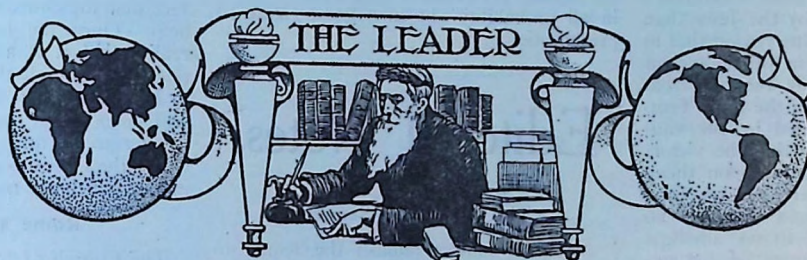


The Australian CHRISTIAN

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Modern research has found some stones sleeping for ages in Bible lands, and has awakened them from their long silence, and put tongues in them, that they may mutiny and protest against the imputation of mistakes in the sacred records.



It is wonderful, when we come to think of it, how these records have been preserved from the hands of pillagers and curiosity hunters, waiting in silence for the time when their witness was most needed and their value could best be understood.

HAS THE LOST ARK BEEN FOUND?

All lovers of the Bible rejoice in the discoveries which are being made in ancient lands in regard to the history of the past. The discoveries as they bear upon Biblical history are of the most important character. They come at an opportune time, and rebuke the Philistines who lay rude hands upon the sacred narratives. F. N. Peloubet in writing of the marvellous way in which the explorer's spade has confirmed Scripture records says: "Mark Antony in his fiery speech against the conspirators would 'put a tongue in every wound of Caesar, that should move the stones of Rome to rise and mutiny.' Modern research has found stones sleeping for ages in Bible lands, and has awakened them from their long silence, and put tongues in them, that they may mutiny and protest against the imputation of mistakes in the sacred records. They make a new edition of sermons in stones." It is wonderful, when we come to think of it, how these records have been preserved from the hands of pillagers and curiosity hunters, waiting in silence for the time when their witness was most needed and their value could best be understood.

The site of Solomon's temple.

And still the work of exploration and discovery goes on. Egypt, Syria, Asia Minor, Nineveh, Babylon, and Palestine have yielded a goodly harvest of historic spoil, but what has been gathered is only a promise of good things to come. Just now we are on the tip-toe of expectation in regard to the results of recent developments in Palestine. English explorers have been busy for some time past in the Holy City itself underneath the Mosque of Omar, which is built upon the site of Solomon's temple. They discovered the secret underground chambers, and it is rumored have found the Ark of the Covenant, the tables of the law, and the altar. That something of importance has been discovered is al-

most certain. All Jerusalem, we are told, has been stirred for weeks over the abstraction of sacred treasures from the crypt underneath the Mosque of Omar. A correspondent of the *Christian Herald* writes: In the absence of official report, one hesitates to write, but the following from *The Truth*, a weekly paper published in Jerusalem for the Jews, seems so reliable and so interesting that I give it quite fully:—"The eternal theft of the sacred relics is an episode of historic and vital importance, and we are positively sure that the articles abstracted, when once universally declared to be *bona fide*, will revolutionise all religious thought and infallibly solve many historic and philosophic problems! It is moreover beyond the shadow of a doubt that the place of concealment of the valuable objects, so long coveted by every Jew,

and so much enlarged upon in the Babylonian and Jerusalem Talmud—yes, that spot was not even known to the sacerdotal authorities of the Sanhedrim of the Second Temple. It appears, from what we have heard on excellent authority, that the illustrious antiquarians came to their work of exploration in Jerusalem with a definite plan and programme, based upon ancient Hebrew documents, written in Samaritan characters, dating from the destruction of Solomon's Temple and from the subsequent exile of the ten tribes of Israel to Persia. These documents are said to have been only recently unearthed in the north of Ireland, and it was by virtue of their definite indications and minute measurements that the exact hiding-place of the precious paraphernalia of the First Temple could be precisely located.



The Mosque of Omar on Mount Moriah.

"The summit of Mount Moriah, where the Mosque of Omar now stands, having been considered by every successive ruler too sacred for any but the unshod foot to tread, it would never have entered the imagination of any one to penetrate below its surface. Moreover, the place supposed to have been ransacked and despoiled is the most unlikely receptacle for such inestimable treasures. The hypothesis that the find consists of sacred relics from Solomon's Temple, is more credited by the Jews than by other nationalities, for the reason that in the Talmud, as well as in other ancient Hebrew books, it is plainly recorded that most of the rich treasures of the First Temple were carefully concealed by the vanquished Israelites, in order that the victorious foe might not lay hands upon them. A gentleman who has lately left for Europe, and whose truthfulness we have no reason to doubt, confided to us, amongst other information, the nature of the explorer's quest. The following is a part of the inventory enumerated in one of the discovered parchments:

1. *The Stone Tables of the Law.*
2. *The Stone Bottle containing Manna.*
3. *The Urim and Thummim.*
4. *The Crown of David.*
5. *The Golden Sword of Solomon inscribed in Samaritan characters, "The Sword of Peace."*
6. *The Ark of the Covenant, overshadowed by golden cherubim, containing the first tables of the law (broken by Moses).*
7. *Sundry vessels connected with the service of the Golden Altar.*

"According to this authority, the Urim and Thummim are inlaid with twelve precious stones, each bearing the name of one of the twelve tribes of Israel. The Sheiks who have been suspected of complicity in this dramatic and sacrilegious pillage, are in prison, and are daily subjected to corporal castigation and rillery. A commission, composed of Ottoman dignitaries, specially appointed by Constantinople, has already arrived in Jerusalem to make full investigation, and award exemplary punishment to those found guilty of sacrilege. The engineer, who acted as interpreter to the eminent excavators and who is well known in Constantinople, is also under arrest. If the documents supposed to have been discovered near Dublin, Ireland, on which authority the explorers based their assiduous and indefatigable researches, were of Israelitish origin, then the arguments in favor of the British-Israel identity have won the day."

Several weeks have passed, says the *Christian Herald*, since the sensational reports were published of great treasures discovered by excavators under the Mosque of Omar. Our letter from a correspondent, given above, is the first authentic narrative received since the few meagre facts came by the cable.

It is understood that the particular object for which the search was made was the

Ark of the Covenant, but the first reports stated that the crown, sword, and ring of King Solomon had been found, together with an ancient manuscript of the Bible. None of these reports have been absolutely confirmed, but it is believed the discoveries, whatever they were, are of very great value and importance. If a manuscript of the Bible was found, its importance can hardly be overestimated. Such a manuscript, or parchment, preserved in such a place, would in all probability be in a good state of preservation.

Editorial Notes.

The Zion City Sequel.

American papers publish the sequel to the business speculations of the late John Alexander Dowie, of Zion City fame. As a former Australian his claim to be the third Elijah attracted some attention in this country. It will be remembered that he founded his city of Zion not far from Chicago, and at the height of his power had some 50,000 disciples, over 700 of whom invested money to the extent of several millions of dollars in his city property. The courts have now wound up the business, and according to reports the stockholders will receive 12.8 cents in the dollar, less than 2/6 in the pound. There are now sad hearts among his deluded followers. But human nature is very gullible, and any blatant impostor with sufficient assurance and verbosity can easily secure converts. The American showman, Barnum, used to assert that people liked to be humbugged, and it is certain that the collapse of the Zion City bubble will not prevent others from being imposed upon in the name of religion. As the *Christian-Evangelist* puts it, "Perhaps this cannot be prevented, but if there were more sincere old-fashioned Bible study and teaching it would be harder to impose on people."

Church Finance.

One of the practices which distinguish those known simply as disciples of Christ in this country is their abstention from the popular methods of money raising for religious purposes. Bazaars, pew rents, and public collections at gospel services do not commend themselves to the members of churches pleading for a return to New Testament Christianity. The appeal for financial aid for the church of God to those who are of the world is too much like Christ going cap in hand to Satan and pleading for help to support his cause. The British representative at the Court of Russia might as appropriately dishonor the public of St. Petersburg for his salary as for the preacher of Christ to send round the collection box to the unsaved for his stipend. While we believe that worldlings

are wrong in saying that "All the churches and parsons want is their money," it is painfully evident that some color is given to this accusation by the persistent and piteous appeals to the public for support. When will Christians realise that Christ is able to support his own cause? Of course he does this through the consecrated wealth of his own people. The sense of responsibility which every well informed Christian should have is liable to be weakened by the fact that the church leans on the world for help. Once the members of the church realise that it is a self-supporting institution and that all they have is the Lord's, to be used with a view to his glory, there will be no need for the cause of the Redeemer to be dragged in the mud by the worse than questionable methods of raising money which are now so common.

Rome and Politics.

The Church of Rome is ever seeking political power. The majority of Protestants are content to seek the extension of spiritual and moral authority through the power of the gospel, but the Holy Mother Church largely depends upon legislative aid, and by endeavoring to secure for her members positions of political influence she hopes to extend her sway. Archbishop Ireland, of the United States, in addressing the teachers and students of the Jesuit University of Detroit, on Jan. 27, said: "The Church can never have its own until there are more Catholics in Congress. The religion of Christ will not be seen and known of the world as it should be until this comes to pass. The Church will never wield the influence for the good of mankind which it should possess until this comes to pass." It is the desire that "the church should have its own" which dominates the heart of every R.C. ecclesiastic, and every student of history knows what is meant by this expression. Where the church has its own there is no room for anyone or anything else. The Church had its own for 300 years in the Philippine Islands, and the poor, wretched inhabitants were ground down under the iron heel of priestcraft and oppression by the millions, while the Church, in the person of her well-fed representatives possessed the wealth and enjoyed the fat of the land. In Spain and France, in Italy and Portugal, "the Church had its own" until of recent years, when the reaction set in and the people now in some degree have their own. If the R.C. Church had "its own" in Australia and America, who can doubt that she would wield the same despotic power in these countries as she has done in those named? It suits her role to pose as the advocate of liberty here, but one has only to glance at countries where she has held undisputed sway to realise the true inwardness of R.C. "liberty." A strong effort is being made to gain political influence in our country, but we believe Australians are too wide-awake to be imposed upon, although it may suit political parties to bid for the Catholic vote.



The Basis of Christian Unity.

By J. V. Coombs.

