brooch of pearls. Thanking the choir for the kind gift, she then sang her beautiful solo. Bro. Scoville delivered a powerful address, the main thought being the second coming of Christ. In his introductory remarks, he expressed his regret that the mission was closing, and referred to the far-reaching influence it was likely to exert. He also thanked those who had helped him in the work, making special reference to H. Kingsbury, W. H. Allen, T. B. Fischer, A. C. Rankine, R. Enniss, and those who had acted as ushers and personal workers.

As a result of the invitation 42 made the good confession, and a number of young men and women expressed their desire to devote themselves entirely to the work of the Lord.

After singing "God be with you till we meet again," the benediction was pronounced, and a great meeting was brought to a close. It was a fitting climax to a wonderful mission.

Visits to Factories.

By T. B. Fischer.

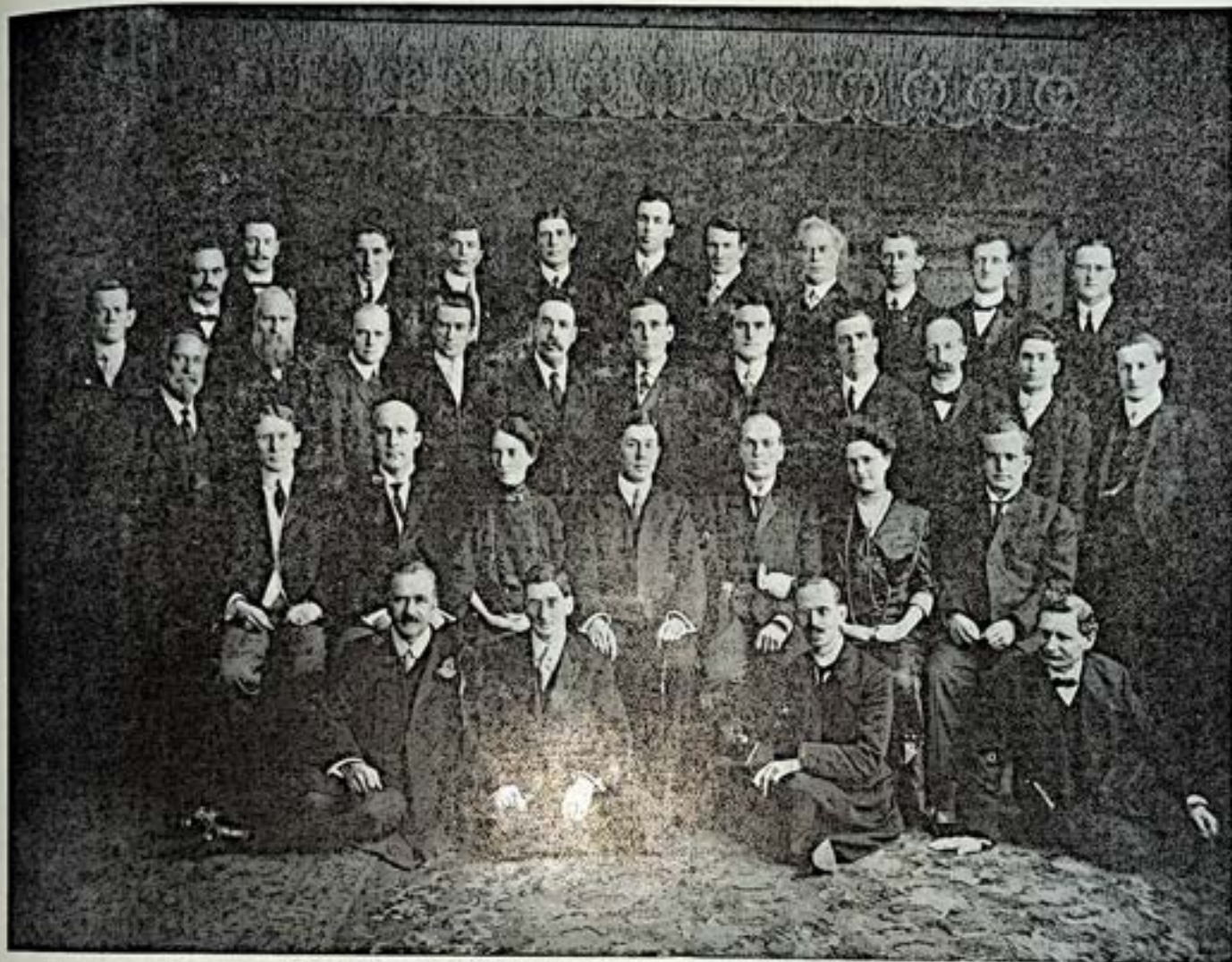
A series of meetings of which the general public of Melbourne knew but little, but in which great interest was manifested, was the visitation of factories and shops in the luncheon hour. Bro. Scoville has maintained his reputation on the platform as a speaker, a master of assemblies, and as a soul winner, but as long as memory lingers, thousands in Melbourne will hold the company in affectionate remembrance on account of the happy, helpful, heart to heart meetings at the noon hour.

The visits were arranged by Bro. H. Kingsbury, the convener of the factory meetings, and eleven visits were paid as follows:—

The Morris Walker Manufacturing Co., MacRobertson's Confectionery Works, Newport Railway Workshops, the H. V. McKay Sunshine Harvester Works, Swallow and Ariell Biscuit Factory, and Moore's Timber Yards. The lunch hour in most cases was only three-quarters of an hour, and allowing time for lunch to be partaken, barely half an hour was available for the meeting. The meetings might almost be termed tabloid meetings, for so much had to be condensed into a brief space of time. There was usually the introduction of the company, the distribution of hymn sheets, tickets and leaflets, cornet selections by Bros. Vawter and Marty, solo by Mrs. Scoville, and address by Bro. Scoville, Bro. Phillippi usually also taking part. Needless to say, these meetings gripped the workmen and girls and women in a wonderful manner. First curiosity was present, but it gave place to interest, and then to enthusiasm.

Bro. Scoville and the company captivated every audience assembled in the various meetings. Jest and laughter gave place to seriousness and holy joy, and we believe in these noon hours many souls were born of the Spirit. When working men are moved to tears, and when 2000 men will stand together in prayer under God's sky with uncovered head, not heeding the rain pouring down, it showed the power of the message which the mission party was bringing to the factories.

