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CHRIST IN US.



ALAN PRICE, B.A.



HAVING carefully reasoned out our attitude with regard to revelation, we are now in a position to take as granted that there is a God, that he has revealed his son Jesus Christ; first in the prophets, next in Christ himself, and lastly, through his apostles. Having established these facts, and, at the same time, the truth of the Word of God that speaks of them, we now go on to examine in what respects Christ is revealed in the believer. In these modern times, is it possible for us to say that Christ is in us?

The first passage to which I would refer occurs in connection with the parable of "the vine and branches," "He that abideth in me and I in him, the same bringeth forth much fruit . . . if ye abide in me and my words abide in you" (John 15: 5, 7). Here is a general statement, asserting that any man may be in Christ and at the same time Christ may be in him. The second portion shows that the abiding of the words of Christ in the heart is equivalent to Christ abiding there.

The next we would turn to is John 17: 21, 23, where Christ is not only praying for his apostles, but for believers in general, "that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us . . . I in them and thou in me, that they may be made perfect in one."

Here again we have the remarkable inversion of positions—the Father in Christ, Christ in the Father, believers in Christ and God, and Christ in believers.

It is a well-known physical law that two things cannot occupy the same space at the same time, and yet that law has exceptions, when those two bodies become one united whole. I may take a jug of water, and in it dissolve a pound of sugar, without the jug overflowing appreciably; I may then take a pound of salt and dissolve it in the same water with the same result. The salt and the sugar are practically occupying the same space, their molecules are closely united in contact, through the intervention of the water. If I had put them in dry, they would never have united. The sweetness of God's goodness has been, since the creation, mixed with the salt of humanity, but it required the melting influence of love, as revealed in Calvary, to bring about the corporate union. Love in God, and love awakened in us, has

linked man and God together, so that each may be said to be in the other, as the sugar and the salt may be taken to be in one another.

In studying the epistles we find, over and over again, the expression "in Christ" as descriptive of the position of those who have obeyed the gospel. In the closing chapter of Romans and the seventh verse, Paul speaks of those "who were in Christ before me." In the same epistle, eighth chapter, tenth verse, "if Christ be in you," shows the same inversion of position as that above referred to. The letters to the Ephesians, Philippians and Colossians are addressed to the saints and brethren in Christ; those to the Thessalonians, to the church as a whole, as being in God and in Christ. Writing to the Corinthians (2 Cor. 5: 17), "If any man be in Christ he is a new creature," Paul clearly shows that conversion includes a passing into Christ. On the other hand in Col. 1: 27 we find the expression "Christ in you the hope of glory," while in 1 John 4 are several instances of inversion such as "he that dwelleth in love, dwelleth in God and God in him."

We have therefore two persons connected by the little link "in," so closely together as to be in reality one, and it is natural to find the acts of one correspond with those of the other. Hence we look for God-like actions in a Christian. If they are not found we put him down as a hypocrite. When the servant girl gets united to Christ, she sweeps under the mats as well as round them, the school-boy repeats his lessons without furtive glances at his book, the grocer gives sixteen ounces to the pound and his sugar is all sugar, the farmer's sack of potatoes is just the same whether you open it top or bottom. In all the affairs of life, if Christ is there, he will show himself. In sorrow and in trial he will give the sustaining power, in persecution or reproach he will make us gentle and patient. In the affairs of society where men act conjointly, he will so leaven the minds of those controlled by him that their influence will in turn be felt by their associates. In religious matters, those relating to eternal things and salvation, there will be a longing desire to benefit others, and a self-sacrificing zeal which will enable us to deny ourselves in order to carry the blessing to others. Has not this been true as regards Christianity in general? Has it not been a power for good wherever felt? Are not the works and words of true Christians to-day a revelation of Christ himself, and do they not speak aloud of a great controlling and moving

power such as actuated Jesus of Nazareth? We have but to contrast the life and influence of the man "without Christ," without God and without hope, to see wherein the cause of difference lies.

The preposition "without" is used to describe the position of the unbeliever—"Them that are without God judgeth." Naturally we are all "without." By the grace of God we can speak of ourselves as "in," when we have come into living union with Christ. The word "into" expresses the transition from one to the other, and we propose now to examine some passages where this word occurs as the connecting link between man and his new state in Christ.

"Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death" (Rom. 6: 3). A careful reading of the subsequent verses, with emphasis on the prepositions, will show the transition that is taking place. "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life . . . Our old man is crucified with him . . . If we be dead with Christ, we believe that we shall also live with him."

Here we have a crucifixion, or death, a burial, a resurrection and a new life. The crucifixion of the old man takes place at repentance, when the sinful desires are nailed to the cross of sacrifice, when the soul is filled with a sense of its own guilt and shame, and Jesus in his atoning work is discovered to be the only one who can bear the load of sin. We picture to ourselves Jesus again on Calvary, and lay our old man, as it were, beside him. Then comes the figurative death and burial. The repentant one resigns himself body and soul to the mercy of God in Christ, the link between him and the old life is snapped, and he is plunged into water, as signifying the death and subsequent burial into Christ and with Christ. He follows Jesus from the cross to the resurrection, passing into him, he rises with him and in him.

Another passage that might profitably be studied in this connection is Galatians 3: 26, 27, 29, "For we are all the children of God by faith in Christ Jesus, for as many of you as have been baptised into Christ did put on Christ . . . for ye are all one in Christ Jesus."

Here again the baptism represents the transition state—the child of God is said to be clothed by Christ as a garment, that is, he is in Christ—the putting on of the garment took place at baptism, when faith came into operation.

Original.

Till the Day Dawn.

Walter Holland.



Melbourne.

AVIOUR divine, our faith and love increase
Each day and hour,
And guide us in the way of life and peace,
With thine own power.
Fulness of joy thy presence hath in store;
At thy right hand are pleasures evermore.

We need thy presence, Saviour, as we go
Through life's dark night.
By faith we journey onward here below,
And not by sight.
Bright Morning Star, beam on our earthly state
Sweet radiant light from heaven's golden gate.

Come quickly, Lord; thy church hath waited long
To see thy face,
To sing with the redeemed that glad new song—
Thy saving grace.
O may our hearts within us ever burn,
As patiently we wait for thy return.

Let us place beside this passage Colossians 2: 10-13, "Ye are complete in him . . . in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh . . . buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Here the cutting off and the putting off of sin are mentioned as a preliminary to the burial with Christ in baptism, at which point the operation of faith comes into force—a faith that enables the obedient believer to realise that as God raised Christ from the dead so the penitent sinner is raised out of sin and death into pardon and eternal life in Christ.

The Christian is therefore warranted in assuming, and assuring himself of the fact that he is in Christ, covered, cleansed and redeemed, and united to him in a new life of service and love, while at the same time he is the dwelling place of Christ through the Spirit—Christ in his thoughts, Christ in his words, and Christ in his deeds. His fellow-men can read in him what they could not read before. Looking beyond the man, they may see the motive and realise that in him a quickening power is at work, directing and subduing. They are thus attracted to Christ by the Christlike conduct of his servant, and the way is made easier for them also to submit themselves to the Son of God.

To sum up, then, what we have written :

1. Our Creator has spoken in nature, and written across the universe, "I am God."
2. God has revealed Christ in prophecy in terms completely fulfilled in the life of Jesus of Nazareth, and in no other.
3. Jesus of Nazareth has proved himself to be the Son of God by his teachings, his works, and lastly by his resurrection.
4. The apostles of Christ supplemented the teaching of Christ himself in person, and

their words are to be taken as coming with the authority of Christ.

5. All obedient believers are united in living union to Christ, and are called upon to act as witnesses for him, revealing him afresh to the world, in conduct and conversation.

Seeing then, that the facts of our faith are beyond dispute, Christian! awake to the certainty of these facts. The world needs your testimony. Give it with no uncertain sound.

Sinner! take heed what you do with God and his Christ. If the fear of a mighty Creator will not move you; if the evidence of the ages is not sufficient to convince you; if the manifestation of love on Calvary does not win your hearts; if the goodness of God does not lead you to repentance; no power in heaven or on earth will open the eyes that are wilfully shut against the light.

Perth, W.A.

Foreign Missions

Percy Pittman

Bro. Sherriff writes an interesting letter from Bulawayo, dated July 29th, from which we extract the following:—

May 21.—Baptised another convert from Hillside mission. Two confessions, Agrippa preaching.

May 28.—11 a.m., breaking of bread; sixty present; about forty members. 3 p.m., Chas. Kakha preached; one confession. 7.30 p.m., writer speaking in English only. Two confessions.