(*Christian Standard.*)

1. *The basis of Christian unity must contain every essential in Christianity.* If we omit one essential, some people will see that all the truth is not taught, and they will organise another religious society. Instead of unity, we only have another division. Unity will never come by accommodating the truth to the prejudices of men. Faith is unvarying, and men must accommodate themselves to it. Parts of the truth must not be taken as a whole. There can be no unity only as we cling to the truth, and the truth shall make us free. Here is where the blunders have been made in the past. Christian union is not new. The Moravians pleaded for union, but they failed because they omitted some of the cardinal points in Christianity. The Christian Connection made character the basis of union, and gave people their choice as to doctrine. The Friends (Quakers) attempted a spiritual union, but failed, as they omitted the two Christian institutions—baptism and communion. They failed, and these religious societies are becoming a disappearing brotherhood. The only thing they accomplished was to make more divisions. Abner Jones, of Vermont; James O'Kelly, of North Carolina, and Barton Stone urged union, but they were too liberal and failed. Jesus said: "Why call me Lord, and do not the things I say?" All his teaching is essential, and must go into this basis in order to succeed.

2. *This basis of unity must not contain one non-essential.* If it contains a non-essential, good people will not accept it, and again you have division instead of union. That has been the trouble with creed and creed-maker. They put in their basis things not taught in the Bible. A man may believe in hereditary sin, total depravity, election and direct operation of the Spirit and be saved. He may reject all these doctrines and be saved. They are non-essentials, and must not go in the basis of union.

Well did the author of "That We Might Be One" say, "All the congresses and federations of the world can not bring union on the basis of man's opinion." We must come back to the New Testament church. The federations and congresses may advance the cause of union, but more often they hinder. They convey to the world that these combines have divine sanction. The Bible forms no basis for churches. It tea-

ches unity, one church. A federation of churches is not unity.

We must unite on terms that all accept.

Were it not for our divided conditions, I would not have to discuss this subject any further. But on account of divisions we have departed from the divine line. We must return to the New Testament church.

There is no other name under the stars upon which we can unite except "Christian." It is the only name that includes all who are followers of the Christ, and excludes all who are not. It is a universal term, one that applies to all who own our Lord. Try your logic on any other word, and you will fail. Disciples and brethren are too inclusive. They include many who are not Christians. The Oddfellows and Masons are brethren. Plato and Socrates had disciples. "Lutheran" is too exclusive. The name excludes many who are Christians. With Alexander Proctor we say, "The only term on earth upon which we can unite is the term 'Christian.'" Christians of all denominations are willing to wear that divine name. We can never agree upon a party name. Go to a brother of some denomination and say to him, "You are not a Unitarian?" "No, sir." "You are not a Lutheran?" "No." "You are not a Christian?" "Yes, I am." He is willing to wear that name. It is not in controversy. The name "Christian" has the sanction of revelation. "The disciples were called Christians first at Antioch" (Acts 11: 26; Acts 26: 28). Peter says, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4: 16).

The book of authority.

The New Testament must be the book of authority. Whatever it commands us to do, we must do; whatever it commands us not to do, we must not do. Where the Bible is silent, there is freedom of opinion. We can unite upon no other book. Those who cling to the Discipline will not surrender that book for the Westminster Confession. The people who accept that Confession will not give it up for the Augsburg Confession, and the Lutherans will not give up that creed for the Nicene Creed. But all of them are willing to make the Bible the last appeal. We say, make it the last, first and only appeal. The place for all the creeds and Disciplines is the museum.

The baptismal controversy.

The subject of baptism should not be in our way. The same rule that applies to the name and the creed applies to baptism. We must adopt the practice that all will accept. We are not discussing the mode. It is our purpose to accept that practice upon which all will agree. The immersion of a penitent believer in water is accepted as Christian baptism by all Protestantism that practises any mode of baptism. The Methodists, Presbyterians, United Brethren, Congregationalists, Baptists and Lutherans admit to membership immersed persons. This baptism is not in debate. These millions of people acknowledge that immersion is valid baptism. Here we can unite.

But we cannot unite upon any substitute. The ninety millions in the Greek Church, the millions of immersionists in the world, and the large number of immersed among other religious societies, will never accept any substitute for the New Testament practice. All will accept immersion. To leave this out of our basis of union is fatal. One hundred million people will not consent to this unscriptural practice.

We are playing havoc with God's plans when we try to unite upon any human substitute. We are wasting time and courting disunion even in trying it. Union means obedience to God's laws.

Those who plead for union should learn lessons from the trend of the age.

Thousands upon thousands who have been sprinkled demand immersion every year. In every city, town and village, men and women leave the ranks of the affusionists and demand immersion. This is not true among those who cling to the baptism that Jesus enjoined upon his people. Christian unity must come by keeping the marching orders of our King, and not by rejecting some of his teaching. Jesus said: "Why call me Lord, Lord, and do not the things I say?" Jesus gave the Christian institution of baptism. To reject it is to reject his word. To ignore the word of the Lord is to ignore the Lord who spoke it.

Not federation.

Unity will not come by comity, federations and combines. We must unite, not mix. Oil and water cannot be united. Oxygen and hydrogen unite. Denominations may combine, but they cannot unite. The union that Jesus prayed for was the union of individuals, not of churches. *Our work is to restore the New Testament church.* For this purpose we were sent into this world. We were not sent to evangelise the world. True, we are intensely evangelistic, because we believe that is the best way to enlist men under the banner of unity. But we realise that the evangelistic problem is settled when we come to the unity of the faith. Our mission is not to preach to the heathen world. We are enthusiastically in favor of Foreign Missions, but other religious bodies are equally enthusiastic. Our work is to unite God's people. The missionary problem is solved when we unite, and not before.

United, we can conquer the world in ten years. In our zeal for missions we must not silence the cry for unity. The missionary on the foreign field that is not preaching unity, is building on the sand.

No truce on the foreign field.

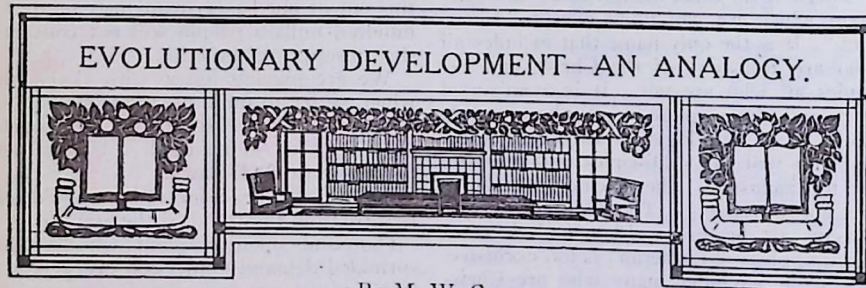
No truce must be made on the foreign field. He who compromises is standing on a volcano that may burst at any moment and carry all to destruction. The man who does not teach New Testament Christianity on the foreign field should be recalled. We are sent not only to evangelise, but to preach to other churches. We must teach them until they come to the unity of the faith. We were not sent to build great universities. Let the State and others do that. We are sent to prepare young men to go out and preach the unities of the faith. Let us do *first things first*.

We take hope and rejoice when we see the tendency of the religious world is to-

ward unity. The thinkers among all religious societies champion the cause of unity. Among the Baptists, men like Conwell, Ruth, Tupper and Henson; among the Methodists, Buckley, Vincent and Hamilton; among the Presbyterians and Congregationalists, Schaff, Hillis, Van Dyke and Mott; among the Episcopalians, Stanley and Farrar. This one thing we do: forgetting the minor things of the past, with determination we put our faces toward Christian unity. Theories, speculations, advanced thought, higher criticism, evolution, the new learning, and kindred subjects, must be cast out upon the dumping ground of the past. It is our duty to make way for the united kingdom of our Lord.

"Men of thought and men of action, clear the way."

Bring about this unity of God's people, and there will be joy in heaven and gladness on earth. Then we can sing the angel song, "Glory to God in the highest, and on earth peace, good will to men."



By M. W. Green.

The doctrine of evolution possesses such evident attraction for minds of a certain class, and proofs of its truth are laid hold of with such eagerness by them, while at the same time they are ready to accept anything and everything that can at all be made to blend with their theory that I beg to present them with the following:—

"Two masses of metal, of precisely the same material and size, at one time were placed before two American mechanics for development. These metallic ovules possessed no life, and could not move or perform labor till they had been transformed by intelligent design and inventive skill. But the intellects of the two mechanics overshadowed them, and their living, thinking souls, breathed into them the breath of mechanical life, infusing into their inorganic molecules a part of their own natures, so to speak, and the two motionless eggs of metal began to show signs of embryonic development, and to take on the forms of things of life, and thus gradually to differentiate into two very strange mechanical organisms. As in the order of nature, first the embryonic forms appeared, embracing many mechanical features in common with previously existing species of machinery, such as screws, journals, pulleys, levers, gear wheels, cranks, etc., and at first, like most indifferently embryonic machines, could scarcely be distinguished the one from the other. Haeckel and Huxley, who hap-

pened to step into the shop at this time, and seeing these developing forms of mechanism, were puzzled in attempting to classify them, but finally decided on the principles of comparative anatomy, and the uniformity of all embryonic development, and especially from their recent examination of the remains of ancient fossilised battering rams in the British Museum, that these two partially developed machines must have evolved by mechanical selection from some early Egyptian war-engine, since this primeval progenitor, as well as the paleontologic hieroglyphics of that ancient people describing it, clearly shows the same kind of pulleys, crank-motion, and cog-gear, though not so cleverly differentiated as in the devices before them."

Of course these naturalists are able to see no intelligent design or purpose in the manner in which the cogs match into each other, or the wheels, pulleys and shafting combine, notwithstanding, they are forced to admit that as means they are evidently adapted to certain ends to be accomplished, though all this must be the result of a purposeless, mechanical selection, independent of personal, intelligent supervision.

The two mechanics in the meantime, unknown to these naturalists, continue their work of development and adaptation, by pouring into these embryonic structures the fertilising influences of their own inventive natures, while the levers, bands, cranks, pul-

leys, and gear-wheels, continue every day to differentiate more and more, till at last the first signs of life appear by the motion of a distant shaft, which causes the two machines to start into action with a strange humming and clattering sound.

The outlines of the two machines have now so far changed by differentiation since they first began to assume shape, that no one, not initiated into the secret of the two inventions, would believe for a moment that they had ever been exactly the same in form and substance, and that they had both developed with such strangely different forms and characteristics from two metallic homogeneous eggs, precisely alike.

Haeckel and Huxley in their philosophical ramblings again call at the shop, and in the absence of the mechanics chance to see these strange pieces of mechanism, and their interest is excited anew at their altered appearance since they had previously examined them. They wonder what different kinds or species of apparatus they will finally differentiate into; for all the time they have no knowledge or belief that intelligent design or inventive skill has anything to do with them, but look upon them as veritable cases of spontaneous variation and mechanical development, the effects of environment and mineralogical selection, without necessarily involving any such poetical fancy or superstitious nonsense as a personal plan or intelligent supervision.