Many kindly courtesies were extended. The gifts of sweets at one factory; the presentation of floral tributes at another; the invitation of the Railway Men's Committee to dine in their spacious dining saloon, the photographs taken and given, the kindly handshake of men and women, the requests to repeat the services, were all indi-



PREACHERS WHO HELPED IN THE MISSION.

First Row: J. C. F. Pittman, J. E. Allan, T. B. Fischer, W. J. Way. Second Row: C. R. L. Vawter, C. E. Marty, Mrs. Marty, H. Kingsbury, C. R. Scoville, Mrs. Scoville, H. F. Phillippi. Third Row: J. Pittman, G. B. Moysey, C. M. Gordon, H. E. Knott, A. C. Rankine, W. H. Allen, R. Funniss, J. Whelan, G. Manifold, W. P. Reeve, A. R. Main. Fourth Row: D. A. Cockroft, P. J. Pond, A. V. Heather, W. D. More, A. J. Fischer, L. Larsen, S. Stevens, W. C. Swan, C. A. Quick, W. H. Nightingale, E. Davis, P. D. McCallum.

cations of the kindly spirit of all visited. Valuable tokens of appreciation were also given at the last meeting at the Newport Workshops.

And what are the results? Eternity alone will reveal them, but this we know, that may be thousands more were brought into touch with the mission than otherwise would have been. One night the railroad men came along and sat in a body. On another occasion the employees of MacRobertson's had 200 reserved seats, whilst every meeting saw some present from the various places visited. But thank God that is not all. Many of these men and girls were brought to Christ, and life will be brighter, and burdens lighter, for many who first heard the Scoville Company in the noon hour meetings.

Positive Preaching.

By C. M. Gordon.

In this attempt to record our appreciation of the great mission we find it somewhat difficult to pay due respect to our Editor's restrictions as to space. The soul has caught fire from the mis-

sion. Even the pen feels the contagion and wishes to rush off with the rapidity and enthusiasm of Bro. Scoville's utterance. What has this mission accomplished? God and eternity alone can fully answer this question. Some things, however, we can say with perfect confidence.

1. It has illustrated the power of positive preaching. Evangelist Scoville is no apostle of doubt. He holds no brief for destructive rationalism. He is no purveyor of modern scientific moonshine. His message is the gospel, which he believes with all his heart and mind and soul and strength, and which he preaches with all the assurance of the apostolic "we know." The greatness of his faith begets the greatness of his effort. His passionate plea, persistent pleading, and unsparring energy, are all founded upon his faith.

2. It has re-emphasised our conviction that the gospel is the power of God unto salvation. Over one thousand confessions. Young men and women saved from Christless lives. Old men and women saved from Christless graves. Strong men and women in the prime of life saved to Christian service. Brands snatched from the burning. The way of the Lord more perfectly understood. All sorts and conditions of men and women pressing eagerly into the kingdom of God.

It sounds like a chapter from the Book of Acts. And all this accomplished through the preaching of a message which is almost two thousand years old! Thanks be unto God for the exhaustless energy of the gospel.

3. It has given us new faith in the possibilities of our plea. Who dare affirm, after the results of this mission, that men and women are not hungering for the simple, straightforward, definite Biblical gospel that we deliver? Pentecost is not so unpopular after all. Many are longing to build their religious faith and hope and life on a Scriptural foundation. An evangelism prayerful, persistent, and unswervingly loyal to the Word of God will yet win out in Australia.

4. It has reacted in a most favorable way upon our preachers and people in the city and elsewhere. As preachers we are going to put more Pentecostal energy and fire and persuasive pleading into our preaching. We are doing it already, and as a consequence are reaping more souls than hitherto. This mission will result in a higher consecration to our work, a deeper sense of personal obligation in the matter of soul-saving, and a firmer confidence of ultimate victory. For this reason we are deeply grateful to that Providence which directed Bro. Scoville and his party to our shores.

Here and There

The present issue of the "Christian" contains eight extra pages.

The offering at the thanksgiving meeting in the Hippodrome will amount to over £400.

On the closing night of the Scoville mission there were 42 confessions. The number now will be fully 1200.

Bro. and Sister Scoville left for Bendigo by the mid-day train on Tuesday. A one night's mission was held there in connection with the Bendigo church, after which Bro. and Sister Scoville returned to Melbourne and proceeded to Adelaide, en route for West Australia.

All accounts against the Melbourne Scoville Campaign will please be sent at once to T. B. Fischer, Cheltenham, as a settlement is being made, and all churches having moneys in hand for the mission will confer a favor on the Committee by remitting to the Committee at earliest convenience.

We hear that H. F. Phillippi has been invited by the church at Ballarat to preach for it during the absence of the rest of the mission party in West Australia. We understand that he has accepted the invitation, and after spending two or three weeks in Ballarat, will proceed to Adelaide to take part in the mission to be held there.

At a meeting of the Sydney Scoville mission Committee, held on 27th ult., the following resolution of thanks to Bro. Illingworth was carried: "That this Committee expresses its indebtedness to the chairman, A. E. Illingworth, for the work done by him in the mission, and places on record its appreciation of the efforts made by him to overcome the peculiar difficulties of the campaign."

Victorian Bible School Union.—Special Notice. Secretaries of city, suburban and country schools are particularly requested to send in their entries for examination on or before Wednesday, July 17. Late entries will be received up to July 24. Notification will be sent only to those schools who have not complied with Rule 13 as set forth in the terms of competition.—J. Y. Potts, Hon. Secretary.

Foreign Mission Sunday was a great day in the churches of Australia. In many cases records were established. Churches everywhere are rejoicing at the great gifts made. A prompt sending of the contributions to the States officials will ensure prompt acknowledgment. Secretaries and preachers are invited to send any special incident or fact concerning the offering to T. B. Fischer, Cheltenham.