June 3.—Received a visit from W. R. Bigham, Esq., American Consul General from Capetown. Gave him some tracts on our plea, and explained same to him.

July 27.—Sister Dobson and I went out some four miles on cycles to visit a lady

friend who has attended several meetings. She is a member of the Church of England. She has decided to be baptised the first opportunity. She speaks Dutch and Kaffir fluently. Same evening, Bro. Agrippa, ten native brethren and writer went down to Bro. Jackson's kaya at the native location, and held a cottage meeting. We made that little Kaffir hut with one candle and three chairs ring again with "What a Friend we have in Jesus," and "Jesus loves me." Those that hadn't a chair sat on mother earth. Bro. Jackson is sick, and the meeting was held at his request.

June 8.—At close of Agrippa's Kaffir Bible Class, he brought me in £2/17/9 from twenty-six native members for building fund.

June 9.—Bible Class; twenty-three present. Jim Nkunzana exhorted his brethren to be more faithful and to help pay off the church debt. Said he was only a two months' old convert, and didn't belong to this country; he came from Swaziland. He was their friend, and had given two ten-shillings, and they could easily give ten shillings. Writer supplemented a few words, after which Bro. Jim jumped up again, came to my little table, put half a sovereign on my Bible, 1/- in front of Sister Dobson, 1/- in front of Agrippa and writer as a "boscella" (present) for his teachers, and the 10/- for the building fund. He was so comical and yet so earnest that we nearly all smiled into a laugh. It all went to building fund.

June 11.—At Hillside, 9 a.m.; good meeting under tree. Examined a sick man and sent out pills and eucalyptus (cures everything). 3 p.m., a big interesting meeting; about 125 present, Agrippa interpreting. Five confessions.

June 14.—Gospel meeting; two confessions. Read report of Conference to-day in the CHRISTIAN. Spirit drooped on finding a worker was not forthcoming.

June 17.—Bro. Agrippa received three volumes of Errett's Evenings with the Bible, from the Bendigo church. Was quite delighted.

June 21.—Agrippa told me that a native woman at the location wished to be baptised. Been attending meetings some time.

June 25.—Good meeting; three confessions.

July 1.—A glorious meeting. Splendid interest. Seven natives confessed Christ. Another confession at evening meeting.

July 29.—Class room is finished, and we do enjoy meeting in it. It is so cosy. Agrippa uses it for day school. In all Bro. Sherriff reports twenty-five confessions for the three months.

Chas. A. White, who became a member of the church at Bulawayo in December last, writes that he has lately returned from Portuguese East Africa, and describes it as a most ungodly and fever-stricken place. Protestantism is strongly objected to, the Catholics having it all their own way. The morality of the civilised white people is not of the highest. It is a common thing for native chiefs to sell young girls to white men for a few shillings or a present of a large bottle of spirits. Bro. White speaks highly of Bro. Sherriff's work at Bulawayo. In view of the bright prospects of the field, it is to be hoped our New Zealand brethren will soon be able to send a worker.

Temperance Reform.

CONDUCTED BY F. W. GREENWOOD, "The Palms," Avenue Road, Camberwell.

Salutatory.

The Temperance Committee of the Associated Churches of Christ in Victoria have long felt the need of some more effective means of reaching the whole brotherhood and of arousing the righteous indignation of every disciple of Christ against the iniquitous Liquor Traffic that practically dominates the civilised world. Through the kindness of Bro. Maston this need has been met in the offer of a monthly page in the CHRISTIAN. The committee have asked me to edit the page, and having consented to do so I ask the prayers and practical sympathy of the brotherhood to enable me to make it a real live page, such as by the grace of God will help the church not to do *something* but *everything* to abolish the Liquor Traffic. F.W.G.

Origin of the Licensed Drink Traffic.

Were its origin as a National Institution thoroughly known, its purpose, aims, and historical working, the patriots and Christians who now tolerate it would do so no longer. It was of demoniac birth, and the same cruel instincts and selfish interests of which it was engendered still operate to keep it in existence, though, of course, not so frankly avowed.

The "Domestic MSS." of Elizabeth's reign, Vol. I., A.D. 1558, which can be seen in the National Record Office, reveals the terrible story. A nobleman (how frightful the perversion!), writing to Cecil, Secretary of State, complains of the independence of the common people, peasants, farmers, and artisans, thus:—"The *wealth* of the meaner sort is the very summit of rebellion, the occasion of their insolence, of the contempt of the nobility. *It must be cured.*" So much for the motive, now for the means: "It must be cured . . . by *providing*, as it were, of SOME SEWERS OR CHANNELS TO DRAW OR SUCK FROM THEM THEIR MONEY BY SUBTLE AND INDIRECT MEANS, to be handled insensibly."

And to this day the demoniac machinery "sucks" from the "meaner sort" alone £14,000,000 in the Commonwealth of Australia annually.

The nobility and squirearchy got the power to *license* their servants to sell ale and wine through the country; these licenses were lavishly dispensed, yielding an income to the licensors, and so the people became corrupted in their morals and paralysed in their industry. Froude tells the frightful story, and Commissioner Tyldsley reports to Cecil (Vol. I., p. 462) "that the alehouses—the very stock and stay of false thieves and vagabonds—were supported by the gentlemen for the worst of motives." He says: "I have spoken to sharpen you against the DEVIL AND ALL HIS WICKED INSTRUMENTS" (Sept. 3, 1561).

This "wicked instrument"—the Licensed

Traffic—has now developed into so huge a power as to master Governments, overawe magistrates, silence the church, cow political parties, and *rule* the country; so strong, indeed, that no class whatever can cope with it, save THE WHOLE PEOPLE, and that *only* by their virtue and organised intelligence. In James' reign Government began to take the License Fees, and hence corruption and indifference followed. We must arouse ourselves, shake off this indifference, and educate the people to ABOLISH this "wicked instrument"—the Licensed and Iniquitous Liquor Traffic.

Helps and Hints.

"It is not drink that kills, but drinking."

"Temperance is the handmaid of the gospel." No: temperance is a part of the gospel.

Disease has a manifold origin—descent, drink, diet, dirt, debauchery, or only one—sin.

There was a time, not so long ago, when whisky was lauded in pulpit exposition as "a good creature of God"; as though it were pre-eminently that which Paul commended in 1 Tim. 4: 4. The pulpit is wiser now, and accepts the conclusion of science and of fact that whisky is rather "the devil in solution."

It will be an all-saints day when all Christians are total abstainers.

News and Notes.

It was suggested by the last Conference of the churches of Christ of Victoria that our own brethren should be called upon first before introducing temperance speakers from outside sources. Acting upon this suggestion the Temperance Committee sent circular letters to eighteen leading brethren asking their help in this great work. Only seven have replied, and of this number but one has given a straight out consent to be put on our speakers' plan. There is a screw loose somewhere.

MEETINGS HELD.—Since last Conference, meetings have been held at Surrey Hills, Newmarket, N. Melbourne, Williamstown, N. Richmond and Brunswick, where addresses were delivered by J. G. Barrett, J. Greenhill, F. W. Greenwood, T. J. Cook and H. Peacock.

The Temperance Quartette Party provide the musical part of the programmes, and do their part well.

Will country workers please send brief reports of temperance meetings held in their districts to compiler of Temperance page?

We suggest that at every Temperance Meeting a resolution should be submitted to the meeting as follows—That this meeting respectfully urges the State Government to introduce this session a No License Bill on New Zealand lines, giving the people the

right to determine for themselves whether liquor shall or shall not be sold in their electorate, and that a copy of this resolution be forwarded to the Premier and to the member for the district.

If we are going to abolish the slavery of drink, we shall have to agitate. Let us begin now and never give up till the question is settled. And it will never be settled till it is settled right!

The Annual Conference and Demonstration of the Victorian Alliance were held in the Melbourne Temperance and Town Halls respectively, on Thursday, Sept. 7, 1905. Representatives were present from nearly every church and Temperance organisation in the State. Important work was done at the Conference, a result of which will be the formation of Local Option centres throughout Victoria. The tea meeting in the Town Hall was an unqualified success, while at the Public Demonstration the Hall was simply packed from floor to ceiling. The speech of the evening was made by the Hon. Geo. Swinburne, Minister of Agriculture and Water Supply. He was most outspoken on the subject and dealt heavy blows to the liquor traffic, finally pledging himself to do all he possibly could to induce the Government to introduce a No License Bill on New Zealand lines. Read his speech as reported in the *Age* of Sept. 8th or secure a copy of the *Alliance Record*. Mr. W. H. Judkins and Dr. Cook also delivered addresses. The meetings were most enthusiastic, and as a result the Temperance cause should forge ahead during the coming year. Let each one do his part.