But the natal day at last arrives. The two machines are born, and are clad in their richest robes of paint and varnish. The people are invited to the exhibition, the motive power is attached, and the curtain is lifted, and behold! one stands before the gazing multitude of spectators a Home sewing-machine, and the other a Hoe printing press. The one seizes the piece of silk, and with its sewing, frilling, hemming, and embroidering devices, sends from its clattering fingers a robe of exquisite design and finish fit for a queen to wear; while the other grasps a web of paper and automatically with the most majestic movements of its revolving types, its swirling ink rollers, its flying tapes, and intelligent hand-like folding devices, rains a shower of elegantly printed and folded newspapers at the rate of 20,000 copies an hour.

How comes it?

How comes it, cry the multitude, that these two lifeless and homogeneous masses of metal have thus developed into such complex machines, and how was it possible for them, so exactly alike at the start, to differentiate into such diverse forms of mechanism, suited to such entirely different and remarkable styles of labor?

Professor Huxley steps forward and in one of his characteristic lectures, assures the admiring crowd of lookers-on, that like the differentiation of the horse from the orohippus, these machines must be a case of lateral development in two directions from James Watts' first pumping engine, because in both machines he could see

the old Watt rudimentary crank-pins and rings around the hubs, with some other typical parts such as peculiar bolt-heads, not necessary for practical use in the present apparatus; while Professor Hæckel, fresh from the University of Jena, exhibits one of his infallible ontogenetic and phylogenetic embryological plates, and a couple of his "systematic surveys" by which he demonstrates the impossibility of any intelligent design in the origin of either of these machines, and winds up his evidence by announcing the universal law of crankology as the fundamental principle of all mechanical science, demonstrating that as both machines commenced existence in two undifferentiated lumps of metal exactly alike, they must therefore have arisen by phylogenetic gradations from their earliest progenitor, the primitive one-celled stone-hammer of the lake dwellers of Switzerland, by mineralogical selection and crystalline differentiation, and hence, that mechanical ingenuity, or purposive, intelligent design could have had nothing to do with them.

But at the close of these scientific enquiries and explanations by the eminent authorities present, the two inventors, Home and Hoe, being loudly called for by the audience, step forward, and in a few brief sentences upset the entire system of designless evolution based either upon survival of the fittest, or crankology, by announcing in the most positive manner that intelligent design and personal mechanical skill were in every wheel, journal, band, pulley, crank and bolt of both machines, and that every movement of each part, as well as every result of the movements of these parts, in the work accomplished, had been foreseen and planned with the nicest accuracy, even before the two masses of metal had received the first blow; while they declare upon their own unimpeachable authority, that every step of progress in the differentiation of these two complex mechanical organisms, from their first embryonic arrangements of parts to the finishing touch, had been the result of skilful execution in pursuance of the original plans carefully devised in the minds of the two inventors. And they wind up their remarks by a wholesome lesson on natural science to these exponents of modern evolution, that without intelligent design and skilful execution, no complex adaptation of means to ends or separate parts to special uses can be found either in nature or among the works of man. And the moral is: Since such machines as these cannot come into existence except by intelligent design and mechanical skill, on the part of a supervising intellect and power above them, then how is it conceivable that the complex physical and mental powers of man himself, who is capable of designing such inventions, could have arisen by a purposeless and designless system of evolution from a moneron—a lump of indifferentiated albumen—without the intervention of some intelligent power higher than the work thus accomplished?



General View of Tyre.

But this is not all there is in the lesson here taught by the gradual development of these two mechanical achievements. The same ingenious artificers who planned and developed these first machines were also capable of devising and establishing combinations of mechanical laws, powers, and appliances by which these peculiar species of machines might be perpetuated and turned out by automatic machinery, every part as perfect as though it had passed under the special care and supervision of its inventor and constructor. By this means the established work of carrying on the manufacture of these sewing machines and printing presses is now effected without the special miraculous intervention of a Home and Hoe. The work is thus done by the settled combination of mechanical laws, powers and appliances, though it requires the profound logic of the University of Jena to reach the modern scientific conclusion that because these machines are now made according to established laws, no intelligent design could have been needed to construct the primordial machine—the progenitors or prototypes of the species—nor any personal skill in establishing the system of laws and appliances for their reproduction.

Out of pity for Huxley and Hæckel the reader is left to carry out this unmistakable analogy to the works of God in nature. The foregoing is especially commended to the impartial consideration of all the admirers of the theory of the beastial origin of man.

The Testimony of Great Men to Christian Unity.

The work of Christianising the world can only be done by a united church.—*Norman McLeon, Scotland.*

The want of unity in the church at home is a serious hindrance in the mission field. It is of large importance that Christian forces be united.—*John R. Mott.*

I would do little to make a man a Baptist and much to make him a Christian.—*E. T. Kuth, Baptist, Liverpool, England.*

The body of Christ, torn and bleeding, is the shame of the church. It is our duty to put an end to divisions.—*Episcopal Assembly.*

Denominationalism has done all the good it can do. Let it fade and pass away.—*Dr. Hunter, Congregational, Glasgow, Scotland.*

The Missionary problem is not a Methodist problem, Episcopalian problem, nor a Baptist problem: it is a problem for united Christendom.—*Dr. Gracey, Ecumenical Missionary Convention.*

The value of Christian union is great at home, but tenfold greater in the mission field, where divisions suggest other prophets besides Jesus.—*Former President Harrison.*

In the missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christians.—*Theo. Roosevelt.*

The most pitiable sight that I saw in the foreign lands was that of churches that had been gathered out of heathenism, rent in twain by sectarian jealousy which had been introduced from the so-called Christian lands.—*Francis E. Clark.*

The greatest weakness of Protestantism is division. The demand of the hour is Christian union. Saintship is not sectarian. Union would give us strength. A united church in New Albany would give us the power to destroy the saloon, revolutionise amusements, and relieve suffering.—*Frank Orman Beck, M.E., New Albany, Ind.*

As soon as Porto Rico came under our flag, we began to parcel out the territory. This was comity. Our denominational banners should have been left behind us. I like not the word "comity"; it is venerated selfishness. It is wrong in principle and unworkable in practice. Our ritual and creeds must not stand in the way of massing of

our Christian forces for the redemption of the world.—A. J. F. Benards.

The time has come in the history of the church when God says, "Unite, unite." God is calling us to "unite, unite." I would not for the world forsake my denomination (Baptist), but for Christ's sake I would gladly give it up for ever.—Russell Conwell.

The Dawn of Peace.

Yes—"on our brows we feel the breath
Of dawn," though in the night we wait!
An arrow is in the heart of Death,
A God is at the doors of Fate!
The Spirit that moved upon the deep
Is moving through the minds of men:
The nations feel it in their sleep,
A change has touched their dreams again.
Voices, confused, and faint, arise,
Troubling their hearts from East and West.
A doubtful light is in their skies,
A gleam that will not let them rest:
The dawn, the dawn is on the wing,
The stir of change on every side,
Unsignalled as the approach of spring,
Invincible as the hawthorn-tide.

Have ye not heard it, far and nigh,
The voice of France across the dark,
And all the Atlantic with one cry
Beating the shores of Europe?—hark!
Then—if ye will—uplift your word
Of cynic wisdom! Once again
Tell us he came to bring a sword,
Tell us he lived and died in vain.

Say that we dream! Our dreams have woven
Truths that outface the burning sun:
The lightnings, that we dreamed, have cloven
Time, space, and linked all lands in one!
Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Till no remotest island lingers
Outside the world's great commonweal.

Tell us that custom, sloth and fear
Are strong, then name them "common sense"!
Tell us that greed' rules everywhere,
Then dub the lie "experience":
Year after year, age after age,
Has handed down through fool and child,
For earth's divinest heritage,
The dreams whereon old wisdom smiled.

Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, Love, and Justice, if ye slay them,
Return with more than earthly power:
Strive, if ye will, to seal the fountains
That send the spring through leaf and spray,
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay.

The hour of Peace is come! The nations
From East to West have heard a cry—
"Through all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher!
Make straight that highway for our God."

—Alfred Noyes.

Correspondence.

THE QUESTION OF LEAKAGE.

Sir,—It is thought by some good brethren that a preparatory class is needed for teaching before baptism, but the question arises, "Should we be guided by the dictates of conscience, or by the plain teaching and example of the New Testament?" If I understand the words of God which Christ uttered, teaching must follow baptism. How can an unbaptised believer be taught to observe what the Lord commended? I think it would repay us if we very carefully studied the great commission both in the Greek and the English. I have found out that the leakage has not been among the very young people, but among the married persons. In my judgment, it is a mistake for disciples of Christ to marry out of the church. Another cause for leakage is through neglecting to keep a proper roll book. Some churches have no such book. When Christians leave the district they are never again heard of, and in the statistics are put under the heading of "Lost sight of." It would do good if church secretaries studied book-keeping.—A. W. Jinks.

THE LORD'S DAY WORSHIP MEETING.

I have read Bro. Belcher's letter in your issue of July 6, and beg to say that I shall be the last man in the brotherhood to advocate a "one-man ministry," or to endeavor to interfere with the divine arrangement for mutual ministry. But how our good brother can see a connection between suggestions for the more efficient conduct of our great weekly worship service, and an apostacy in the matter of ministry, I am at a loss to know. It is true that in some churches some of the brethren who preside at the Lord's table destroy the devotional spirit, and prevent edification by the undue length of their opening prayers, and by their 10 and 15 minutes', and sometimes longer, talks prior to the breaking of bread. Sometimes these talks are on appropriate themes, and sometimes they are not. I once heard a presiding brother trying to interpret one of the symbols in the book of Revelation just before we were to remember the tragedy of Calvary; I doubt if one soul was helped that morning by that good man. May I quote from our brother, with a slight alteration—"To me the 'breaking of bread'...in the way he appointed is the primary and predominating object of our worship meeting; not the coming together to listen to a long talk from the presiding brother."—Thos. Hagger.

Bible School Notes.

NEW SOUTH WALES.

Bro. Budgen, of Erskineville, was welcomed to the Committee at its last meeting, succeeding to the vacancy created by the resignation of Dr. Verco.

The support of a cot in the Royal Alexander Hospital for children is being enthusiastically taken up by the schools. Very gratifying responses have been received, but many schools have not replied. The expense will be £30 per annum, of which more than half has still to be pledged.

The date of the annual examination has been fixed for Saturday, October 21.

In addition to the usual State prizes, there is to be a Federal prize for each division, the first prize winners in each State being sent to a central

judge. The States using the "First Principles" lessons for the examination have adopted an uniform schedule of divisions, and the questions will be set by a central examiner. There should be keen competition for the Federal prizes.