Members in Sydney and suburbs are reminded of T. Hagger's farewell meeting in the City Temple, on Tuesday, 23rd inst. Speakers, T. Hagger, late State evangelist of New South Wales, and T. Bagley, late State evangelist of Victoria. Songs of the late Scoville mission will be sung. These are all "late" items, but the meeting will start and finish on time, and will be right up to date, so attend early and secure a seat.

A Junior Endeavor Rally in connection with the Churches of Christ C.E. Union was held on Saturday, July 6, in the Lygon-st. lecture hall. Sixteen Junior Endeavor Societies were represented, and the hall was crowded with Juniors. Addresses were delivered by Miss Terrell and P. J. Pond. Items were rendered by different societies. An offering for Foreign Missions realised £2/12/-. The Junior Endeavorers of Melbourne are going to support two orphan boys in India.

A. A. Lightfoot, of Perth, W.A., writes:—"W.A. brethren are getting up a good heat for the Scoville party—£150 promised for expenses in a few hours among the coastal churches. Committee is beginning to perspire, they are so busy firing up the enthusiasm. H. J. Banks, the secretary for mission, is the chief stoker, and there

is talk of a second telephone wire to his office—the old one gets too hot with all the instructions that issue. Perth and suburbs are placarded, 'Scoville is Coming.' One of the best ads. is a big motor van of a prominent brother fitted up as a mechanical sandwich man with the same motto, parading the streets, and the people about have to look out for Scoville right now."

The following wire comes from Bendigo:—"Magnificent victory, Scoville visit; thirty-seven decisions."

The New South Wales progress reports of the Foreign Mission offerings amount to £262, with more to follow.

The Victorian General Dorcas will meet on Wednesday next in Swanston-st. lecture hall, from 10.30. All sisters welcome.

Bro. A. Hutson, who has done splendid work at Boonah, Qld., has resigned there, and will be open for engagement for another field.

Crowded meeting last Sunday night at Geelong to greet Gifford Gordon on his return from holiday. Fourteen confessions. All adults.



These

Books of Song

BY

Charles Reign Scoville

Are suitable for Church, Sunday School and Gospel Meetings.

Orders for same received by Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne.



Stuart Stevens, c/o Mrs. Burtinshaw, Conway-st., Lismore, is the new secretary of the Richmond-Tweed Rivers District Conference Committee.

C. T. G. Rose has asked to be relieved of the work at Casino, Richmond River, New South Wales, and will be open for engagement elsewhere.

The South Australian Sisters' Conference will be held at Grote-st. on Sept. 2. Morning and afternoon sessions only. All evening meetings will be for Scoville mission.—A. E. Manning.

The South Australian choir that recently visited the Federal Conference of the Churches of Christ held in Melbourne, gave a concert on Wednesday evening in the Church of Christ, Hindmarsh, under the direction of O. H. Finlayson. There was a large audience, and the numbers given were much appreciated. The choruses were "And the Glory of the Lord," "O Father, whose Almighty Power," and "The Long Day Closes," "Across the Bar," and "Abide with Me," and "The Song of the Vikings." A male choir sang "Comrades in Arms." Part songs were given, and a duet by Misses H. Lawrie and M. Leedham. The soloists were Mrs. O. H. Finlayson, Misses H. Lawrie, M. Leedham, Messrs. W. Noffke, and R. G. Hindley. Mrs. A. E. Edquist was the accompanist, and J. W. Snook secretary. The proceeds were to go towards the initial expenses of the Melbourne trip.

The present issue of the "Christian" is given over chiefly to the Scoville mission. Owing to this, our "From the Field" has to suffer, and as the Melbourne mission is responsible for this, the news from Victorian churches will stand over until next issue.



West Australia.

COLLIE.—Our long-wished-for visit of the Foreign Mission team came on June 20, when Bro. Blakemore, Banks and Emblen paid us a flying visit. Despite the short notice given, over 60 adults and quite a number of children were greatly interested in the plea for world-wide missions. A map of the world was shown with red lines showing where the missionaries were stationed, and what district was supporting them, also a chart of the sections of the world's religions. Bro. Blakemore made a splendid chairman, and received a good hearing. Bro. Emblen gave a stirring appeal for the millions of souls in heathen darkness perishing for want of light. Bro. Banks took us in his travels through part of the world, and urged everyone to be true missionaries in every sense of the word.—L. J. Moignard, June 29.

PERTH.—We continue to have good attendance at our meetings. Bro. Beck spoke to us this morning upon the text, "What think ye of Christ?" In the evening Bro. Blakemore delivered his third address upon "What the Church of Christ Stands For." At the close of the meeting, three confessed the name of Jesus. We are expecting great things from the visit of C. R. Scoville and party.—W.A., July 1.

South Australia.

GROTE-ST.—Sister Austin, from Glenelg, and Bro. Hunt, from Wamponny, were welcomed into membership. Bro. Thomas addressed the church. The interest in the Adult Bible Class is still increasing. Bro. Thomas preached a fine sermon at the evening service. The amount of the F.M. collection totalled £66/10/9; other amounts are expected to come in.—W.J.M., July 7.

PROSPECT.—Mission closed to-day with 53 confessions. Of these 32 have been received into fellowship with the church here, and others will be baptised next Lord's day. The mission has been a great help to the church here. Bro. Giffith has been faithful in his presentation of the Word, and the fruits have been manifest. We were glad to have with us on Friday, Bro. Marty and Vawter. Their music was a great help, and their presence an inspiration to all. We hold a welcome social to the new members on Wednesday, and this will also be a thanksgiving service. The work is right now for a forward move, and we believe the future of the Prospect church is bright with promise. The F.M. offering so far is £5. More is expected.—I. A. Paternoster.