The Drink Traffic Indicted.

I. WHAT IT DOES FOR THE INDIVIDUAL.

1. It clogs the brain.
2. It overworks the heart.
3. It checks the action of the lungs.
4. It inflames and hardens the liver.
5. It causes fatty degeneration of the kidneys.
6. It arrests digestion by inflaming the mucous membrane of the throat and stomach.
7. It creates an appetite which is only increased by being gratified.
8. It destroys the nerve force and paralyzes the energy.
9. It diseases to the third and fourth generation by the laws of heredity.
10. It not only ruins the mental and physical faculties, but wrecks the moral powers.

II. WHAT IT DOES FOR SOCIETY, BUSINESS, POLITICS, AND RELIGION.

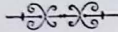
1. It blasts home.
2. It degrades father and son.
3. It blights wife love and mother pride.
4. It chains womanhood in the hell of unchastity.
5. It blocks factory wheels.
6. It closes mines and mills.
7. It furnishes "no market" for all sorts of produce.
8. It delays sales of bread, cloth, shoes, timber, furniture, groceries and fuel.
9. It causes strikes, fills jails and piles cost on county, state and nation.
10. It corrupts politics and politicians.
11. It creeps into the ballot-box and destroys free suffrage.
12. It places men in office who dare not oppose the traffic.
13. It hinders honest legislation and brews laws which are a stench in the nostrils of every patriot.
14. And first, last, and above all, it damns men eternally, giving them no hope in life or in death.

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A. B. MASTON - - - EDITOR.



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The Leader

Stand ye in the ways, and see, and ask for the old
paths.—Jeremiah 6: 16

:O:

"Of Such is the Kingdom of God."

Some remarkable things have been said quite recently in regard to little children and the church. First, as to the future of those who die in infancy; and second, as to the reception into the church of children from the ages of eight to twelve. The first of these utterances comes from the lips of a representative of the Roman Catholic Church, and is characteristic of the bigotry which pervades that institution. According to the *Southern Cross*, an exalted prelate of that body has been troubling himself with the fate of those babes who die without having participated in the saving sacraments of the Romish Church. It tells us that "Archbishop Kelly, of Sydney, has recently projected the multiplication table into eternity. Upon an actuarial basis perfectly satisfactory to himself, this Roman Catholic dignitary has laboriously calculated that since "the divine institution of our sacrament, the appalling total of 7,488,000,000 unbaptised and unregenerated babes have passed into eternity!" To the query: What has become of them? the Archbishop solemnly made this reply to his congregation at St. Benedict's: "First, exclusion from heaven; second, descent to a special abode; third, a penal condition of endless existence, but different (he mercifully added) from the punishment of the reprobate in hell." These multitudinous babes "all died before coming to the use of reason." It is quite safe to say that statements such as the above could only have been uttered by the representative of a church which had signally failed to apprehend the true genius of Christianity. That it was possible for any man to say such things in this age of progress and enlightenment, is one of those things no one can understand, save on the assumption that some ulterior purpose was being served. And this ulterior purpose was, without doubt, to exalt the power of the Romish Church in the matter of salvation. It was not enough to say that adults dying without the pale of Rome must be lost, but unconscious babes also, similarly unfortunate, but through no fault of their own, must share the same fate.

As our contemporary says: "The man who can preach such a doctrine must make the Devil turn green with envy." We are curious to know how the congregation which listened to this wholesale damnation of unconscious babes received it. Did they perceive the blasphemy of it? or did they merely recognise it as another stroke of the whip to keep them faithful to the church?

In one thing, however, Rome shows profound wisdom. It believes in looking after the children. It boasts that if it can only get the training of them in their early years, anyone else can have their training afterwards. It has them secure. In this respect, Protestants might easily take a lesson from Roman Catholics. Unfortunately, Protestants are slow to realise the importance of securing the young for the church. An instance of this is furnished in the current number of the *Expository Times*. It tells us that "the Rev. Thomas Stephens, B.A., of Camberwell Green church, and his deacons, one day found themselves in a difficulty. They did not know what to do with their children. Certain special services for young people had been held. Some of the children responded to the love of Christ, and desired to be recognised as his disciples. The children were from eight to twelve years of age. They desired to be admitted to the Lord's table. What were the deacons to do? The deacons did not know what to do. They and their pastor met and talked. They looked at the children, and they looked at the problem. They considered the matter 'from the points of view of parent, child, teacher, church, and pastor,' but 'it was not settled to anybody's satisfaction at that meeting.' Eventually it was decided to write to a number of representative men in all the churches and ask them, 'What would you do?'" The questions submitted were these: (1) Is the child born in the kingdom of God? (2) Is conversion necessary to make it a child of God? (3) Are all children in a state of favor with God? (4) Are all unconverted outside the kingdom of God? (5) May they grow up within the kingdom without consciously being alienated from God? The answers to these questions, which seem to have been very numerous, have been published in a book edited by Mr. Stephens, whose brilliant (?) intellect devised the whole scheme. The *Expository Times* concludes its notice of this wonderful theological piece of business by asking: "And now, what have Mr. Stephens' deacons done with the children? Mr. Stephens does not tell us."

It is amazing—the occasional stupidity of the theological mind. Here is a church holding special services for the young, presumably with a view to win the young to Christ. It succeeds in its object, but does not know what to do with its success. Pastor and deacons are bewildered, and keep the children waiting in suspense while they write to a host of people for advice. They have so little sense of shame for their blundering in this matter, that they do not hesitate to publish their incompetency to the whole world. The strange part of it is that, so far as we can learn, the representative men appealed to took the matter quite seriously and treated the thing as though it involved great

difficulties. No one appears to have suggested that this was a question which could only be decided by the fitness of the children themselves. Their intelligence, their sincerity, their home training, and their apprehension of the serious step they were taking, were the only factors to decide their fitness. Of these things outsiders could know nothing and therefore should not have been approached on the subject. The real fact of the matter is that the churches generally have so far departed from the simplicity of the divine plan of salvation that they have made the thing so complex as to be unable to settle a question like this without entering into a theological controversy—a controversy that leaves the mind more unsettled at its close than it was at the beginning. This difficulty about the way of salvation has been the great hindering cause to the progress of Christianity ever since the days of the apostasy. This has been bad enough in the case of adults, but it will be very much worse if stumbling blocks are placed in the way of children coming to the Saviour.

It is quite true that some people do not care to receive very young children into the church, simply on the ground of their youth. This we think to be a mistake. The age at which a child may be received will vary with the intelligence of each child. The expression of an intelligent desire, backed up by a previous evident leaning to the service of Christ, should be enough to warrant reception. It would be a hazardous matter to put a stumblingblock in the way of one of the little ones. Moreover, experience goes to prove that the earlier the life is devoted to the service of Christ, the better and stronger that life is. In the Scriptures we have examples of early service in the cases of Samuel and Timothy. Samuel, who was lent to the Lord, both worshipped and ministered. In the case of Timothy, Scripture and childhood were intimately associated, so closely, indeed, that what he had learned at his mother's knee constituted a touching argument for consistent holiness of life in after years. Indeed, the sweetest and best gift to God is a life given to his service from earliest of years. That church is blessed indeed which has within it many of those who have in early years given themselves to the service of God.

The question as to the future of children who die before they receive the "sacraments of the church" does not trouble us. The innocence of childhood has been attested by the Christ himself. A recent writer says: "The innocence of childhood is a gift so sweet, whether to the family or the Christian church, that art, poetry and sentiment have all alike delighted to tender essential homage thereto. The sculptor, the painter, and the sweet singer have each, more or less, fully exhibited that living ideal of moral simplicity and innocence which the Saviour Christ has immortalised by the words—'Of such is the kingdom of God.' No man, however ripe in virtue and rich in grace, or hardened in vice, can fail to recognise in young children a purity of life which he himself has somehow lost. The spectacle, for instance, of a child praying at its mother's knee may, and often does, bring back to the reprobate a remembrance of nobler aims and

higher hopes, once entertained and cherished, but now lost. Was it not a great Roman satirist who, addressing some who were lost to all other shame, held forth their children to reprove them? 'Whatever you do,' he said, 'respect your children's innocence. Let their dumb reproof check you when you are about to sin.' It is these lives of innocence that the church should be eager to foster and watch over. As early as possible should they be transplanted into the church, that they may grow into trees of righteousness.

From the Field

The field is the world.—Matt. 13:38

West Australia

BUNBURY.—Our morning meetings are well attended. The Sunday School is increasing in numbers. On Sunday evening, September 3, a fine young lady stepped forward and decided to follow her Master more closely in the way he has appointed.