Bro. F. S. Steer has been appointed school visitor. School officers will greatly help the Committee by freely supplying the information he will require.

The Committee has fixed December 3 as the date of the annual appeal to the churches. "Bible Schools Day" should be more successful than hitherto. The work to be done is tremendously important, and churches should awake to their responsibility.

Conference charged the Committee with certain important work. This can only be done through the aid—solid and financial aid—of the churches. The work to be done cannot be accomplished with less than £350 per annum. Are there not some brethren who will assist with special donations prior to Bible Schools Day? Heavy expenses in connection with the Schools Evangelist have to be met shortly. Any day may bring word of an appointment, and the treasury is nearly empty. This matter is urgent.

The next quarterly social has been fixed for Tuesday, August 29, at the City Temple. We expect the discussion of the evening to be led by a specialist in school methods in the city.—Fred. T. Saunders.

VICTORIA.

At the last meeting of the General Committee Miss Wilson delivered a lecture on Kindergarten Work, which proved most interesting and instructive to all interested in this phase of work. A hearty vote of thanks was accorded to the lecturer for her excellent address. Attendance good, considering the boisterous weather.

As this Union has promised to support Kindergarten work, we would like to see all teachers and senior scholars attend a series of weekly addresses, to be delivered by Miss Vial, under the auspices of the Kindergarten Committee, commencing next Tuesday evening in the Christian chapel, Swanston-st., lecture hall, at 8 o'clock. The course will extend over about three or four months, and will be free to all.

The next meeting of the Executive and General Committees will be held in the Christian chapel, new hall, Swanston-st., on Monday, July 31, at 7 p.m. and 8 p.m. respectively. Full attendance earnestly requested.—J. Y. Potts, Hon. Sec.

The Society of Christian Endeavor.

GOD IN NATURE.

Topic for July 31.

Daily Readings.

The universe God's temple. Psa. 104: 1-6, 24, 25.
The firmament created. Gen. 1: 6-10.
The earth God's handiwork. Job 38: 1-11.
Showers that water the earth. Psa. 65.
Showers of spiritual blessing. Psa. 72: 1-7.
Whiter than snow. Isa. 1: 16-18.

Topic—The Rain and the Snow. Job 38: 28; Psa. 147: 7, 8; Isa. 55: 6-11.

Mention some of the great uses of rain.
What strains was Ahab put to for want of it?
Of what is snow emblematical?

PETERSHAM.—The work in the C.E. Society is steadily increasing; great interest is being maintained. The attendances are very good. There are 58 active members, and the various committees are doing good and useful work. On July 2 a special Foreign Mission offering was taken up from the members, which amounted to over £2.—W.S.K., Sec.

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A. R. MAIN, B.A.

Reading.

Psalms 119: 97-112. Heb. 8: 6-13.

Our word Bible comes from a Greek word *biblia*, so called from the byblus or papyrus reed which formed the material for ancient books. The name *biblia* means books, and denotes the fact that our Bible contains not one book, but many. We have a library and not a single volume. The Greek Christians centuries ago called their sacred Scriptures "The Books." In the thirteenth century, when it was thought wrongly that *biblia* was a singular noun, Christians began to speak of "The Book." They expressed, as we do when we speak of "The Bible," belief both in the unity which exists amidst the diversity of the sacred library and in the unique position occupied by it. For us, as for Sir Walter Scott in his dying hour, "There is but one book." Whether we view it as literature, or from the higher aspect as a guide of life, a guide to life eternal, a guide to God, it is unparalleled, unapproached and unapproachable. The divine library is made up of sixty-six books; written by many different authors of different race, social position and temperament, published at intervals during a period of fifteen hundred years. These books comprise varied kinds of literature—law, prophecy, history, epistles, poetry.

This book or library which we call "The Bible," it is evident, makes its appeal to us not simply as rivalling or excelling all other books in merit. Its writers do not seek to vie with other literature:

The Bible Claims to be God's Book.

The fact that this claim is made by the book itself is important, for we can only judge it aright in the light of its own demand.

The Old Testament may first be cited. We have over and over again in the opening books the phrase, "The Lord said unto Moses," or a kindred expression (Ex. 6: 1, 10, etc., etc.). We read "The Lord spake unto Joshua" (Josh. 1: 1). As we look toward the end of the Old Testament, we have the prophets proclaiming, "Hear ye the word of the Lord" (Isa. 1: 10); "Thus saith the Lord, the Lord of Hosts" (Isa. 1: 24); "The word of the Lord came to me, saying" (Jer. 1: 4); "Thus saith the Lord God" (Ezek. 5: 5); "The burden of the word of the Lord to Israel by Malachi" (Mal. 1: 1). A glance in the prophetic books particularly is instructive. Our chosen reading deals specially with the view taken by the Psalmist. Psalm 119 is one of the mnemonic or alphabetical psalms, specially prepared for committal to memory. Each verse in it praises God's word. See the titles given to it in our lesson. We have God's law, commandments, testimonies, precepts, judgments, words, word, statutes. See the word "thy" throughout. All are God's. A similar claim to possession of a divine word and law is

found in Ps. 19: 7-11, where also the effect of acceptance of the word of God is mentioned.

When we turn to the New Testament, we find appeals made to the Old Testament Scriptures as books of God. We have Paul writing to Timothy of "the Holy Scriptures" or "the sacred writings," which were precisely the books we include in our Old Testaments (2 Tim. 3: 15, 16). The same apostle speaks of "the word of God" (Eph. 6: 17). The apostle Peter, referring particularly to the Old Testament prophets, says, "Men spake from God, being moved by the Holy Spirit" (2 Peter 1: 21). We have our Lord Jesus Christ himself making use of the claim. He referred to the Old Testament books as "the Scriptures" (John 5: 39), and each of his hearers knew exactly the books so described. He referred to the message of old as "the word of God" (John 10: 35). He looked upon the Old Testament books as written to lead to himself. "Beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24: 27; cf. vv. 44, 45).

Side by side with this claim, we naturally find a specific claim to authority. (a) We may note again the highest of teachers, the Lord Jesus. With him it was a sufficient answer to Satan that "It is written" (Matt. 4: 4). Men erred, he said, because they knew not the Scriptures (Matt. 22: 29). He did certain things that the Scriptures might be fulfilled (Matt. 21: 4, etc.). He declared that not one jot or tittle should pass away from the law till all were fulfilled (Matt. 5: 18). He said, "The Scripture cannot be broken" (John 10: 35). (b) The witness of the apostles, to whom Jesus promised the Holy Spirit that he might guide them into all truth, may be cited. For Paul's testimony, see 2 Tim. 3: 16, 17, already referred to: The Scriptures contain enough to furnish completely the man of God. John regards the teaching of Christ as so authoritative and sufficient that he says: "Whosoever goeth onward [or "taketh the lead," R.V. margin] and abideth not in the teaching of Christ, hath not God" (1 John 2: 9). The Bible practically closes with the pronouncement of a terrible doom against anyone who will dare to add to or take from the words of the book (see Rev. 22: 18, 19, which Christians accept as applicable to all the sacred writings).

It is for these and similar reasons that we who are members of the church for which Christ gave himself, we who are Christians only, who believe the Bible to be indeed God's book, have accepted that book as our sole and all-sufficient rule of faith and practice. We use and try to live up to the motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." If the passages referred to in the previous paragraph present the truth of God, we can hardly be wrong in unswerving loyalty to the Bible, or in declining to accept any substitute for the Bible, or even any subordinate standard of the Bible. We but say with the Lord Jesus that human tradition when exalted into a rule of faith or conduct makes "void the word of God" (Matt. 15: 6); we have learnt of him that to teach for

doctrines the commandments of men makes vain our attempted worship (Mark 7: 7).

Why do we Accept the Bible's Claim?

It would need a volume to give a moderate outline of the many sound reasons which Christians give for their belief in the Bible as the Word of God. We have only room for a few headings.

1. The marvellous unity and harmony of the Bible, written by between thirty and forty men at intervals during a period of over fifteen centuries, witness to its divine origin. There is unity of purpose, to teach men God's will and to help them to do it. There is unity in its treatment of sin and its cure. From beginning to end we have the Saviour. The seed of the woman of Gen. 3 appears in Revelation as the Lamb who redeemed.

2. The effect of the Bible on the lives of men proves its claim. Where the Bible is believed and taken as guide, there always men are elevated. As we see its results, we "cannot believe that such traits are wrought into human character by the belief of a book whose writers are impostors, and whose distinctive claim for itself is a falsehood"; "the belief of a falsehood is injurious to men, while the belief of truth alone is truly and permanently beneficial." If so, the Bible justifies itself.

3. The superior morality of the Bible is only applicable on our acceptance of its claims. We have not got beyond the morality of the Bible. The best laws of civilised lands are framed according to its precepts. The Sermon on the Mount is unapproached and unapproachable in outside literature. Worldlings have as their chief objection, not that the Bible is not the best of books, but that Christians do not live up to the teaching of the Bible.

4. The Bible revelation of God is such that when we compare it with the theology of other books and systems, we are convinced of its transcendent excellence. There is no reason to believe that the actual men who wrote the Bible were geniuses, ahead of the best of the Greeks and Romans. Their purer theology is due to the fact that the Spirit of God directed them.

5. The character of Christ revealed in the New Testament could not possibly be the invention of men. The purity of that life is such, the delineation of the model character is so perfect, that we are compelled to believe that the writers drew from a holy original. Thus we pass to a belief in Jesus, and thence to a belief in his divine claims and in the Scriptures he endorsed.

6. The Bible is adapted to men's needs. It meets his wants; it satisfies his longings. Coleridge said he knew the Bible was inspired because it found him at greater depths of his being, than did any other book. The Bible is its own witness. As we read it, we feel the truthfulness of its narrative, the honesty of its writers. The Bible, we have to acknowledge, knows the heart of man.

7. We can test the Bible by its fulfilled prophecies. Some of these we have in process of fulfilment. Read what the Bible says of the Jews and their separation, then lift up your eyes and look. The Jew is a living miracle. Read Isa. 53 (certainly written centuries before Jesus came); we cannot believe that the prophecy and its fulfilment were in any way arranged by man. The prophecy and the claims of Jesus are both attested.

8. In various ways the Bible has been tested. It has withstood the assaults of the centuries. It

has endured the keenest scrutiny, the test of history, geography, philosophy, science. Archaeology to-day proves the accuracy of its statements. Had the Bible been a human book, it must have been discarded. Instead, no book approaches it in living interest. It is circulated in more lands to-day than ever before; it is believed in by more people than ever before; more copies of it are being printed than ever. Why? There is one answer which is adequate: It is the word of God which liveth and abideth for ever (1 Peter 1: 25).