UNLEY.—On Monday evening the C.E. Society tendered a welcome to Bro. Walden, who has consented to be president of the society. The class room was prettily decorated. A pleasant evening was spent, and after the conclusion of the programme, refreshments were served. The annual social of the Dorcas Society was held on Wednesday afternoon, and at the same time Mrs. Walden was heartily welcomed amongst the sisters. W. J. Harris presided, and a large number of delegates from kindred societies were present. This morning brought very wet weather, but 106 members were present around the Lord's table. Bro. Walden gave a splendid address on "Second

Mile Christians." He, Mrs. Walden, and their four daughters (who arrived in the mail steamer on Thursday) were welcomed into our membership on Thursday. Bro. Walden also as elder of the ship; and Bro. Walden also as elder of the church. The F.M. collection amounts to £57/4/9 for Park-st., and £1/10/6 for Cottonville, and more to follow, thus largely exceeding the apportionment. Amongst the visitors present were: Bro. Mayne, Norwood; E. Allen, Hindmarsh; Hollans, Balaklava; McDonald, Hurstville, New South Wales; and Sisters Mrs. E. Jellett, Bordertown; and Miss Lawrence, Lillimur, Vic. There was a full attendance this evening, when Bro. Walden delivered a fine sermon on the Saviour's invitation, "Come unto Me," and one young girl responded. On Wednesday next, 17th, a tea meeting and the half-yearly church business meeting will be held. Bro. Hart, who has been ailing for some time and recently underwent a serious operation, is progressing favorably.—P.S.M.

MAYLANDS.—Good meetings yesterday, despite the damp weather. Our apportionment for Foreign Missions, £8, more than reached. We propose, if possible, to make extensions to our building to provide for our growing Bible School, which has now reached 175 on the roll. H. R. Taylor spoke last night on "Christian Union." We are expecting confessions. Our evangelist has consented to spend a third year with the church.—R.L.A., July 8.

SEMAPHORE.—Foreign Mission offering had right of way to-day. We were asked for £10, and have over £14 in hand. Bro. and Sister Dalwood, Norwood; Sister Dalwood, senr. (Baptist); Sister Gordon, Geelong; and Bro. McGregor, W.A., had fellowship with us. Prospects for the work are bright. We have decided to increase our payments to the Home Mission fund by 5/- weekly.—W. J. Taylor

STRATHALBYN.—The church here with a smaller membership is doing greater things than in the past. The Endeavor, with fifteen members, has decided to support a native worker in foreign fields, commencing from this new year of missions. The society is only one year old. The church will exceed the portion allotted this year. We are looking forward to the Griffith mission, to start first thing after our Conference. Bro. Black has created great interest in both Home and Foreign Mission work, and we are expecting a great time in September.—B.J., July 7.

NORWOOD.—The annual social in connection with our Y.P.S.C.E. was held in the lecture hall on July 1. There was a good attendance. Admittance was by gift of groceries, which were on the following day distributed amongst the deserving poor of the district. The programme consisted of songs, recitations, and a stirring address by the president, Bro. Dickson. Refreshments were partaken of. On Tuesday evening the Tabernacle was tastefully decorated, the occasion being the marriage of our Bro. Hurtle Kleeman to Sister Lily Mauger. The wedding breakfast was held in the lecture hall, a very large number of guests attending. The happy couple have gone to reside at Dawson, where Bro. Kleeman has charge of the public school. To-day Bro. Dickson spoke at both services. The right hand of fellowship was extended to Bro. Donald, who was baptised last Wednesday, and to-night a youth made the good confession. Our F.M. collection realised £9, but we expect more next Sunday.—S.P.W.

Queensland.

ALBION.—Splendid meetings both morning and evening. Bro. Bignill is faithfully preaching. We had the pleasure of seeing another of our Sunday School scholars step out for Christ last Sunday evening.—F. Enchelmaier.

BOONAH.—On Sunday, June 23, we had no gospel service on account of the heavy rains. Yesterday we had a fine meeting for breaking of bread, and received our sister in who was immersed a fortnight ago. Bro. Phillips was a visitor, and addressed the church. Had a fine time at school in the afternoon. The weather was damp at night, but there was some fire in the

gospel service, and at the close we had the joy of seeing one come forward, W. Alcorn speaking, as Bro. Hutson was at Marburg.—T.F.S., July 1.

MARYBOROUGH.—Since B. W. Hayes came in our midst we have had some splendid meetings and record gatherings. Two additions during June—one man advanced in years, the other a young man not long out from the Old Country. Both made the good confession under the preaching of our State evangelist, J. W. Parslow, during his visit here. A young girl also came out at the same time from the Lord's day School, and is expected to be baptised on Lord's day, July 7. On Wednesday evening, June 26, a young man made the good confession. Bro. J. W. Smith and Vanderwolf are drawing splendid meetings, and we are on the whole looking for real good times.—W.S., July 1.

New South Wales.

N.S.W. SISTERS' CONFERENCE.—Monthly meeting held in the City Temple on June 28, Mrs. Fox presiding. After short devotional meeting, minutes were read and adopted. Reports: Obituary, Mrs. Bait reported writing eight letters. Hospital; Mrs. Potter reported good work done by herself and committee. Treasurer's report was received. It was decided to hold quarterly prayer meeting at Petersham; also to hold a Home Mission drawing-room meeting at Mrs. Verco's, Marrickville, on July 19, at 3 o'clock. The matter of having quarterly reports only and making the other meetings more interesting, will be finally discussed at our next meeting. A collection was taken up for hospital work. Meeting closed with prayer.—E. Shearson.

LISMORE.—One more addition by faith and baptism—a young man. On Wednesday, June 26, Sister Vera Maud Jenks was married in the Tabernacle to R. R. Wotherspoon, fourth son of Bro. and Sister Jas. Wotherspoon; the next day at the residence of the bride's parents at Coraki, Sister Eva Florence Newby, the youngest daughter of Bro. and Sister John Newby, was married to A. E. Litchfield; the writer officiated at both. Church anniversary tea, combined with a farewell to the present evangelist, and a welcome to S. Stevens, will take place on Wednesday, July 17.—T.H., June 28.

ENMORE.—Bro. Illingworth began his work at Enmore yesterday. We had a fine meeting of the church in the morning, and the right hand of fellowship was extended to our new evangelist, his wife and two sons, and Miss Mabel Jones and Master W. Jeffreys. We had present as a visitor Bro. Mauger, from Norwood, S.A. We had a big meeting at night, and splendid singing from our choir, solo parts being taken by W. D. Rankine and Miss Hilda Barnes. Bro. Illingworth's gospel address on "The Master's Programme," was a splendid one, and was much appreciated.—E. J. Hilder.