Sept. 4.

L.J.M.

Victoria

DANDENONG.—The anniversary services of the church were held on Sunday, Sept. 3. Bren. Harward and Pittman were with us. All the meetings were crowded. Three confessions on the Sunday evening, and one at the Bible Class on the Wednesday evening.

Sept. 8.

H. W. CRISP.

CARLTON (Lygon-st.).—The sympathy of the church goes out to Bro. McMaster senr., who has been called upon to part with his partner in life; also to our young brother, Fred. Barnden, through the death of his wife, after two short years of happy married life; and to our aged brother, George Exley, in the sudden death of his daughter. At the close of Bro. Johnston's discourse on Sunday night, there was one confession.

Sept. 11.

J. McC.

South Australia

HINDMARSH.—We have two additions to report. On Friday evening Mr. F. Reeve, from India, gave an interesting address to a good audience. The church will commence the celebration of her jubilee on Sept. 17th. Special services will also be held on Sept. 19, 20, 21 and 24. A big tea will be held on the 20th, followed by a public meeting. Dr. Verco in the chair.

Sept. 11.

G.E.D.

NARRACOORTE.—Meetings well attended, interest increasing. Weather still very rough. Two received the right hand of fellowship yesterday morning, and three were baptised in the afternoon. Nine decisions to date; several others almost persuaded.

Sept.

H.P.L.

PROSPECT.—Band of Hope annual demonstration was held Sept. 1. A. M. Ludbrook presided. P. Belcher, the assistant secretary, read the greetings, and Miss J. Whitfield, the secretary, read the report, showing that the attendance was on the upgrade, 129 being the average. Dr. J. C. Verco gave a splendid address, showing the foolishness of the excuses given for drinking from the medical point of view; this, with other items, made a splendid programme.

Sept. 4.

J.C.W.

NORWOOD.—We received two into fellowship yesterday morning from the Norwood Baptist Church. Mr. Reeve, Director of the Poona (India) Mission, addressed the church. Mr. and Mrs. R. Lyall, of the Swanston-st. church, worshipped with us. Death has removed no less than three of our brethren from us during the last week or two.

Sept. 11.

A. C. RANKINE.

WAMPOOY.—At to-night's meeting, two—a man and a young woman—made the good confession. Bro. Clydesdale will be holding special services through this week at Wampoony.

Sept. 10.

R.K.S.

New South Wales

NEW SOUTH WALES NOTES.

A. E. Illingworth begins on Sept. 10th his mission with the church at Rookwood. Everything promises a successful time, as G. H. Browne and the church have been working very hard in preparation.

Thos. Bagley began last Sunday his mission at Lismore. He will not go to Inverell as I announced in my last notes, as the brethren there are not ready just at present for a tent mission. They have organised a church, and secured a hall for meeting in; and at some future time we hope that Bro. Bagley will be able to hold a tent mission.

New South Wales heartily congratulates A. B. Maston and the Austral Co. on the magnificent colored poster they have issued for advertising tent missions. No better illustration of a tent has been published from any publishing house in the world, and some of us in Sydney are sorry we are not having a tent mission so that we might have some of the beautiful illustrations put up in our neighborhood.

John T. Brown, the editor of the *Christian Weekly*, Louisville, Kentucky, expects to be in Auckland in about two weeks' time. It is not certain yet whether he will stay there for a mission. If not, he purposes coming right on to Sydney, to conduct missions if the brethren so desire, and I think we may say he will be open to conduct missions in any part of Australia. Bro. Brown is editor and publisher of the "Illustrated History of the Disciples of Christ," a work that ranks next in excellence to our own "Jubilee History."

P. A. Davey has left us after holding a remarkably successful series of meetings. His praise is in all the churches. On Monday, August 28th, a farewell social was tendered to him in the Enmore Tabernacle schoolroom. Between four and five hundred representatives of the churches in Sydney were assembled. Short addresses were given by representative brethren. Miss Mina Walton sang a solo, and Bro. Davey spoke a few words of farewell, expressing his thanks to all those who had helped in making the meetings a success. It was the happiest and most enthusiastic social we have had for many years in Sydney. Bro. Davey had his curios on a large table in the centre of the room, and explained them to those present. Everybody seemed full of enthusiasm, and testified to the benefits received from Bro. Davey's visit.

Your noteist has several times spoken of the work at Erskineville. If any of our churches want to know how to develop the young people spiritually, I suggest that they start them working in some district holding open-air missions, distributing tracts, and starting a Sunday School. Don't be afraid that the starting of a mission will weaken your own cause. It will strengthen it. If you have a young member that seems to be doubtful about making his "calling and election sure," link him on to this mission band, and they will baptise him with their own enthusiasm.

New South Wales is delighted to see the interest Bro. Harward and others are taking in the Victorian Christian Endeavor Convention. We have just finished the programme of our N.S.W. Convention, which will be held Sept. 14 to 20, and we are looking forward to large and enthusiastic gatherings of our young people. I am sure the churches will feel a benefit from these meetings.

The news received this mail from Dr. Kingsbury reports him as being in very much better health than he has had for months past.

Bro. Davey had a good meeting with the church at Merewether.

We have had a great deal of sickness in Sydney the last few months, scores of our people being laid aside with influenza, and this has had quite a noticeable effect in some instances in the attendance at our meetings.

The Carruthers Government has just introduced its New Liquor Bill,—the first liquor legislation that has been introduced by a Government for the last twenty years. Many of the clauses of the bill will receive the enthusiastic support of the temperance people, but two of the clauses will likely be opposed by them. The first is that which declares that unless 50% of the electors on the roll vote at an election the polls shall not be valid; and the second is, to get rid of the public houses in any district three-fourths of those who vote will have to vote in favor of their exclusion. It is to be hoped that in Committee these clauses will be so amended as to determine that the majority of the electors shall be sufficient to say whether we are to have the drink-shops or not. This Bill, if passed, will effectively deal with Sunday closing, serving drink to minors, employing young barmaids, sub-letting the bars, and will give the electors the power to reduce, or allow to remain the same, or abolish altogether public houses in any particular district.

In connection with our Sydney churches there are six open-air meetings held every week.

A very successful concert in aid of the Marrickville Sunday School picnic fund was given Tuesday, Sept. 5.

The Union Committee of the Baptist Union and Associated churches of Christ Conference met Tuesday, Aug. 29, and spent a very profitable evening discussing the points of difference between ourselves and the Baptists. The next meeting is to be held on Tuesday, Nov. 21, when Mr. Hibberd (Baptist) and Mr. A. E. Illingworth will read papers on the work of the Holy Spirit.

LISMORE.—Just started mission with Thos. Bagley, our State evangelist. Splendid meetings all day. One confession and baptism in morning before worship. Bro. Bagley exhorted in the morning, addressed students at afternoon meeting, and preached to a grand audience of about 450 at night, with one confession. During the day the offerings were: for mission purposes, £17/14/6; for general fund, £3/15/10; total, £21/10/4. Tuesday night, grand meeting, with 7 confessions, making 9 in 3 days.

Sept. 6.

T.B.F.

INVERELL.—The first convert of the church here was baptised in the river on Lord's day afternoon. Although the immersion was not generally known, a fair number of people attended to witness the ordinance. Bro. Uren addressed the people, explaining to them the Scriptural authority for performing the ordinance. Our gospel meetings are fairly well attended, but it will take time before the people take kindly to us. What we really need is a good tent mission, but as the church here is expected to bear the greater part of the expense, this is impossible to have, the members not being in a position to meet the amount required.

Sept. 4.

H. E. TEWKSBURY.

Here and There

Here a little, there a little.—Isaiah 28 : 10

South Yarra had four additions by letter during August.

W. Moffit gave a farewell address at Port Pirie, S.A., on Sept. 3.

E. J. Waters, of South Yarra, is at present out of the city on a brief holiday.

During the last two weeks there have been five confessions at Collingwood.

Two were received on Sept. 3rd at Port Pirie, S.A., by letter from the Queenstown church.

We have now a fresh supply of the book "On the Lord's Day." Price, 4/-; by post, 4/6.

Since the Middle Park Band of Hope started, 53 pledges have been signed. They have some good workers.

General Dorcas will meet at Swanston-st. lecture hall on Thursday, 21st, from 10 a.m. All sisters welcome.

The Queenstown church, Adelaide, gave a welcome social last week to W. C. Brooker, who has taken up the preaching services there for a time.