THE DIVISIONS OF THE BIBLE.

Our Bible is divided into two great parts, the Old Testament and the New Testament, the former consisting of thirty-nine books, and relating especially to the Old Covenant or Jewish dispensation; and the latter of twenty-seven, relating more particularly to the New Covenant in Christ, or Christian dispensation. These both came from God. The relation of the two is well described in the oft-quoted passage: "The Old Testament Scriptures are essentially one with the New; both are so compacted that the latter may be said to rest upon the former, since the former are pregnant with types and shadows which find their realisation in the latter. *The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed.*"

The Jews divided their Scriptures into three classes—the law, the prophets, and the psalms (see Luke 24: 44). The law consisted of Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The prophets were subdivided into (a) Former: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; (b) Latter: Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The psalms included Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The New Testament Scriptures may be subdivided into: 1. Testimonies to Christ, or The Gospels: Matthew, Mark, Luke, John. These tell the story of Jesus, and were written to induce faith in him (see John 20: 31). 2. History of conversions: Acts of Apostles. This is a book of conversions. It tells of the preaching of the gospel, the establishment of the church, the growth of the cause of Christ. He who wants to answer the question, "What shall I do to be saved?" must go to this book. We have there seekers of salvation instructed by inspired men as to the way of life. If we follow these models, we cannot go wrong. 3. Instructions to Christians in twenty-one letters, from Romans to Jude. These tell us how the man who has believed in the Christ of whom the Gospels bear witness, and has accepted him as Saviour and Lord in the manner revealed in the book of Acts of Apostles, should live a godly life in Christ. They are full of teaching, profitable for the individual Christian and for the church. 4. Prophecy as to the church: Revelation, which "gives in prophetic symbols a vision of the fortunes and destiny of the church and her enemies to the end of time," and closes with a revelation of the glories of the life beyond.

The foregoing paragraphs suggest the importance of using the Bible aright. In reading a book we should always seek to know to which division it belongs, the persons addressed, the occasion upon which and the purpose for which it was

written. For instance, if a man wishes to know the testimony concerning Jesus, he should not be referred to Chronicles or to Habakkuk, but to the Gospels designed by God to bring to belief in Christ. If a man wants to know the way of salvation, we should refer him to Acts, not to Psalms or Isaiah, which were written long before the Lord Jesus sent out men to preach the gospel. The young Christian should feed on the Epistles of the New Testament. We do not mean that any book should be ignored; but it is true that the purposes of the various books should be regarded.

Particularly, the distinction between the two great covenants should be noted. A vast amount of mischief has been done on the one hand by those who seek in the Old Testament for details concerning the New, and on the other of those who would bring over into the New Covenant rites and priestly notions which were only given by God in the Old. The letter to the Hebrews is the best book to read on these covenants. Heb. 8: 7-13 refers to the Old and the New. The abrogation of the Old Covenant is also declared in Eph. 2: 14-17, Col. 2: 14. Jeremiah had foretold the New Covenant (31: 31-34) and had said that it would not be according to the first covenant. John 1: 17 states the great distinction between the two: "The law was given by Moses; grace and truth came by Jesus Christ." That verse does not mean that there was no truth in the Old, or no favor of God; but its prevailing character was one of law, only the man who perfectly obeyed could stand uncondemned, while he who did not continue in all things written was cursed (Gal. 3: 10). As opposed to that Jesus revealed the grace of God, the fullest truth; there were mercy and pardon provided for the sinner; God in Christ did what the law could not do (Rom. 8: 3). Of course there is not license because there is freedom from "the law"; Christians are under the law of Christ (1 Cor. 9: 21), the law of love (Rom. 13: 10; Jas. 2: 8). We repeatedly read in the New Testament of "the law" and "the faith" (see, e.g., Gal. 3: 23).

In addition to the passages cited above, the following Scriptures clearly reveal the contrast between the two covenants: Gal. 4: 21-31, 2 Cor. 3: 6-14, Heb. 12: 18-25. M. P. Hayden, in a splendid booklet, "The Bible Key," to which the writer is indebted, thus sums up the characteristics of the two covenants as given in the passages referred to:—

"The First or Old Covenant.

- "1. Established at Mt. Sinai in Arabia.
- "2. Established with Abraham's seed according to the flesh.
- "3. Established by Moses as mediator.
- "4. Written and engraven on stones.
- "5. Secured the land of Canaan and earthly blessings.
- "6. Enjoined temporal rewards and punishments.
- "7. Was made with the Jewish nation only.
- "8. Exhibited the gospel in shadows, or type.
- "9. Is styled by Paul 'the letter,' 'the ministration of death,' and 'ministration of condemnation.'
- "10. Was 'done away,' 'nailed to the cross,' at the crucifixion of Christ (Col. 2: 14).

"The Second or New Covenant.

- "1. Established at Mt. Zion, or Jerusalem.
- "2. Established with Abraham's seed through faith. [I.e., All who are of the faith, for "they

which be of faith, the same are sons of Abraham." See Gal. 3: 7-9.]

- "3. Established by Christ as Mediator.
- "4. Written in the heart.
- "5. Secures the heavenly Canaan and spiritual blessings.
- "6. Enjoins eternal rewards and punishments.
- "7. Is made with persons of 'all the nations.'
- "8. Exhibits the gospel in reality, or antitype.
- "9. Is styled by Paul, 'the Spirit,' 'the ministration of righteousness.'
- "10. 'Remains' and continues for ever (Heb. 5: 3).

Hence, of these two covenants, one was carnal, based on flesh; the other was spiritual, based on faith. Israelites were included in the Old Covenant, Christians in the New Covenant; Moses was the mediator of the one, Christ of the other; one was typical, the other antitypical; one national, the other personal and ecumenical. The first covenant was established to educate and prepare the world for the second; and when the first had served its purpose and Christ had come and fulfilled the types of the Old Covenant, it was 'finished,' 'nailed to the cross,' or 'done away.'

Let us not close this study without a recognition of the fact that the Scriptures are given for our guidance in life. We need not knowledge alone, but doing. We must receive with meekness the implanted word which is able to save our soul (Jas. 1: 21, 23). We must lay the word up in our hearts, so that we may not sin against God (Psa. 119: 11). As we study or teach this lesson our appropriate prayer will be, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119: 18). Or we may express our heart's longing in the words of the noble collect: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."

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Attempted Murder on Pentecost.

On Sunday we had meetings at Narua and Coom-re-ang. After returning from a long walk in one direction, news arrived that a murder had just been committed at Lewarwar, about 6 miles in the opposite. Three boys and I immediately set out for the seat of trouble, where we arrived at dusk and found this: A bad character named Men-en-do had for the third time committed an offence which in Australia would probably have been punished with a long term of imprisonment. The old chief of Lewarwar imposed a fine of a pig. Menendo refused to pay, so was held while the pig was taken by force. This so enraged him that he took his 16 inch knife, and went to an isolated house where poor old Temken and his son were lying ill: a couple of chops on the head from Menendo's knife silenced the son, and then Temken was set upon. He grabbed an axe with which to defend himself and screamed for help. The axe was wrenched from his grasp, and just as footsteps approached Menendo made a last chop and disappeared into the bush. Temken raised his arm for defence, and taking the blow above the wrist, had the bone completely severed. A relation then took the son to her house several miles away. Temken was left lying in his blood while his friends and those of Menendo got into position for a fight. At this stage we arrived upon the scene. They promised not to fight, but try to catch Menendo, whom I advised them not to kill but to hand over to the authorities. We then bound up Temken's wounds, made a stretcher and set off in the dark for Narua. About 10 or 11 p.m., we arrived at Narua, completely done, so had a sleep and then set out again at break of day for Batnapue, where we took the "Endeavor" for here; stopped a few moments, and then ran straight for the hospital. We arrived there at dusk. Upon examination, Dr. Bowie pronounced the skull fractured, forearm bone severed, and flesh wounds on several other parts. As the knife was dirty and the native friends would put their dirty fingers in the wounds to see where the skull was chipped, the doctor fears both tetanus and blood poison. We have not heard how things are going with the old man since. The son I heard is not very severely hurt. Although this is a bad business, I am in hopes that through it we may be able to get a footing at Lewarwar. Time and again I have tried to get a teacher in the village, but up to date have met with scant encouragement.—F. G. Filmer, Pentecost, May 13.

P.S.—Later: Temken is out of danger now, so we have heard.

News from Daltongani.

Our house is practically finished, and we are installed in one of the rooms. With shade temperatures of 113 degrees and fierce hot winds

blowing, you can imagine that we were not sorry to move out of our cook-room. We estimated that the house would cost £250 without outbuildings, but we have managed to build it for that amount, including stable, cook-house and store-rooms. The house looks quite imposing with its broad verandah and brick pillars. It is ready only just in time, as the monsoon is expected to break in about two weeks. Now that we are comfortably housed, we are beginning to think of the necessity for some kind of a hall or chapel in which to hold our services.

We have several enquirers, one a Mohammedan, who tells me that fifteen years ago a colporteur from a distant mission passed through Daltongani and lodged in this Mohammedan's house. Through reading parts of the gospels and hearing the preacher's message, he even then had a desire to become a Christian, but heard no more of the Word until our mission opened in this town. On account of the great persecution he will meet with, it will be very difficult for this man to take the decisive step. He lacks courage, and we ask your prayers on his behalf.—P. Pittman, India, May, 1911.

Letter from Mrs. Rains.

We have had a splendid trip through all of the countries, and nothing to mar our pleasure in any way. We had what we felt was rather a narrow escape in China. While we were having the Conference with the missionaries in Nankin, Mr. Mill, of Australia, came, and was in the Conference one day, but complained of not feeling well. In the next day or two it was announced that he had smallpox. Of course this created quite a little excitement, although the missionaries are so used to this disease among the natives that they think little of it. Fortunately nobody was infected, and Mr. Mill had a very light case. We saw him here at Mr. Davey's home as he continued his journey. After reaching Japan it seemed wise not to go to Africa, but to return across the Pacific. We took a little trip over into Korea and saw something of the wonderful work that is being done there. We still had a little time before sailing on June 7, and came up here in the mountain for a little rest, and the first rest we have had since leaving really the first rest we have had since leaving home, and Mr. Rains was feeling the need of it after being on a strain for so long with all of the problems which have confronted him in each field. Indeed, he has been really sick since we field. He came up here, and is feeling pretty weak. He wishes to be in good shape when he gets on the ship, since he is such a poor sailor. We are planning to get home just in time for our National Convention, which meets in Portland, Oregon, July 4-11. We shall always have a warm spot in our hearts for Australia and the friends we made while there. Do not like to feel that

we may not meet again.—Rose Stephens Rains, Japan, May 22, 1911.