PADDINGTON.—We are busy preparing for our Bible School anniversary, which is to take place on August 11. Splendid enthusiasm has been aroused by Bro. Franklyn for the Foreign Missions to-day, and we hope to send in a record collection. "A Woman to be Remembered," was the topic used by Bro. Franklyn to-night. Splendid interest was maintained throughout. Glad to report that one young lady confessed Christ last Lord's day.—S.G.G., July 7.

SYDNEY.—Good meetings to-day. As a result of the interest worked up on behalf of Foreign Missions, the sum of just on £40 was taken up to-day at the F.M. collection. Bro. Bagley gave fine addresses at morning and evening services. Two young men received in at morning service, and one young woman at the evening service. Large attendance again at the Bible Class. Bro. Bagley started a Young Men's Mutual Improvement Class, which meets each Thursday evening. The interest already shown augurs well for the future success of the class. Eighteen young men have already joined. The Lord's day

School is in active preparation under Bro. Mosop for the anniversary services that will be held shortly. The annual business meeting of the church will be held on July 24.—J.C.

NORTH SYDNEY.—At the morning meeting on Sunday last the attendance was not so large as we had desired, but a very practical part was taken by those present. During the past month we have heard much of the subject of "Foreign Missions," and are glad that a very satisfactory offering for that purpose was given. The total for the day reached £17/4/3, with more to come in yet. After the Bible School session we had the pleasure of witnessing the baptism of a young woman who made the good confession at Mosman. At the gospel service before a good audience Bro. Saunders gave a splendid address on the theme, "A Woman of Faith." We were pleased to see Bro. and Sister Younghusband, from Gateshead-on-Tyne, also Sister Colbourne.—W.J.M.

"From the Field," continued on page 492.

COMING EVENTS.

JULY 14 & 16.—The North Melbourne Sunday School Anniversary will be held on July 14 instead of 7. At 3 p.m., F. M. Ludbrook; Subject, "Scraping the Porridge Pot." Tuesday, 6.30, tea meeting. Tickets, 1/-. 8 o'clock, service of song entitled, "Molly's Mistake," will be rendered. Everybody invited.

JULY 14 & 16.—Anniversary, North Carlton Christian Endeavor Society. Sunday, July 14, speakers: morning, P. J. Pond; evening, F. E. Thomas. Tuesday, July 16, Rally and Demonstration. Speakers: Mr. C. A. Quick and Mr. J. Hadley, Pres. Carlton C.E. Union. Come and be with us.

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

IN MEMORIAM.

SMITH.—In sad and loving memory of our dear mother, who departed this life on July 9, 1909.

Not gone from memory, not gone from love,
But gone to our Father's home above;
Rest in the Saviour, sweetly rest,
They miss you most who loved you best.
—Inserted by her loving husband and sons and daughters.

WANTED.

Two ladies (sisters) require board in comfortable home, any suburb. "Moderate," Austral.



New Zealand.

WELLINGTON.—Our meetings have been seriously interfered with recently by very bad weather, but on the whole we have had some pleasant and profitable times. On a recent Thursday evening Bro. Abercrombie, of Melbourne, delighted everybody with a splendid address on "Friendship." This week the N.Z. Alliance has met in annual Convention. All of our people throughout the Dominion are active supporters of Prohibition. The Alliance now is bending its energies to reduce the unjust three-fifths majority handicap. It must come, and then will be experienced the greatest fight and bitterest in the history of this reform. But truth and right will win. The quarterly rally last night was encouraging. We have completed our organisation for district work with Bro. Vickery, President, and Bro. Withington, Secretary. There should be a great future for this scheme of co-operative district work. We start right off with a series of gospel missions. Bro. Saunders commences this campaign with a mission at Lower Hutt, beginning on July 14.—A.J.S., June 28.

KILBIRNIE.—At the conclusion of Bro. Vickery's address on June 16, Miss Hyder made the good confession, and was baptised the following Tuesday evening, receiving the right hand of fellowship on Sunday last. On June 19 the members here were the guests of our Wellington South brethren at a social held in the Wellington South chapel. In spite of bad weather there was a good attendance, and a very enjoyable evening was spent. We are now preparing for a month's special mission under the leadership of S. H. Mudge, kindly loaned to the Conference Executive by the church at Wellington South, and solicit the prayers of the brotherhood in this behalf.—G.P.

NELSON.—Lord's day, June 16, Bro. Little, from the South, and until quite recently an evangelist, but now organising the Orangemen of the Dominion, exhorted. It was a splendid address. The same brother spoke during the evening at the Congregational Church, and also on Monday evening at the same place. The local Orangemen and band assisted at the services, which were well attended. June 23, Bro. Knapp presided. Visitors: Bro. Illingworth, Wellington; Sister Eves, Spring Grove, and Sister Nalder, who is permanently residing with us. There was a good attendance of members. Bro. Page, senr., who has been and is still very unwell, sent his love to the church, and stated he was much easier. There was a fair attendance at the evening meeting. Bro. Brough is now president of the Band of Hope. At its last meeting a well-known local citizen, Mr. Bond, one who has done much for temperance in this town, gave an address, which proved very interesting and beneficial. There was a splendid attendance. The meeting was interspersed with musical items. Bible School contribution, 9/5 last Lord's day. The school, with the Endeavor Society, have decided to support a young man at the Ingham Mission. Enlarged photographs, nicely framed, have been procured of our Bro. Lewis and our departed Bro. Jas. Barton, to be installed in the Bible School.—E.M.J., June 27.

DUNEDIN.—Prior to her marriage, Miss Amy Thompson, who for a number of years has been a teacher in the Bible School, was presented by the teachers with a Bible, and Miss Minnie Brown was the recipient of a present from the choir.—L.C.J.S., July 1.

CHRISTCHURCH.—This week was celebrated the Bible School anniversary, special services being held on Sunday, June 23, and the following Thursday. On Sunday morning Bro. McCrackett spoke on "The Children for Christ." Special singing was given by the children at the remaining services. During the afternoon the prizes were distributed by Mrs. H. Langford, who also addressed the children on "Little Builders." In the evening a gospel service for the children was held, Bro. McCrackett giving an illustrated address on "The Light of the World." On Thursday evening, after the children had had tea in

the Bible Class tent, a demonstration was given, consisting of songs, recitations, etc., and several dialogues, "The Crowning of the Year," by some twenty-four girls, being specially effective. The Bible School is to be congratulated upon the success of the anniversary services.—D.S.N., June 29.