The Victorian Sisters' Executive officers visit Nth. Fitzroy on Wednesday, 20th, at 8 p.m. Bro. Baker will give an address on a Home Missionary topic.

The Monthly United Sisters' Prayer Meeting was held in Grote-st., Adelaide, last Thursday. These meetings are proving a great help and blessing to those who attend. Next meeting, Oct. 5.

Robert and Mrs. Lyall, F. M. and Mrs. Ludbrook, Benj. and Mrs. Huntsman, James Johnston, H. D. Smith and P. A. Davey are attending the South Australian Conference in Adelaide this week.

Tuesday morning we received the following telegram:—"Lismore mission eight days old; meetings full of blessings; twenty-three confessions to date; signs of more; praise the Lord.—FISCHER."

The Sisters' Temperance Meeting at Nth. Carlton is postponed until Thursday, September 21st, 8 p.m., when all sisters are welcome. Mrs. Mills, from Bendigo, is expected to speak.—MRS. DARNLEY.

The Sisters' Hospital Visitors report their stock of literature "very low," and will be grateful for suitable reading matter, which may be left with the caretaker at Swanston-st., addressed "Hospital Literature."

W. Moffit, of Port Pirie, spoke at North Adelaide last Sunday, morning and evening, and at Prospect in the afternoon. He expects to spend next week in Melbourne, en route to his new field of labor in Tasmania.

We have complaints of prompt delivery of the CHRISTIAN of last week in South Australia. The papers were all posted at the G.P.O., Melbourne, before 12 o'clock noon on Thursday—four hours before train time.

All interested in a good Bible will find full particulars on another page. These Bibles are all done up in strong paper boxes, and came to us fresh and neat from the publishers, and will reach purchasers by post in first-class condition.

25th Sept. Sunday School Union. Will all delegates in connection with the above please note that on and after Monday, 25th Sep., the General Committee will meet in the Swanston St. chapel hall, at 8 p.m. Delegates and leaders of song requested to attend. Business important.—J. Y. POTTS.

The Rookwood mission started off well on Sunday, A. E. Illingworth speaking afternoon and night to large crowds.

W. Gemmel of Bet Bet, and John Hughes, have been doing the speaking at Maryborough since the departure of W. Burgess, and last Sunday there was one confession. R. J. Clow will begin his work in Maryborough next Lord's day.

We have again in stock Holman's Self-Pronouncing New Testament with the Psalms. This book is but 4½ in. long, by 3½ in. wide, and weighs 4 oz., and yet the print is large and clear. Solid morocco limp binding, 4/-; same size, turn down cover, 2/6.

The first mission in the East Suburban tent commenced last Sunday at Richmond, near the railway station. The tent has a seating capacity of 300, and not only was it crowded but a large number were unable to gain a seat. P. J. Pond is the missionary.

"At the meeting of the Grote-st. Adelpian Society on Thursday week, Mr. S. Lenton delivered an interesting lecture on 'Poetry: How to Read and Study It.' There were 33 present. We might add that all men are welcome to these meetings.—R. R. C."

The treasurer of the East Suburban Tent Fund acknowledges with thanks the sums of 10/- from the church at St. Kilda; 2/6 from H.G.P., S. Richmond, and £1 from R. C. Edwards. It is asked that all who promised to this fund will send in at once, as the money is needed.

R. J. Clow preached his farewell at Alma, S.A., on Sept. 3. One confession. He preached again at Balaklava on the 6th, and received another confession. Last Sunday Bro. Clow preached his farewell at Balaklava. The building was packed to the doors, and four confessed their faith in Christ.

A. McKay writes from Meredith:—"The church has sustained a great loss through the removal of Bro. and Sister Potter and family removing to Ballarat. The church there will be the gainers through our loss. Anniversary of church will take place on October 8th, Thos. Cook, preacher."

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

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One of our agents writes: "The subscribers have become very indignant over the endless story of Rachel Sylvestre, as it does not seem to be founded on facts, and that it takes the space instead of church reports." In the first place it is not "endless," as it has now come to an end. It does not claim to be founded on fact, though the leading events have happened over and over again, and many of them will happen again. Many of our readers enjoyed the story very much. Those who did not, do not care for things of this kind, and will have to be content with the church news.

A brother writes: "The church here has introduced serviettes which the deacons carry round to wipe the cups after they come out of each seat. One of the brethren has taken the matter so much to heart that he refuses to break bread with us; in fact he goes further, and declines to stand up and sing or fellowship with us in any way. Why he comes to the meeting is a puzzle to many. Will you kindly let me have your opinion on the question, Is the brother justified in abstaining from remembering the Lord in

his own appointed way, because of the serviettes being used to wipe the cups?" In our judgment this microbe business may be carried to extremes, but as we see it brethren like ourselves who are not afraid of these wild creatures should give way to those who are. Our own opinion is that the brother referred to is guided more by crankism than any principle involved. In the absence of any directions in the New Testament, a church has a perfect right to take any measures it deems proper for the protection of the health of its members, and that brother should submit to the ruling of the majority.



I WANT TO KNOW.

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1. How long have you used it?
2. What blessings have you received?
3. Why have you used it?
4. Anything else you desire to say.

Only put your answers short and sharp. While I wish to use the information in the CHRISTIAN, I give my word of honor that I will give no names unless specially permitted to do so by the writers. I want these answers by Oct. 2.



A good sister wants us to explain 1 Cor. 6: 1-8. Anything we might say of this passage by way of explanation would be useless, as in our judgment it is as plain now as human language can make a divine thought. We give the passage below from the New Testament in Modern Speech:—"If one of you has a grievance against an opponent, does he dare to go to law before irreligious men and not before God's people? Do you not know that God's people will sit in judgment upon the world? And if you are the court before which the world is to be judged, are you unfit to deal with these petty matters? Do you not know that we are to sit in judgment upon angels—to say nothing of things belonging to this life? If therefore you have things belonging to this life which need to be decided, is it men who are absolutely nothing in the church—is it they whom you make your judges? I say this to put you to shame. Has it come to this, that there does not exist among you a single wise man competent to decide between a man and his brother, but brother goes to law with brother, and that before unbelievers? To say no more, then, it is altogether a defect in you that you have law-suits with one another. Why not rather endure injustice? Why not rather submit to being defrauded? On the contrary you yourselves inflict injustice and fraud, and upon brethren too. Do you not know that unrighteous men will not inherit God's kingdom?"

A brother has sent us the following question which he desires us to answer: "Is it lawful, according to Scripture, for a presiding brother to refuse to let an unbaptised person break bread?" In answering this, we may say that the Scriptures are quite silent on this question. They tell us the conditions of membership and communion, but give no instructions regarding presiding brethren. In our view, it is not the province of a presiding brother to refuse to let anyone "break bread," any more than it is his duty to invite anyone to do so. What falls within the province of a presiding brother is that, from time to time, he may clearly enunciate what the teaching of the New Testament is upon the subject, but in doing so should

be careful not to give needless offence. The practice which prevails of inviting persons to partake is not, in our opinion, a right one. The presiding brother is not authorised to invite anyone to the Lord's table. Those who are qualified to partake do so by right, and not as a matter of courtesy extended to them. He may express his pleasure at seeing present brethren from other churches, but he may not, with any propriety, assume the right to invite those who need no invitation. Moreover, the practice varies with different brethren. Some give an invitation which lacks nothing in the way of definiteness, while others are so indefinite that their invitation embraces everyone. Consequently, seeing that the invitation, whatever way it is given, is superfluous, if not bordering on presumption, it should be discarded.

If those ordering books and tracts will not put their requests on the same sheet of paper as church news, it will save trouble and delay.

H. P. Leng says:—"The latest joke I have heard is this: a good old sister inquired if we got our tracts at the Austral Furnishing Co. I think the name is very apt, and you should consider the advisability of making the change!"

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Coming Events

Observe the time of their coming.—Jer. 8:7

SEPTEMBER 18.—S.S. Union. Teachers' Social in the Christian Chapel, Lygon-st., commencing 7.45 p.m. sharp. Good programme. Address by A. L. Gibson. See Here and There.

SEPT. 19.—A Service of Song entitled "He Careth for Thee" will be rendered by the Brunswick Choir in the Chapel, Glenlyon-rd. Connective Readings by J. G. Barrett, Esq. Leader, J. H. Barnden. Tickets, Sixpence.

SEPT. 20.—North Carlton Church, Rathdown-st., at 8 p.m., Lecture by Mr. A. L. Gibson entitled "Billy Bray, the Cornish Miner and the King's Son." Quaint, humorous, instructive. Musical items interspersed. Admission by Silver Coin. Proceeds for Cricket Club and Bible Class. Come!