Success at Shanghai.

We have been much encouraged by the open doors now before us. Now the difficulty is to secure suitable workers to be put in charge. We had the joy of baptising five last month, among whom was Frances, the youngest child of Bro. and Sister Ware. Also it was our privilege to lead the school boys to form a Junior Endeavor Society, some 16 lads joining. Our main object is to keep in touch with these lads until they are old enough to do as they please. Children are not considered to have much power of decision until they are about 10 years old. Our girls' school this present month has an increase of 6 and is in every way encouraging. If all is well in the next term, we shall have a Kindergarten class, as we have 8 or 9 about 5 years old. With love to all the Committee.—Rosa L. Tonkin, Shanghai, China, May, 1911.

The Very Latest from the F.C.M.S., America.

Three baptisms are reported from the Philippine Islands, four from Japan, and two from Batang, on the border of Tibet. These two at Batang are Chinese. They have been very faithful in attending the services. They have manifested much interest in the subject of religion. The step they took was not easy for them, as they had to face hatred and persecution.

Two of our Japanese brethren have started a work in Seoul, the capital city of Korea. They began by organising a Bible Class and teaching the full gospel. Very soon four men asked for baptism. They were baptised on April 30. A little church has started and it will grow. One of these Korean brethren will go to Tokyo next fall and enter the Bible College, where he will prepare for the ministry. Then he will go back to spend his life among Koreans. Our native Japanese missionary society will take the support of the work in Korea.





New Zealand.

NELSON.—In my note for June 7 is a little transposition; it should appear that the local sisters have formed a branch of the W.C.B.M. A Home Mission rally was held last Wednesday in place of the meeting for prayer and Bible study. There was a fair attendance; short, pithy addresses were delivered on Home Missions. Thursday evening the Excelsior Society, assisted by others, gave an evening in the schoolroom. On Lord's day, at the meeting for breaking of bread, we were privileged to have a distinguished visitor with us—Sister Grimly, of Leicester, Eng., who is visiting the Dominion in the interests of temperance. After the evening service the same sister delivered a gospel temperance address. Monday evening was consecration meeting with the Endeavorers; 36 responded to the roll call. This society is fast forming itself into one of usefulness and of great benefit to its members.—E.M.J.

SOUTH WELLINGTON.—All departments of the work are making steady advance, especially the Bible School. Some few months ago a teachers' study class was formed, at which the latest developments in, and methods of, S.S. work are discussed. This class has already borne fruit in the following manner:—1. Better order. 2. Better furnishing of class rooms. 3. Separate room for each class. 4. Increased use of blackboards. As far as possible we are using plate-glass instead of the ordinary blackboard, as it proves very much better for descriptive work. 5. Graded lessons. These we are arranging for. 6. Bible School choir. 7. Increased use of the sand table and cradle roll in the infants' room. 8. Kindergarten chairs for the infants. 9. Accommodation for parents and friends to visit the infants' room during class hour. 10. Efficiency in the teaching staff. 11. A very deep impression of the importance of S.S. work.

ASHBURTON.—The Bible Class held a social last Monday night to celebrate the success of the rally to double its membership. There was a good gathering of members and friends, and a programme of musical and elocutionary items was given, which was interspersed with games. During the evening Bro. Graham Johns, president of the class, presented Bro. F. W. Greenwood with a handsome gold-mounted albert (subscribed for by members of the Bible Class and teachers of the school), as a mark of appreciation of his services as teacher of the class and superintendent of the school. Short addresses were given by Bro. W. Shearer, Bro. G. Johns, and Bro. and Sister Greenwood. A very successful gathering was closed with the Doxology and Benediction.—G., July 8.

PALMERSTON NORTH.—We regret having to report the death of Sister Mrs. Oldham, on the 27th of June. Much sympathy is felt for the family in their sad bereavement. Bro. Kriven and Sister Tietzius were recently united in the bonds of matrimony by Bro. Johnston. In view of the fact that the Home Mission Committee at the Easter Conference decided that we should have a chapel, a building fund has been commenced. Sister Mrs. Martin has been elected treasurer. The Amethyst Band (Band of Hope) under the leadership of Bro. Thom, is doing splendid work amongst the children. A sister, a baptised believer from the Brethren, was received into fellowship two weeks ago. We rejoice in being able to report that last Lord's day, after the gospel service, three young men came out and

made the good confession. The gospel services are well attended and many are becoming interested. Owing to the lack of funds the Committee are unable to make definite arrangements for a building. The hall we occupy at present is very inconvenient, and will soon become too small for the gospel meetings. We would appeal to the brethren to help us. Donations forwarded to Bro. Lionel Johnston, 28 Pascal-st., Palmerston North, N.Z., will be gratefully acknowledged.—E.C., July 6.

Tasmania.

KELLEVIE.—On Lord's day, July 2, we held our F.M. collection. We were set down for £5, but overreached that. Our meetings are fairly well attended. The Bible School is increasing. The sisters have decided to help to support a Bible woman in India, or wherever the Committee decide the best.—A.S.C.

LAUNCESTON.—The remains of our aged Sister Duff were interred in Charles-st. Cemetery on Lord's day, July 9. A large number of brethren and friends attended. Bro. D. Weild, from Hobart, officiated. He also addressed the church in the morning and preached the gospel in the evening.—P. Orr.

Queensland.

BRISBANE.—During the past month the work has been going steadily along. In the early part of June T. Hagger and his good wife spent a few days with us on their way through to Lismore. Bro. Hagger preached the gospel on the Lord's day, and also delivered his lecture, "The Divine Plea and Pleaders in other Lands," on the following Wednesday evening. The lecture and the views were wonderfully interesting and helped to bring our position as a body more prominently before the Brisbane public. During the month Foreign Missions has been our theme; our evangelist and other speaking brethren bringing the needs of the work abroad before us on every suitable occasion. On the 28th we held a F.M. rally, which was well attended. Bro. C. M. Gordon arrived in Brisbane last Saturday night, and addressed the church yesterday morning on Foreign Missions. Our offering amounted to £31/16/5 for the day, which surpassed last year's offering on the same day by £17/13/1. We rejoice in the increased offering. Though we set our aim at £25 we easily passed that amount. Bro. Gordon preached to a fine audience. Later—Our F.M. offering has reached £34/6/-. Last Lord's day Saxby exhorted the church. In the evening Bro. Bren. Wilson and Saunders (en route from U.S.A.), took part in the gospel service, the latter preaching.—L.G., July 11.

BRISBANE.—On June 29 Bro. W. J. Sharp, of Vickery Park, Queensland, and Sister A. E. Chapell, of Pellucella, Victoria, were united in marriage in the Brisbane chapel. Bro. Ernest Holy-M. A. Rajohns, of Brisbane church, entered the matrimonial state on July 5, at Mooloolah, Q. Brisbane, of Miss M. R. Hall, a member of the Brisbane church, and Mr. H. A. Teske, both of Toogoolawah, Q. J. I. Mudford, preacher of the Brisbane church, officiated on each occasion.

ZILLMERE.—On June 25 we rejoiced over four baptisms—two young daughters of our Bro. and Sister Stabe, and a young girl and her brother, all from the Bible School. The parents of the last two were with us to see their son and daughter immersed. We trust they may soon follow their example. On July 7 we held our half-yearly meeting, and re-engaged Bro. Waters for another six months, the H.M. Committee having kindly granted us a subsidy of 10/- per week for that time. We are adding two rooms at the rear of the chapel for class rooms. The S.S. is growing, so we need more room. We added two more teachers to the staff, making 8 in all. The brethren are doing the building themselves, as we have a hard job to get the funds for timber, etc., as our numbers are few, and most of them are giving their utmost to keep our preacher.—J. Bruce.

MA MA CREEK.—On June 27, Bro. Gordon visited us in the interests of the College of the Bible. A welcome was extended to him by different auxiliaries of the church. After being introduced, he spoke upon the object of his mission. £11/11/- was promised in the meeting. Bro. Gordon said that Ma Ma Creek was the first place he visited where every member in the meeting promised something. I hope this will stimulate others to give likewise. Since our last report two have been received into the church and one baptised. All departments of the work here are progressing. On July 2 we were favored with a visit from Bro. Jinks. On Lord's day morning, at 10 a.m., he addressed the Sunday School scholars, there being a record attendance. One scholar came forward and confessed Christ. At the breaking of bread Bro. Jinks exhorted the church. In the evening he preached to a goodly number, and at the invitation, one of the S.S. scholars confessed. On July 3, a welcome in the form of a social was given to Bro. Jinks by the members. On July 4 a visit was made to West Haldon, and we held a meeting at night. The building there was just about full. July 5 closed Bro. Jinks' visit. We are much indebted to the stimulus he has given to the church here.—T. Jones.

WEST MORETON.—We have been favored with a visit from Bro. C. M. Gordon. Owing to his time being limited, he only visited Rosewood and Mt. Walker churches, but his visit was so much enjoyed that the people are asking when he come again. Much interest was aroused for the College of the Bible by our brother's talks to us. If Bro. Gordon can give us a week's visit at any time, we assure him of crowded meetings every night.—T.G.M.

ROMA.—The great feature of Bro. Hayes' work is the open air gathering which he gets on Sunday evenings before the gospel meetings. The principal men of the town come and listen to the message of the cross. Several men who have not been to a religious service for years have thanked Bro. Hayes for his addresses in the open air. On July 9, the writer went to one of such meetings and saw about 50 men standing near. The church has given largely towards Foreign Missions, but is going to give equally as well to Home Missions.—A. W. Jinks.

New South Wales.

HURSTVILLE.—Lord's day, July 2, good meetings all day. Bro. Franklyn addressed a large congregation at the gospel meeting. Lord's day, July 9, Bro. Illingworth addressed the meeting. Next Lord's day is the last of our series of special addresses. We wish the Committee could see its way clear to continue these addresses, as we feel sure it would be of valuable assistance to the church here, and help to spread the cause of Christ.—Eleanor J. Winks, July 11.

TYALGUM.—Another good meeting on Sunday evening. Our F.M. offering was £1/8/6 at the morning meeting. The people are very favorably disposed toward us, and in whose midst no denominational church is established. Ours is the opportunity of establishing a church after the New Testament order. Will you help in our

building campaign, brother? There is not a church building in the town. We appreciate the gifts of Sister Boyd, Vic., 10/-; and Bro. T. W. Smith, 10/-. We now have £9/10/-. Will others please join us in this rare chance? Send a gift by to-day's mail to W. A. Strongman, Tyalgum.