GORE.—The annual business meeting of the church was held on June 10, when very encouraging reports were received from the various organisations of the church. Sunday School, Bible Class, Endeavor Society, Improvement Class, prayer meeting, C.W.B.M., and Boys' Club were all reported to be in a flourishing condition. The secretary's report stated that since this time last year, 65 had been added to the church and 54 scholars to the Bible School. The financial statement showed that during the same period the church's disbursement had amounted to £380/13/-, including £51/10/- to Home and Foreign Missions, and leaving a balance in hand of £7/15/3 at the end of the financial year. During the evening a new diaconate was set up, together with a sisters' visiting committee and a literature committee for the free distribution and sale of church literature. Towards the close of the meeting a hearty vote of thanks was accorded to the church secretary, and to L. F. Shave, Bible School sec., for the services so ably rendered to the church during the year, and a special resolution of appreciation to J. R. Clarke for the inspiration and spiritual vitality imparted to the church by the enthusiasm, energy and consecration which had characterised his year's ministry. The meeting closed with expressions of gratitude to God for his continued presence and blessing in the year's work.—W. G. Ladbrook.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

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THE WHEAT AND THE TARES.

Sunday School Lesson for July 28,
Matt. 13: 24-30; 36-43.

A. R. MAIN, B.A.

In the parable of the four kinds of soil we had one explanation why there is a difference in fruit-bearing. The story we are now to study gives another reason for difference in results. The soil may be the same, yet the harvest vary. The difference may lie with the seed.

Plainly the parable was spoken to tell us something about the reason for the presence of good and evil side by side in the world, about our present attitude to wicked men, and about the final separation between good and evil. "The parable," says E. E. Anderson, "is not meant as a warning of judgment for the wicked, but as a hope for the righteous. They are prevented from thinking that the kingdom does not really exist in their midst because of these evil presences in it, and they are encouraged to hold on in the sure hope that there is an end to this mixture of good and evil." On the first of the questions, Jesus explains the presence of the tares in the words,

"An enemy hath done this."

It is noteworthy that in the parable the Lord Jesus makes the darnel come into the field through the deliberate and malicious wickedness of a personal agent. Other ways of getting the tares among the corn could have suggested themselves. We have repeatedly in Scripture brought before us the idea of a personal enemy of God, of good and right and truth. The devil is called Satan (the "adversary," par excellence). The Lord Jesus represents the darnel as the devil's sowing. Why does evil exist in this world? Christ answers it. He says an enemy caused it. Away back in Genesis we have the story of the intrusion of sin into our world; and it came through a personal tempter and enemy of men's souls. Why are there wicked men in the world? Jesus gives the answer. It is interesting and significant that, when the Master interprets the parable, he does not say the tares are evil doctrines or even evil deeds. The tares are men, "the children of the wicked one."

We see how careful the Lord is to represent all that God does as good. All that the Son of Man sowed was good seed. We may not be able to explain in a very clear or satisfactory way how sin could get a hold in a world over which God rules. But the Word of God says that it came from an enemy. Jesus denies that the responsibility is with God.

It would be well that we returned to the New Testament view of the arch-enemy of men. We think of the devil as something impersonal, an abstraction. Jesus knew he was real; for he fought him. The apostles declared he was as a roaring lion, yet could transform himself into an angel of light. About the cutest thing the devil ever did was to get men to doubt his existence. He has us most greatly in his power when he

contrives to lead us to deny his reality. But so long as we believe our Lord, we shall believe in the evil one against whom our Saviour fought and over whom he gained the victory.

Our present attitude to the wicked.

Of course, the parable does not pretend to give a detailed teaching regarding this. Other Scriptures need to be noted. But our lesson is emphatic on one thing, that persecution must not be resorted to. In the field, which is the world, the good and bad remain. In the plainest possible way we are told not to attempt to extirpate evil men. Over and over the so-called church of God has been guilty of persecuting crusades which were completely opposed to the teaching of the parable. Jesus says the separation will only come at last, and that the reapers are the angels, not fallible men keen on a heresy hunt. Marcus Dods well says: "Let both grow together until the harvest," is the law of the Master. Again and again the church has, in the face of this parable, taken upon her to root out infidels and heretics. The reasoning has been summary: We are Christ's, these men are Satan's, let us destroy them. All such attempts violently to hasten the consummation, and to make the field of the world appear uniform, have most disastrously hindered the growth of true religion. The servants have wrought a more frightful desolation and barrenness in the field than anything which could have resulted from the existence of the tares."

I agree with G. Campbell Morgan that our Golden Text is apt to be very misleading. It stands thus: "Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." So far as it concerns men, that is exactly what Jesus told them not to do. Scholars who learn this golden text should be specially notified that the words as interpreted refer to the angels who are the reapers of the harvest at last.

The parable wrested.

It has been through the centuries a very much debated question as to what degree, if any, the parable has reference to the church. Many have persisted in making this direct application, in spite of the Saviour's own declaration that the field in which the good and bad seed was sown is the world, and not the church. Yet, on the other side, in excluding the church from the parable there is a great difficulty in verse 41; in spite of all that has been said, it is not easy to think that by "his kingdom" is meant the world. But perhaps we are wise to see in the subsequent parable of the drag-net a statement as to good and evil in the church, and in the present parable a primary reference to the world at large.

Often the parable has been grievously wrested. It has been used of the church and against the exercise of discipline in the church. In the fourth and fifth centuries, during the Donatist controversy, this parable was "the chief exegetical battle-ground." "The Catholics, represented by Augustine, claimed the whole parable, and specially

the warning in verses 29 and 30, against the disciplinary rigorism and ecclesiastical purism of the Donatists." Many in our own day have contended against the exercise of church discipline because of this Scripture. Such need to be reminded that "the field is the world," and also that, whatever this parable may mean, it cannot contradict what the Scriptures elsewhere teach. In the apostolic epistles we have plain instructions as to discipline (2 Thess. 3: 6; 2 Cor. 5; cf. Matt. 18: 15-18). We sometimes have folk who will not insist that the parable is against all discipline, but who say that it "prohibits exclusion only in doubtful cases." The reply of J. W. McGarvey is cogent on this: "It was not until the tares were unmistakably known as such, that the question about plucking them up was raised." That church grievously sins against the Lord and violates his teaching, as well as much harms the erring brother, which tolerates flagrant sin. If we give to the wilful sinner all the privileges of church membership, what inducement is there for him to quit his sin?