SEPT. 26.—City Temple, Campbell-st., Sydney, Church Anniversary, Tea and Public Meeting, Tuesday, Sept. 26. Keep that date open.

WANTED KNOWN.

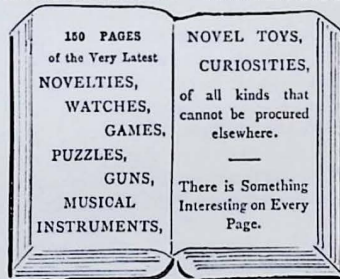
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All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Church Membership.

Topic for October 2.

SUGGESTED SUBJECTS AND READINGS.

Joys of Fellowship 1 John 1: 1-4
Service and Chastening Heb. 12: 1-11
Joy of Responsibility Acts 6: 1-7
Joy of Worship Psa. 122: 1-9
"Joy in the Holy Spirit" 1 Thess. 1: 1-10
Joy in Christ John 14: 27-31
Topic.—The Joys of Church Membership	{ 1 Thess 5: 5-15; { Luke 12: 8

A PAPER could easily be written on the responsibilities of church membership, and also on its oftentimes sorrows too, but our topic bids us be cheery and think of the joys. We are to think of the privilege, and joy at our being favored so highly will follow. Find out the exalted position given to the church in the New Testament, and so be fitted for this meeting. Take such thoughts as these and ponder them: "Christ loved the church," he bought it with his own blood, it is "his body, the fulness of him that filleth all in all." There must be joys in association with such a high calling as we have.

What is there about church membership for us to joy in? We have:—

1. The Joy of Salvation.

I know the ground is debatable, but must confess to this as the supreme motive for my "joining the church." To some of us at least the terms of pardon seem much the same as the terms of membership. If the church be the body of Christ, as there is apostolic authority for saying, it seems to follow that salvation and membership in the body are not unconnected; for no one doubts that union with Christ the Head is essential. There can be no doubt that one of the chief uses of a fold (a figure used by the Saviour himself) was to give safety to the sheep.

2. The Joy of Worship.

If at times our appreciation of this is by unpreparedness of ourselves, or the thoughtless, slipshod participation or it may be irreverent behaviour of others, so far reduced as to make it no "joy"; yet in general we should number among our highest pleasures the meetings for united worship of God our Saviour. The privilege granted to us of thus approaching God, coupled with the strength received from the service, makes it an increasing delight to us. Not by any amount of private devotion can we make up what we lose by even occasional wilful absence from the assemblies of the saints.

God will hear the cry of one child in his loneliness; men may indeed pray everywhere: but yet Christ gave a special promise to united petition, and in an especial manner promised his presence in the midst of the two or three who met in his name. "No one can grow in grace without praying in secret, but there are helps and blessings which come from united prayer which the other cannot give. So with several pieces of wood on the fire, each one burns brighter on account of the others, as a harmony in music produces effects which no

solo, however good, can produce. Two are more than twice one. One alone is a color, several together make the pictured window in a cathedral. One is a sound, several are an anthem."

It was an acted parable, enforcing a much-needed lesson, when the preacher, visiting the member regularly absenting himself from prayer-meeting, removed with the tongs one coal from the blazing fire beside which the erring brother sat, and they two watched it as its glow diminished and its warmth departed. Cold Christians, dull disciples, become such by a similar process. Where were you last prayer-meeting night?

3. The Joy of Fellowship.

Yes, it seems tautology after "the joy of worship," but it is not really necessarily so. "Fellowship" is a big word in meaning; takes in worship and much besides. Some brethren seem to think it means contribution (which is of course a joy connected with church membership), and others seem to think it means everything but contribution! Here the word is used to denote particularly that "fellowship of kindred minds" about which we sing—the feeling of belonging to one great family; of kinship in spirit; of at-homeness; of out-flowing sympathy, whether or not manifested in material contribution depending on the occasion and circumstances. You know what is here feebly indicated when you think of an expression which is happily in fairly common use: "I never feel strange when I meet a disciple, or assemble with a church of Christ." Of course, some can't possibly grasp the idea—those who sit on the back seat, having come in late, and bolt for home at the sound of the last Amen. No joys of fellowship for them; the church is very cold. But then these won't read the CHRISTIAN, and therefore not this page; so further definition of "fellowship" for their sakes is superfluous.

4. The Joy of Service.

Jesus likened the kingdom of heaven to a great many things in which was room for active service. Read his parables and see. "Saved for service"—take that as a motto. Not all the previous things without service could give unalloyed joy. There is not one happy church member who is idle; probably in each church are to be found some discontented members who would be made cheery and glad, who would in a day be transformed from gloomy pessimists into sunshiny optimists by doing some work for Christ. "Work is worship," said the old monks; if you do not accept that doctrine, go for work and worship. Many a man has sung—

"I want to be an angel, and with the angels stand,
A crown upon my forehead, and a harp within my hand,"

who has sadly forgotten that the angels are "all spirits doing public service" (Heb. 1: 14).

"Oh, give me the joy of living,
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day."

A very pertinent question may be answered in the meeting: How will joy in church membership be manifested?

1. Probably one really joyful will look happy. Christianity certainly tends to improve the looks of people. Those who have seen, for instance, photos of men in heathenism and pictures of these same people as Christians (after the fashion of before and after-use advertisements) will realise this. Here is a way to commend the church to others. Moral: Let not the most melancholy Endeavorer be chosen to lead this meeting and discourse on joy.

2. The church will be commended in other ways. That in which we really joy we shall speak highly of. We shall think well and speak well of the church of God. Outsiders will not learn from members of the troubles in the church, or of the failings of individual members thereof, and the amount of evil thus obviated we cannot begin to estimate.

3. He who has joy in church membership will probably attend the meetings of the church. No use on October 2 to dilate on the delights of fellowship and worship if on the 8th you intend to sleep in and be absent from the meeting for the breaking of the loaf. Let us not be hypocritical, and talk of alleged delights which really we find it easy to forego. With much zest we may sing of the hour of worship as all too brief, and yet in practice seem glad to be away. It may, indeed, be that because some intensely realise the truth of the words they cheerily sing—

"When we asunder part,
It gives us inward pain"—

they therefore have long intervals between their appearances at meeting, thereby having fewer partings and lessened pain!

Notes and News.

Jas. Johnston is now president of the Victorian C.E. Union.

Our people were well represented at the Victorian C.E. Convention just held, not only in the audience, but on the platform and programme also.

Will country secretaries kindly remember that A. L. Gibson of Drummond-st., N. Carlton, is attending to the secretarial work of our Union.

If secretaries in all the States would forward their reports to A. R. Main, at 8 Leslie St., Auburn, it would ensure publication in this page. It would be better to have the C.E. news appearing on one page, rather than scattered among all the church news.

Prayer-Meeting Proverbs.

BY AUBREY FULLERTON.

It's a poor meeting that does no one any good.
A cheerful leader maketh a happy meeting.
Where there is no preparation, the people suffer.
It's a wise leader that knows his own topic.
He that trusteth to his own head is foolish; the wise man studies his Bible.
The leader expects every member to do his duty.
A good thought is rather to be chosen than fine words.

A poor speaker is better than a mute.
If at first you forget what you meant to say, try, try again.

Silence is golden—when some one else is speaking.
Listen to others as you would that they should listen to you.

Better is a little with earnestness than a long testimony without sincerity.

The truth and nothing but the truth—but not the whole truth in one night.

Commit thy thoughts unto the Lord, and thy words shall be established.

Rub the dust out of your own eyes before you criticise others.

Early to open and early to close makes a meeting more inviting for the next time.—C.E. World.

Churches of Christ Sunday School
Union of Western Australia.

Third Annual Examination

On Second Quarter's Lessons, 1905.

DIVISION I. Section A, under 10 years.

1st Prize, Swina McLaughlan, 86%, Leederville.
2nd Prize, E. Richardson, 75%, Bunbury.
Certificates—J. Moore, 65%, Bunbury; P. Freestone, 62%, Bunbury; Gordon Wilson, 62%, Leederville.

DIVISION I. Section B, 10-12 years.

1st Prize, Martilda Joyce, 100%, Subiaco.
2nd Prize, Nora Price, 95%, Subiaco.
3rd Prize, Huey Matthews, 93%, North Perth.
Certificates of Merit—Leo. Price 91%, Subiaco; Harry Lucraft, 90%, Fremantle; Henry Berry, 88%, Leederville; George Wilson, 79%, Leederville.
Certificates—Nellie Schofield, 72%, Subiaco; W. Moore, 66%, Bunbury; Lilley Stephenson, 62%, North Fremantle.