WAGGA.—The church here held a business meeting at Sister Mowsar's house on July 13, with the object of electing deacons. Bro. Brown was in the chair. A very fair number of members were present. There were four brethren eligible—Rich, senr., Peterson, Raply and Davidson, senr. Our building fund is progressing very favorably, and we are in hopes of some day having a church built at Wagga.—L.H.E.R., junr.

BANGALOW.—Bro. and Sister Saxby, from Marrickville, cheered the brethren by their presence and exhortation on F.M. Sunday. We were asked for 10/-, and sent £1/13/6. On July 9, 25 came to our gospel service (previously 12 was the highest), but the gas wouldn't come. We borrowed lamps and held a late but short service.—W.A.S., July 10.

ERSKINEVILLE.—Good meetings all day yesterday, anniversary Sunday. Bro. J. Clydesdale spoke morning and afternoon. Bro. Abercrombie preached the gospel to a large audience. The year just closed has been a good one, but we are looking forward to greater things in the coming year.—G. Morton.

NORTH SYDNEY.—We are glad to report good meetings last Sunday. At the morning meeting Bro. Saunders exhorted the church, and at the gospel meeting Bro. A. G. Saunders, recently returned from U.S.A., gave a soul-stirring address, dealing with mission work. We were pleased to see a very large number of strangers present, and a good interest was shown. The Bible School attendance is good, but the need is still felt for more teachers. Several teachers have recently resigned owing to removal, and these vacancies require filling.—W.J.M.

AUBURN.—Work here is progressing steadily and surely. Meetings for worship well attended, and new scholars being added to the Bible School. Attendances at gospel meetings are increasing. Bro. Collins is going at top speed. God is with us. Prospects are very encouraging.—C.J.A.

HAMILTON.—Nearly 400 listened with rapt attention to Bro. More to-night. The L.O.L. and P.A.A. responded splendidly to the invitation, and our evangelist proved himself a leader at this special Protestant service. To-day has been a day of records for us. The Kindergarten is growing, thus necessitating enlarging our plant in this direction. The visit from Bro. Arnott, of Paddington, has been much appreciated by all the members. The Bible Class had a splendid social last Saturday.—S. G. Goddard, July 16.

SYDNEY CHINESE MISSION.—We are glad to report good attendances at our Lord's day services, and on Lord's day, 16th, one came forward and made the good confession. Our school is being well attended.—E. J. Priddeth.

MOSMAN.—A. G. Saunders, en route to Adelaide, was with us to-day, and gave a stirring address on Foreign Missions at the service for the breaking of bread. Sister Eve was received into fellowship, by letter from Petersham. Bro. Saunders delivered a very interesting address to the Bible School in the afternoon. We hope to have him laboring with us for three months from the 6th proximo. Bro. Lang preached to a good audience at the gospel service.—S.G., July 16.

MARRICKVILLE.—The annual business meeting of the church was recently held, when the question of erecting our new chapel was discussed. In order to obtain a necessary loan, a certain amount would need to be available as a guarantee. To this end an appeal to the church was made, and in four weeks the sum of £200 was subscribed, and which has since been increased to £225, which speaks volumes for the interest shown. Not the least amongst the donors was Bro. Cecil Hall, of the College of the Bible, and who until recently was in fellowship with the church here. We hope by this liberal response to soon report our building erected. At

the conclusion of Bro. Watt's address on Lord's day last, one young man confessed Christ. To-day Bro. Jno. Fox was with us, and exhorted.—Thos. C. Walker, July 16.

MEREWETHER.—Bro. Knight exhorted the church at the meeting for worship last Lord's day. We had the pleasure of a visit from Bro. Barlow, of Paddington. There was a fair attendance at the gospel meeting, when the message was delivered by Bro. T. Newburn.—S.L., July 17.

West Australia.

NORTHAM.—We have been called upon to say good-bye to Bro. W. J. Ewers. We are indeed sorry to lose him. We tendered him a farewell social on Thursday, June 30. We are going to have week-end supplies from Perth. Bro. E. Cecil, of Subiaco, was with us last Lord's day and gave the exhortation in the morning and preached in the evening very acceptably. We are hoping to have a brother permanently with us before very long.—J. Platt, July 5.

Victoria.

BRUNSWICK.—On Wednesday night we held a thanksgiving service for the bountiful blessings the church has received from our heavenly Father. One made the good confession. To-day a big meeting at worship. Received in two by letter. Visitors, Sister Picken, from Berwick, and several others. The exhortation was given by J. G. Shain. This was the first appearance of our brother with us since his ministry here nearly six years ago. Splendid meeting at night. Bro. Way's subject was "The Basic Weakness of Protestantism." He hopes to continue it. Two immersions.—W.T., July 16.

SOUTH MELBOURNE.—Good meetings all day. Bro. Marrows exhorting the church in the morning, when we extended the right hand of fellowship to Sister Fleishman, from the church at Meredith, and received a visit from two Sisters Lowne, from Meredith. Bro. Frith gave a stirring address in the evening, his subject being "Baptism." Our collection for F.M. this year amounted to £53/-. The Lord's day School is on the upgrade. The secretary's address is now Mr. F. Copeland, 142 Victoria-avenue, Albert Park.—S. Northcote, July 16.

PRESTON.—Pleased to report steady increase in numbers and interest at the gospel meetings. At the close of Bro. H. E. Hall's address on Sunday evening, one young man came out and confessed Christ. A Century Bible Class has been started enthusiastically, which should prove of great value to the church.—G.A.D.

STAWELL.—Two splendid addresses yesterday by Bro. Gallop, of Horsham, and a fine exposition of Scripture at the afternoon Bible Class. At the evening meeting, the largest for some time, more than a third of the congregation were non-members.—A.P.A.B.

BRIGHTON.—At our half-yearly business meeting, last Tuesday evening we had a good attendance and interest. Bro. Ludbrook presided, and the election of officers took place. The report from our auxiliaries were most satisfactory, and the various financial statements showed large contributions. Bro. Pittman, our evangelist, stated that meetings had shown a marked improvement, especially the gospel service, and was hopeful for the future. The work at Sandringham was discussed, and while maintaining an in-ham was discussed, and while maintaining a interest in that spot, it was thought advisable to discontinue the meetings in the hall. Discussions and suggestions in connection with our work and contributed to a profitable meeting. Sisters Lacy, Durrant, Ward and others, have been unable to attend through illness. The prayers of the church go up on their behalf.—P.H.L., July 17.

HORSHAM.—We had a visit on Sunday from Bro. Burdeu, of Stawell. He exhorted the church here in the morning, took the service at Polkemmet in the afternoon, then returned to Horsham and conducted the gospel service at night, when

the chapel was nicely filled. We are very thankful to our brother for his valuable assistance from time to time, and his addresses should do much good towards the extension of the Master's kingdom.—A. E. Gallop, July 11.

SOUTH LILLINUR.—We held a hymn service on Sunday afternoon last. The attendance was good, and at the invitation three came forward and made the good confession. May God be glorified thereby.—A.R.B.

MARYBOROUGH.—Crowded meeting at Maryborough last night; fine interest; one young man made the good confession. Good interest at Bet Bet also. Work of renovating the Maryborough chapel nearing completion, but we are badly in need of more funds. If any of the churches or individual brethren who have been written to and have not so far responded are able to help we shall be very glad to receive their gifts.—H.P.L., July 17.

KANIVA.—Bro. Albert Williams and Sister Ada Rowe were on June 22 united in marriage. We all wish them much happiness, but we are sorry to lose the presence and help of our sister, who will in future meet with the church at Sandmere. At the wedding tea Bro. Goldsworthy, on behalf of the church, presented the bride with a silver teapot, suitably inscribed; in recognition of her services as organist to the church.—A.R.B.

NEWMARKET.—We are still having good meetings, and the work is going on nicely. Our F.M. offering is £4/10/-, being over twice as much as last year. Also in connection with this work the C.E. Society are raising £13 per year for the support of a native preacher at Daltonganj, India, so with this amount we are raising about eight times the amount we raised previously.—J.H.

COLAC.—On Lord's day, July 9, we were pleased to have with us Bro. Fitzgerald, from the College of the Bible. The meetings were well attended. On Lord's day, July 16, Bro. Swain was with us. Bro. Dunn presided and welcomed Bro. Swain in our midst. He also announced the death of our late Sister Bowan, of South Africa, who was an early member with the church at Colac. We were greatly helped by Sister Bowan during her recent stay in Colac, and our hearts are turned to her bereaved ones who are left to mourn their loss. Bro. Swain addressed the church, and preached the gospel to a fair congregation in the evening.—J. G. Lacy.

NORTHCOTE.—We are still putting up records at Northcote. Last C.E. meeting was by far a record one, and last Lord's day's Adult Bible Class was also a record. Indications make us confident of reaching our aim of £100 from local brethren by July 30, a good proportion of that amount being already in hand. I have much pleasure in gratefully acknowledging the following further donations to our building fund from members of sister churches:—Sister, North Fitzroy, 2/6; Sister, North Richmond, 10/-; C. Daff, 10/-; W. G. Daff, 10/-; Bro. and Sister, South Melbourne, 10/-. Who will add to the list? Do it before July 30, if possible.—S. G. Chipperfield.

BLACKBURN.—The mission held for one week by Bro. Nightingale closed without any additions. We did not anticipate large audiences. The meetings were fairly well attended throughout. The question box was freely used toward the close. Whilst the evangelists are upbuilding and strengthening us in the faith, we are trying to put the house of the Lord in order, to make it nice and attractive.—H. Edwards.

MIDDLE PARK.—We continue having good meetings at all services. Our Bro. Irvine is more than maintaining our numbers. Sunday evening saw our chapel full. We had a splendid address, and at the close three of our Bible scholars made the good confession—one young man and two girls. We also had the pleasure at morning service of receiving six new members into fellowship. One by letter, one previously immersed, and four whom we immersed the previous week; three of the latter were from our Bible School. Our cause is being much strengthened by Bro. Irvine's pastoral work amongst us. —J.S.M.

Continued on page 482.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on July 6, Mrs. C. L. Thurgood leading the devotional exercises.

Sunday School Additions: Grote-st., 4; Norwood, 6; Hindmarsh, 9; Mile End, 6; Semaphore, 1. Total, 26.

Obituary Report.—(Mrs. Dumbrell.) On June 5, Sister Olive Brown, of the Hindmarsh church, received the home-call, and Sister Mrs. Gass, of Grote-st. church, on June 30.

Reports.

Treasurer's Report.—(Mrs. Messent.) Home Missions: Receipts for June, £10/4/6½; total in hand, £57/19/8½. Foreign Missions: Receipts for June, £2/5/10; total in hand, £29/19/2. General Fund: Collection for June, 16/4½; paid for letter heads, 8/6; total in hand, £3/12/8½.