The dividing time will come.

If one were to begin to object that the presence of sin and sinners in the world is incompatible with the existence of a good and all-powerful God, we should suggest that that one wait until he see the end. The very parable which represents the evil one as somehow sadly marring the work of the Son of Man, distinctly states that there will be a limit to the power to hurt. The harvest day will come. Tares will then be unmistakably revealed as such, separated from the wheat, and everlastingly destroyed. The good will not be finally impeded by the evil. God will rule. We see evil now often triumphant. Wrong overrides right. Good men suffer; evil men flourish as the bay tree. But it will not ever be so. Christ came to destroy the works of the devil; and be sure he will do that for which he came.

The testing-time is coming. Is not that one of the most solemn lessons of the parable? With unerring judgment men will be classified. Behoves it not, then, that we examine ourselves now to see whether we are of the faith? It is true that in the natural world darnel never becomes wheat. (We pass by the suggestion that the tares may have been a kind of degenerate wheat which could be improved and reclaimed.) But the miracle can be accomplished in the spiritual realm. The children of the evil one may become sons of the kingdom. No one parable can teach every phase of truth. If we are gathered for the burning at last, the fault will be ours. We may, if we only will, be among "the righteous" who "shine forth as the sun in the kingdom of their Father." Will it not be wise for us to be sure that we are righteous now; that we are really in the kingdom now? For the harvest day will reveal what we are, not change what we are. There is no possible hope of escape through a careless or wrong classification.

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"Let Them Alone!"

By A. P. Wilson.

Many men who have looked into the ethics of the various heathen religions and recognised in the works of Buddha and Confucius many estimable sayings and a morality of a high order, have asked this question—"Have not the Asiatic races at least sufficient light to serve their needs both morally and religiously; and though we all agree that, ideally, the Christian religion is higher than any other, are we justified in disturbing their minds with new beliefs, and increasing their responsibility by enlarging their views?"

Unfortunately this idea finds expression not only from outsiders, antagonistic to the church and its ideals, but also from some who profess a love for the Master and a reverence for his teachings.

No one would like to suggest, however, that such religions as Buddhism or Confucianism have no light in them. There are many sayings in them both that remind us forcibly of the teachings of the Gospels, and we should be thankful that, piercing the thick murkiness of much surrounding gloom, a shaft of light from its "Incomparable Source" sheds its beams, and to a degree lightens the landscape of groping, wandering souls.

But will such a question bear investigation in the light of divine logic or love?

While we greet such light as there is with a cheer, should we not endeavor to clear away the mists of heathen darkness by the power of the Infinite Creator whose fiat in the beginning was "Let there be light"?

Should not the rays of light they possess be our cue to meet their difficulties? Should not we seek, by the glimmer they already have, to enlarge the rift in the clouds, that all the splendor of the Sun of Righteousness may brighten and heal? Surely.

Have we not in this the apostolic example, "Whom therefore ye ignorantly worship, him declare I unto you"? They worship indeed a "God Unknown." Let it be ours to acquaint them of his name, his excellencies, his attributes and his laws.

Again, we might draw a parallel elsewhere. The Jewish religion, with its types and shadows, was infinitely superior in its light to that of Buddha. Was Jesus Christ right in disturbing them? Why did he not leave them alone with their beautiful and lofty symbolism and ceremony? Was he right in his infinite wisdom in not only disturbing the Jew in his formalism, but in giving to his followers that watchword of all missionary enterprise from that day to this, "Go ye, preach the gospel to every creature."

But disturbance is a law of progress. Nothing that in the quiet and sleepy calm of its existence

is left alone can progress, but by slow, easy and comfortable stages will die the death of the undisturbed.

Look back into history. Copernicus disturbed the traditional astronomy, and by it upset all the scientific text books of his day. Harvey revolutionised medical science by the discovery of the circulation of the blood. The little German monk with his thundering denunciations and fierce expositions of the vices of the Church managed to upset the minds of men to such purpose that it clove Christendom asunder. Still, no one says they were wrong. And yet they only did, in their own sphere, and according to their own lights, what is demanded of you and me by the word of the Master, "Disciple all nations." Aye, and further still.

We judge things by their results. Our conception of Buddhism is derived principally from the cream of the works of the great sage. But Arnold's "Light of Asia" is not a true picture of Buddhism. Like the work of a clever photographer, the lines and spots marring its beauty have been touched out, and so our ideas of Buddhism are somewhat misconceived. Go to Siam, or better still, to Tibet, where this religion for centuries has held undisputed sway, and with such a picture of the demoralising effects of that religion, would any one be satisfied to let the glimmer of light they possess, be an excuse for withholding the perfect day? When Mrs. Annie Besant held up to the world the excellencies of Hindu mysticism, and tried to substitute that for the glories of Christianity, the comments of the Hindu papers were significant. One of them, "The Reis and Ruyet," of Calcutta, wrote as follows:—"When an English lady of decent culture professes to be an admirer of Tantric mysticism and Krishna worship, it behoves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten.... In fact, abomination worship is the chief ingredient of modern Hinduism"; and the "Daily Hindu," of Madras, said, "Our religious institutions are a festering mass of crime, vice, and gigantic swindling." Who would not disturb such a religion on such evidence as this, and carry into the dark corners of these lands the reviving influence of the light of life?