REPORT OF EXAMINER ON DIVISION I.
Sections A and B.

I have much pleasure in saying that most of the papers submitted in this division were very good; some of them showed very careful preparation, while others wrote a good deal on some particular lesson, but strange to say, left out that part of the narrative called for by the question. In my opinion it is very unwise to require children of this division to prepare a whole quarter's lessons for examination. I would suggest that in future examinations, five or six of the simplest lessons be chosen for this division. It is better for the children to have a thorough knowledge of these than to have a vague idea of the whole.—B. W. HUNTSMAN.

DIVISION II. Section C, 12-14 years

1st Prize, Flora Cadman, 100%, Subiaco.
2nd Prize, Rose Chandler, 97%, Subiaco.
3rd Prize, Eva Crain, 97%, Subiaco.
Certificates of Merit—Isabell McMillan, 95%, Perth; Clara Jones, 90%, Fremantle; Fred Lushey, 90%, Subiaco; Leslie Sharp, 87%, Subiaco; Jannet Harris, 85%, Leederville; Annie Anderson, 85%, Fremantle; James Wilson, 82%, Leederville; Sydney Matthews, 81%, North Perth; Joe Pasco, 80%, Fremantle; Alexa Harris, 76%, Fremantle; Netta Ewers, 76%, Perth; Joseph Liggett, 75%, North Fremantle.
Certificates—Muriel Pallot, 70%, Fremantle; Ruby Lawrance, 70%, North Fremantle; Vida Long,

67%, Fremantle; Victoria Schofield, 65%, Subiaco; Blanche Little, 60%, Perth.

DIVISION II. Section D, 14-16 years.

1st Prize, Tharsa Taylor, 97%, Subiaco.
2nd Prize (Leonard Matthews, 96%, Perth; Ivy Crain, 96%, Subiaco).
(Gladys Little, 95%, Perth.
3rd Prize, Harold Tuckwell, 95%, Subiaco; Irene Rigg, 95%, Perth.
Certificates of Merit—Thomas Wilson, 94%, Perth; Thomas Winton, 94%, Subiaco; Lucy Lushey, 94%, Subiaco; Reta Rowe, 92%, Subiaco; Russel Wright, 89%, Perth; Elsie Lake, 83%, Fremantle.

REPORT OF EXAMINER ON DIVISION II.
Sections C and D.

The papers in Section D were really good, and I had difficulty in deciding the first four papers. All have scored well, and either the questions were too simple, or the scholars have been well trained. It would be interesting to know whether those who have received marks entitling them to prizes are among the youngest of the competitors in their respective divisions. For instance, a boy or girl may just be over the 14 years' mark by about a month or two, and some may be in the same division right upon 16 years of age. I submit that two years are too great a handicap for boys and girls of this age competing against one another. The papers in Div. C were on the whole very good. No. 57 gained full marks, whilst several were close up.—A. C. RANKINE.

DIVISION III. Section E, 16-18 years.

1st Prize, Oliver Berry, 98%, Leederville.
2nd Prize, Lilley Upham, 97%, Subiaco.
3rd Prize, B. Alexander, 95%, Perth.
Certificates of Merit—Eileen Reeves, 87%, Subiaco; Mabel Saunders, 83%, Subiaco; Joe Lee, 80%, North Perth; Ruby Crain, 79%, Subiaco; Elsie Rigg, 79%, Perth; L. Leach, 78%, Fremantle; Betsy Grey, 77%, Subiaco; Lydia Gauer, 76%, North Perth.

Certificates—Bertha Higgs, 61%, Perth.

DIVISION III. Section F, over 18 years.

1st Prize, Mr. T. Raisbeck, 95%, Bunbury.
2nd Prize, Mr. O. Miller, 92%, Subiaco.
3rd Prize, Mr. E. Saunders, 89%, Subiaco.
Certificate of Merit—Miss B. McKeown, 86%, Bunbury.
Certificates—Miss C. Grey, 68%, Subiaco; Mr. P. Saunders, 70%, Subiaco.

TEACHERS AND OFFICERS' DIVISION.

1st Prize, Miss M. Gould, 95%, Subiaco.
2nd Prize, Miss E. Saunders, 92%, Subiaco.
3rd Prize, J. Lewis, 89%, Bunbury.
Certificates of Merit—Mr. J. Rhodes, 87%, North Perth; Mr. Garland, 86%, Perth; Mr. Moignard, 84%, Bunbury; Miss Jones, 84%, Fremantle.
Certificates—Mr. H. Gould, 74%; Mr. Manning, 72%, Subiaco; Mr. Cole, 69%, Fremantle; Mr. L. Owen, 69%, Perth; Miss Dalgeish, 62%, Boulder; Miss Thompson, 63%, Boulder.

REPORT OF DIVISION III., SECTION F.; DIVISION III., SECTION E.; AND TEACHERS' DIVISION.

The papers in these three divisions were, on the whole, very creditable productions. The questions, as a rule, were calculated to test the general knowledge of those examined of salient features associated with each lesson, and I am glad to state that the majority of answers in each of these divisions were indicative of a good grip of the main teachings. Many papers contained fuller information than others, to which, provided there was no deviation from the subject dealt with, more marks were awarded. From the accuracy with which quotations were usually given, I should judge that many competitors learnt the lessons—a very helpful thing to do. The main fault I have to find is that many betrayed a tendency to wander towards irrelevant information, giving all they knew of the lesson instead of simply answering briefly, or enlarging upon direct answers to questions given. A few were content to give such little, though accurate, information, that they were easily surpassed by those who dealt with questions in a more comprehensive manner. Some were unfortunate in leaving altogether untouched one or two questions, which greatly hindered their chances of success.—F. PITTMAN.

An honor shield will be presented to Subiaco, the premier School in the examination.

The demonstration and presentation of prizes will be held in the chapel, Lake-st., Perth, on Wednesday, Sept. 20th, at 7.30 p.m. A collection will be taken up in aid of the funds of the Union. Musical and elocutionary items will be rendered by the various Schools. All are invited.

T. HUTCHISON, Hon. Sec.

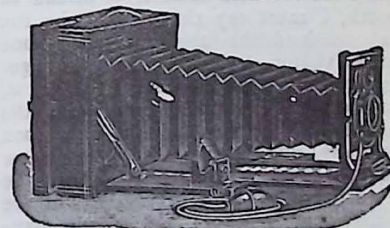
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Bible School Union

Of the Churches of Christ in N.S.W.
ANNUAL MEETING, TUESDAY, AUGUST 8.

VISITOR'S REPORT.—C. J. LEA.

I have pleasure in submitting general visiting report for the Union year just closed.

During the past year visits were paid and individually reported upon both to your Committee and to the schools themselves, as follows:—Sydney, Enmore, Petersham, Rookwood and Marrickville. The writer did hope to have been able to have included Canley Vale and the new school at Erskineville before the close of the year, but was unable.

ROLLS. SCHOOLS.—The total of scholars on the rolls of the above at the respective times of my visits was 1022, and the aggregate number present 774, made up of—

	SCHOLARS ON ROLL.	PRESENT.
Rookwood ...	112	80
Sydney ...	140	110
Enmore ...	396	330
Marrickville ...	92	71
Petersham ...	282	183
	1022	774

Absent, 248.

As will be seen most of the schools showed well-revised rolls; but in one or two instances there was such a disparity between the number of scholars on the roll and the number present that one could only conclude either that the rolls had not been properly revised or else that the system of absentee visiting required stricter attention. And speaking on this latter subject, I find that while some of the school secretaries say they can see no necessity for an absentee visitor, and that the teachers themselves attend to the work, I must say that judging by the figures received the appointment of one absentee visitor (or more for the larger schools), provided he or she is fitted for it, has a salutary effect, not only upon the attendance of the scholars but also upon the parents, upon whom a brief interview about their children is never lost. As to the teachers doing the work of visiting—do we find that our teachers as a rule have sufficient spare time during the week, when many of them are engaged in business, to call upon the parents?

TEACHERS AND OFFICERS.—The number of teachers on the rolls was 97, and the aggregate number present on the days of visit was 87, as follows—

	TEACHERS ON ROLL.	PRESENT.
Rookwood ...	16	11
Sydney ...	19	18
Enmore ...	35	32
Marrickville ...	9	9
Petersham ...	18	17
	97	87

Absent, 10.

That is, out of a total of 97 there were only 10 not in their places in the classes, which speaks eloquently of the keen interest and love exhibited generally by the teachers in their work.

LATE COMERS.—There were in all 5 visits paid; 11 teachers and 44 scholars late.

	LATE COMERS—TEACHERS.	SCHOLARS.
Rookwood ...	2	5
Sydney ...	4	10
Enmore ...	3	15
Marrickville ...	—	7
Petersham ...	2	7
	11	44

This is a department that requires careful watching, some schools showing much worse than others in this respect, for it largely affects the routine work of the School; and as a matter of fact it has been difficult at times for me to report upon the behaviour during the opening exercises, owing to the disorder occasioned by late comers, who thus often are the cause of an adverse report as to the behaviour of an otherwise orderly School.

GENERAL BEHAVIOUR AND ORDER.—At the same time, I am glad to be able to report that not only the behaviour, but also the order and discipline of the Schools generally have been very good during the past year, and a distinct improvement upon the previous year. If however in some of the Schools the gong was sounded a little more frequently, and especially during the closing exercises, to save the shouting of the superintendents, it would I think be an advantage.

LIBRARIES.—Most of the libraries are in good condition and the class of books very suitable. It would appear possible to increase the usefulness of the libraries by judiciously exchanging between one School and another books that have been well perused by the local readers.

TEACHERS' PRAYER MEETINGS.—I regret to notice that in some of our Schools this splendid means of grace is being neglected. If there is one thing superintendents and teachers alike should cling to as a help to the work it is the Teachers' Prayer Meeting, and let us hope during next year we shall have an improvement in this direction.

RECORD BOOKS.—This is a matter, in my humble estimation, needing the early attention of your Committee, for many of the Schools at the present time have very strange methods of arriving at their statistics and of keeping their weekly cash records. No doubt the best way would be for the Union Committee to approve of an uniform system for recommendation to the Schools.

MISSION WORK, C.E. SOCIETY, ETC.—This is kept well in view by the different Schools, and C.E. Societies (Senior and Junior), as well as a Band of Hope, are as a rule connected with each School, and are mighty factors in the steady progress being made by our churches and Schools in this State.

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H. SWAIN'S Advertisement.

Particulars next week.

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Obituary

To live is Christ; to die is gain.—Phil. 1: 21

WYLIE.—On May 28th, Sister Wylie fell asleep in Jesus. Along with her late husband, James Wylie, our sister was one of the foundation members of the church in Swanston-street, joining the meeting there in November, 1865. Previous to that date she met in the Temperance Hall, Russell-street, and even before that period assembled with the earliest meeting in the Mechanics' Institute, Melbourne, commencing about 1857. Sister Wylie was a quiet, unobtrusive Christian, noted all her life for great kindness to the poor within and without the church. The sick ever found in her a sympathetic friend. The last few years, after removal from North Melbourne to Essendon, she met with her daughters at the church at Ascot Vale. She was most regular in her attendance at the meetings, and took a deep interest in the church, contributing liberally towards every good work. She was laid to rest in the Melbourne Cemetery, by the side of her late husband, in the presence of a goodly company of sympathising friends. Bro. Johnston conducted the service at the graveside, and G. P. Pittman a brief service at the house. R.L.

WEARNE.—On August 6th, Sister Rhoda Wearne, aged 53 years, was called home. Our sister joined the church on May 29th, 1904. She enjoyed the meetings, especially those for the breaking of bread, and thus remembering her Lord in his own appointed way, she was fully prepared to meet her Lord. Bro. Quick conducted the service at the home and the grave, assisted by Bro. Cook. Bendigo, V. J.S.

HANCOCK.—On the 8th August, a victim to that merciless disease, consumption, Mrs. Jas. Hancock, of the Perth church, passed quietly away. She had been ill for several years, and death came as a blessed release from suffering. Mrs. Hancock, then a Miss Napier, confessed her faith in Christ and was baptised under the preaching of Bro. Scott, of Preston River, who preached for a few weeks in Perth some seven or eight years ago. Previously she had been connected with the Presbyterian Church. She looked forward to death as the release from pain and the entrance into real life, and died trusting in her Saviour. Her husband, who is an officer of the Lake-street church, has the sincere sympathy of the brethren. Sister Hancock left behind her one son, two years old. In the unavoidable absence of the writer, the funeral was conducted on the 9th by F. Illingworth, in the presence of a large number of brethren and friends. Her passing away was but

"Dropping down the troubled river,
To the tranquil, deathless shore,
Where the sweet light shineth ever,
And the sun goes down no more."

Perth, W.A.

E.

WENHAM.—A third time within about three months the Kermode-street church has to record the passing away of one of its members. C. Wenham was born in Sussex, England, in 1852, but came out to Australia at the age of 21. He and his wife (a sister of A. Glastonbury) were both baptised on the same occasion by Dr. Kidner, at Robert-st., Hindmarsh, 26 years ago; but for the last 14 years they have held membership at North Adelaide. Our brother was ailing for the last several months, and took to his bed about 8 weeks back. He recovered somewhat, but pleurisy developed, and on Tuesday,

Aug. 22nd, the end came. The next day his mortal remains were laid to rest by the writer in the West Terrace Cemetery. Towards the bereaved widow and son and daughter, who are also in membership with us, and also towards the other members of the family, all grown up, our hearts go out in tender sympathy. May we so follow Christ that there may be for us one day a glad re-union with loved ones gone before.

Adelaide, S.A.

A. M. LUDBROOK.

HERRIOTT.—On the 28th August our esteemed Stuart Herriott fell asleep in Jesus. The call was very sudden to him. He was ill but about four hours. Our brother was a faithful Christian man. He was 66 years of age, and never had a doctor since he was 12 years old. "In the midst of life we are in death." May God comfort the bereaved family.

Norwood, S.A.

A. C. RANKINE.

ELLIOT.—We record with feelings of deep regret the death of Mr. Thomas Elliot. Although not a member of the church, his sympathy and interest with the cause in Sydney were very great. His wife and five daughters are faithful members with us, and any interest or financial assistance given by Sister Elliot was always heartily agreed to by him. His liberality was not bounded by any narrow lines, for many, both in this and the homeland, had participated freely in his generosity. In business his word was his bond, and his honesty and integrity had won for him a high place among his fellow-men; but he has left us, and the gap, which has been made both in business and in home life, will be great. The funeral was attended by between six and seven hundred sympathetic mourners, who testified to the appreciation and high esteem in which he was held. We tender our warmest sympathy to the bereaved wife and family, who have been called upon to know the keenness of the loss of a true husband and a kind father.

"E'en the hour that darkest seemest,
Will God's changeless goodness prove;
From the gloom his brightness streameth;
God is wisdom, God is love."

Sydney, N.S.W.

P. A. DICKSON.

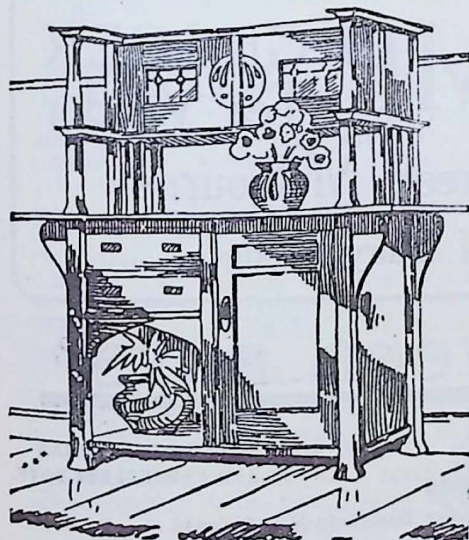
Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8

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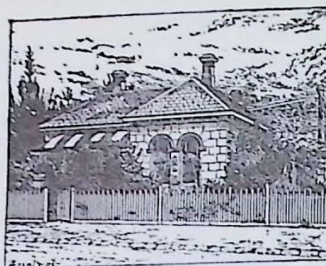
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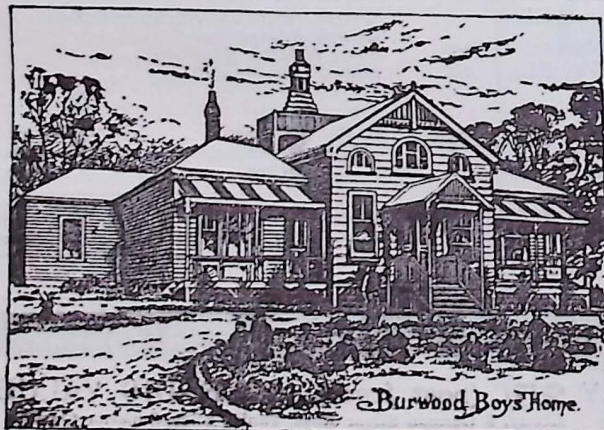
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