And the increase of responsibility—what of that? Do we withhold the splendid opportunities of education that obtain in our Commonwealth from our children because it will increase their responsibility? Surely not. We recognise an added power, carrying with it an increased responsibility as added knowledge always does, but we also realise that that same power bears within its circle the ability to comprehend and shoulder that same responsibility. And if that is true of modern education, to what extent, think you, is it

true of the divine lever of the gospel of Christ? But it is open to question as to whether their responsibility does increase so rapidly. We cannot regard them as on the same plane as ourselves at all. It has taken centuries to give us our present stage of civilisation, and even now we hear of things in civilised and Christian lands that shock us and make us wonder whether after all human nature has advanced very far. Thus he to whose righteous judgment we can confidently leave them surely will have regard to their weakness, and while the sudden blaze of light may dazzle the eyes accustomed to the semi-darkness of their impure religion, their responsibility is only according to the assimilated truth "all glorious within." So, then, we who are in the Goshen of light ought by welcome cries direct those poor souls who, wandering in Egyptian darkness, grope with blinded eyes towards the light.

"Shall we whose hearts are lighted
With wisdom from on high,
Shall we from hearts benighted
The lamp of life deny?"

Report from Pentecost.

Just after last report was written we were visited by an unusually heavy hurricane which blew for 24 hours, sending a number of the people's houses level with the ground and damaging most of the others. Our boat-house was scattered over the land. Some iron was almost wrenched off the roof of our house, and the walls of some lime-built rooms were blown down in two places. We were glad to learn later on that after all the hurricane was very local, and there is no long list of lost shipping to report. Last month we were all rejoicing over the triumph of peace between the two villages of Lonlible and Rerworingan, but on Friday, the 10th, our high hopes were shaken. Several boys had visited me from Lonlible, and then spent the night at a place half way towards the village of their old enemies. A brother of James, who was one of the last victims of the fighting, took his gun, and watching his chance fired point blank at a brother of the murderers. The bullet missed its mark, but the boy reeled home in fear and all the parties were upset. Enquiries were made, and I find the culprit is hated by his own people for his action, and the desire was expressed that he should be removed. If this can be done soon I trust that peace will still triumph. A few days after the arrival of Bro. Filmer we will be having a large special gathering, as a welcome to him. I have good reason to hope that a goodly number will be ready for admission into the church at that time. I look forward to my future work with great expectations; and relying on your prayers and co-operation, I trust by the grace of God that it will prove even a greater privilege than the six months spent on Pentecost.—F. G. Goodwin

Correspondence.

CHURCH EXTENSION.

I would like to voice an appeal on behalf of the New South Wales Church of Christ Extension Building Fund.

This fund has been in existence some time. Up to the present it only amounts to about £100. The brethren who are able and probably willing to give towards the fund appear to be very loth to do so, owing, no doubt, to the Committee not being able to give a legitimate security for money advanced, and thus the fund is languishing for want of funds.

I do not think the mere matter of legal security should stand in the way, as the lenders must know they have the security of the Conference Committee, who represent the whole of the Churches of Christ in New South Wales, and surely they have sufficient confidence in that Committee to know the funds will be carefully loaned out and be fully covered by the properties on which the loans are lent.

I would therefore appeal to brethren who are able to do so, to at once give, or lend, the Committee sufficient money to start operations. We need £300 or £1000 as a capital to commence with. The present Committee are carefully considering the legal aspects of the fund, and will try and evolve a scheme to place the fund on a good sound basis. In the meantime there should be no hesitation to send along large donations so that a start can be made at once. Appeals are continually coming in from churches for assistance, but we cannot respond, having no funds. Brethren, have confidence in your Committees; they will do their best if you give them something to work upon.

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The Bible—Judges.

Topic for July 15.
Daily Readings.

- A woman leader who inspired a man. Judges 4: 4-16.
A leader who had a divided heart. Judges 6: 35—7: 3; 8: 22-27.
A leader who made a rash vow. Judges 11: 30-40.
A leader who was unprincipled and merciless. Judges 9: 6-24, 53, 54.
A leader who was strong and very weak. Judges 16: 23-31.
Less conspicuous leaders. Judges 3: 9, 10, 15, 31; Luke 16: 10.
Topic—A Study in Leaders. John 1: 43; Matt. 9: 9; 4: 18-20; John 8: 12.
What are my opportunities of leadership?
Am I making full use of them?
Am I as willing to follow as to lead?

Syllabus.

JULY—DECEMBER, 1912.

- July.
1—Secret Discipleship. John 3: 1-21.
8—Faithfulness. Col. 1: 9-19.
15—A Study in Leaders. John 1: 43; Matt. 9: 9; 4: 18-20; John 8: 12.
22—Christ's Claims Upon Me. Deut. 11: 13-17; Matt. 11: 25-30.
29—Choosing the Good Part. Luke 10: 38-42.
August.
5—Thoroughness. Isaiah 55: 1-13; John 5: 24.
12—The Reward of Faith. Heb. 11: 32-40.
19—Emblems of Heaven. Matt. 22: 2-14; Rev. 21: 9-16, 21-27.
26—Christ, our Guest and Host. Rev. 3: 20; John 14: 22-24; Mark 14: 12-16.
September.
2—Fidelity. Matt. 25: 14-30.
9—Man's Proposition, God's Disposition. I Kgs. 8: 17-20.
16—Home Missions. John 1: 35-51.
23—Jesus and the Boy with the Basket. John 6: 5-12.
30—Jesus Joyfully Received. Luke 19: 1-10.
October.
7—Participation. Neh. 4: 1-9; Mark 2: 1-5.
14—The Strength and Weakness of David's Reign. Psalm 8: 1-9.

- 21—Christ for the Aborigines of Australia. Zeph. 3: 14-20.
28—Co-operation. The Y.P.'s Part. Isaiah 41: 1-10 (R.V.).
November.
4—Sincerity. I Chron. 28: 9; John 21: 15-17.
11—God Indispensable to a Nation. I Kgs. 18: 24.
18—Lazarus Raised from the Dead. John 11: 27-44.
25—Religion in Business. "My Father's Business." Prov. 27: 23-27; Col. 3: 22-4: 1.
December.
2—Confidence. I John 3: 18-24 (R.V.).
9—National Destruction through National Defection. Matt. 23: 37-39.
16—Foreign Missions. Psalm 98: 1-9.
23—God Manifest in the Flesh. John 1: 1-18.
30—Forgotten Blessings. Psalm 103: 1-18.

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