Hospital Committee.—In spite of illness of some and attendance on the sick at home by members of the Committee, a fair amount of work has been accomplished. The number of visits has been:—Adelaide Hospital, 15; Destitute Asylum, 7; Consumptive and Cancer Home, 2; Home for Incurables, 5; Children's Hospital, 4; Sick and Aged, 26. Magazines, 324. The Committee received 4/- from the Sisters' Executive, and that amount was given for the sick children in the Hospital. Fish, cakes, jellies, given were needed. Our visits are appreciated, and this should stimulate us for greater service amongst the sick and suffering.—E. Brooker, Supt.

Foreign Missions.—The Foreign Mission Committee have made a visit to the Endeavor Society at Prospect, and to the Young Women's Dorcas at Glenelg, both of which were very enjoyable meetings; the latter had 82 garments laid out ready to be sent to India, and 11/9 was contributed by the young people. We are about to send a further shipment to Bro. Filmer, and any goods intended for this should reach us without delay. As Conference will soon be at hand, we ask all who have mite boxes to arrange so that the contents of the same can be sent to us at least two weeks before Conference. Amounts for the month, as follows:—Y.P., Grote-st., 6/2; North Adelaide, £2; Glenelg Young Women's Class, 11/9; Bones, 6d.; Grote-st., £7/10/-; Norwood, 5/- Total, £3/11/3.—M. Haverland, Supt.

Home Missions.—During the past month the work has gone steadily on, and in many of our Home Mission churches, conversions are reported. Balaklava mission closed with 76 confessions. The mission at Mile End is now in its 4th week, and so far 48 have decided for Christ. It will close on the 16th, and on the 18th will hold the deferred anniversary tea in the tent, to be followed by a public thanksgiving meeting. We trust that a number of the sisters will come out and rejoice with the brethren at Mile End.

Amounts as follows:—Mite box, 2/3; Queens-town, £1/9/6; Narracoorte, 16/-; Norwood, 10/3; Glenelg, 6/1; Mite boxes (Norwood), 4/-, 1/8½; Mile End, 15/9; Grote-st., 10/6. Total, £5/16/1½. Proposed that Mrs. Cutt lead the next devotional meeting.

The Sisters' Conference will be held on Friday, Sept. 15. An evening session will be held this year. Conference programme to be arranged by the Executive officers, with power to add.

The following sisters were appointed to act on the Conference Luncheon Committee from the various churches:—

Grote-st., Mrs. Spurr. Norwood, Mrs. Mauger, Mrs. Dalwood and Miss West. Unley, Mrs. Bond. Hindmarsh, Mrs. Snook, Mrs. T. H. Brooker. Queenstown, Mrs. Harris. York, Mrs. Ford. Croydon, Mrs. Hewitt. Maylands, Miss Hawkes. North Adelaide and Prospect, Mrs. Haverland and Miss Gollup. Henley Beach, Mrs. F. Charles. Mile End, Mrs. Ewers. Semaphore, to be appointed.

Meeting closed with prayer.

A. E. Manning, North Parade, Torrensvile.

VICTORIAN.

Home Mission Monthly Report.—We have only visited Middle Park this month to ask for interest in Home Mission work. We were asked to wait until after the 1st of July. We had the pleasure of accompanying the Prayer Meeting Committee in their visits to Swanston-st and South Yarra.

Bro. Benn, writing from the Kaniva district, tells us that the weather has hindered visitation and has been against large meetings. Two of the Sunday School scholars had made the good confession. He had taken a leaf out of Bro. Kingsbury's book, and held a hymn service.

Bro. Gale, in Castlemaine, writes in a similar strain about the weather, but in spite of it he had good audiences of 100 to 120. He regrets the departure of many on account of the dullness of trade. He had organised a very successful Foreign Mission fair. Bro. Clipstone, in the Shepparton district writes, thanking the sisters for their interest and prayers. They have not only had bad weather, but influenza and diphtheria to contend with.

The students of the Bible College report services at Harecourt, Blackburn, Berwick, Meredith, Pakenham, Croydon, Newmarket, Box Hill, Preston, Montrose, St. Arnaud, Warragul, Fitzroy Tabernacle. The reports are all hopeful and encouraging. God prosper and bless our Home Missions.

I trust the sisters are keeping in mind the appeal issued by the Women's Home Mission Committee, also the penny per week subscription.—E.D., Supt.

Hospital Visitation.—Eighteen visits paid during month; 319 books and magazines distributed, as well as cards, etc. At the Benevolent Asylum Miss Jerrens distributed 14 woollen bonnets, 2 pair cuffs, 6 bed jackets, received from Swanston-st. Dorcas. Mrs. Tully often reads to the patients in the Eye and Ear Hospital, which they enjoy very much. We are indebted to Mrs. Herlitz, of the Lutheran Church, for cards, and Swanston-st. Dorcas, Mrs. Chown, Mrs. Nicholls, Miss Pendlebury, for books.—E. C. Thurgood.

Prayer Meeting.—At the close of the business session of Sisters' Executive, the United Prayer Meeting was held. Quite 80 sisters present. Mrs. Trinnick presided, and Mrs. Pittman gave the Bible lesson. Papers by Mrs. Davies on "Angels"; Mrs. W. J. Way, "He is Able," were read. Sisters Potts, Wilson, Nightingale and Ludbrook engaged in prayer. Mrs. Roy Thompson gave one of her sweet solos.—L.T., Supt.

Temperance.—The Committee visited Windsor on 3rd inst., Mrs. Lindsay presiding and speaking upon the evil of intemperance. Mrs. Pittman and Mrs. Cameron addressed those present. Mrs. Ray gave a paper on "Bible Temperance Truths." Mrs. Kemner and Miss V. Marsh recited.—M. Ray, Sec.

Sisters' Prayer Meetings.—Committee visited Middle Park sixth anniversary. Mrs. Tyrrell gave all a cordial welcome. Mrs. Trinnick gave a Bible reading. Mrs. Davies and Mrs. Baker read papers. Bright singing and short prayers occupied the remainder of the time. About 50 sisters present. A social cup of tea closed a pleasant meeting.—L.R.M., Sec.

June 29th, South Yarra sisters were visited. Mrs. Trinnick presided. Mrs. E. Davies read a paper on character, "A good name is rather to be chosen than great riches." Mrs. Baker gave a paper entitled, "Fellowship," and Mrs. Sharp gave a reading on "Prayer." The South Yarra sisters meet weekly (Thursday afternoons) for Dorcas and prayer service.—Mrs. R. B. Tucker, Sec.

Foreign Missions.—The F.M. offering this year promises to be a record. We are thankful for this as it indicates an awakened and deeper interest in the spread of the gospel. It is not possible to give any idea of the sum total at present, as the money is just being sent in.

Since last Executive meeting, the supt. has visited a special meeting of the Windsor Mission Band, when the girls, under Miss Kaye, gave a very interesting and educational programme in the interests of Foreign Missions. A visit was paid to the Box Hill F.M. prayer meeting on

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Sick Visitation.—Two sisters were appointed for this work of attending to our Master's command, "I was sick, and ye visited me." In conclusion, we wish to thank all of our sisters who have worked so faithfully during the past year.—On behalf of the class, Mrs. Tyrrell, President; Mrs. L. K. Martin, Secretary.

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 it is a valuable. The following are a few of the
 THE UNION CO. 299 Elizabeth Street, Melb.

From the Field—Continued.

BALLARAT (Dawson-st.).—The welcome social to our Bro. Tape last Wednesday was well attended. Bro. C. Morris, as chairman, conveyed a welcome from the church, while Sister Wilkinson spoke for the Dorcas Society, Sister Lucas for Y.W.M.G., and Bro. Benson for Y.M.C. Bro. Tape's response never lost sight of Jesus, but was aptly illustrated in a humorous vein. Refreshments brought an enjoyable evening to a close. To-day there was an improved attendance at the gospel meeting, when Bro. Tape forcefully appealed for allegiance to the Son of God's love. Good attendance in the morning, Bro. C. Morris exhorting on "Endurance as Good Soldiers."—B., July 16.

CARLTON (Lygon-st.).—Large meetings all day. 293 broke bread in the morning. 6 received into fellowship (5 by obedience and 1 by letter). Bro. Kingsbury delivered the third of the series of special morning addresses on "The Gospel." Another grand meeting at night, Bro. Kingsbury's topic being "The Restless Wicked." One confession. Miss Alice Brearley, one of the Sheffield Choir, sang a beautiful solo, and has promised to be with us again next Lord's day. Last Thursday evening's mid-week prayer meeting was the largest we have had for some years. Just about 150 present. The Sunshine Committee of the C.E. Society organised a visit to the home of Bro. Andrew Haddow, senr., on Saturday evening last, the occasion being his 83rd birthday. A very happy and profitable time was the result of the gathering.—J.McC.

CHELTENHAM.—We had Bro. H. Watson, the missionary-clect for Baramati with us on Sunday, and much enjoyed his heart talks. The C.E. anniversary is fixed for Tuesday, Aug. 22.

PRAHRAN.—We have had good meetings since our last report. Our meetings for worship have been keeping well up to the average. We are indebted to our Bro. S. G. Chipperfield and J. W. Marrows, Northcote; Bro. Anderson, Nth. Richmond; Bro. C. Quick, South Yarra; Bro. Jones, South Richmond, for visiting us and exhorting the church. Last Sunday we were pleased to have with us Bro. Campbell Edwards, who gave an exhortation. In the evening we had a splendid gospel meeting, and listened to a fine stirring address from C. M. Gordon.—A.E.M.

BERWICK.—On Wednesday, July 12, a farewell social was given to Bro. and Sister E. Hillbrich and family, who are leaving the district. Bro. Hillbrich is one of the oldest members, and has occupied the position as deacon for many years. Bro. McClure occupied the chair and presented Bro. and Sister Hillbrich with a clock and Bro. A. Hillbrich with a baton and complete volume of Sankey's Hymn Book, as the church's appreciation for their valuable services rendered. Both suitably responded. Bro. Swan gave a short but helpful address. Our thanks are due to Bro. Gray, from Dandenong, for an encouraging address, and the Dandenong choir, who so ably assisted us with the programme. July 16, Bro. Jones was with us, and at the gospel service ably rendered solos.—E.E.H.

South Australia.

NORWOOD.—On Saturday evening, July 8, about 35 of the past and present members of the Norwood Church of Christ Men's Bible Class paid a surprise visit to Mr. J. H. M. Hawkes, at his residence, Third Avenue, St. Peter's. Bro. Hawkes has been president of the class for several years, and his work has been highly appreciated. Regret was expressed that the patron, Mr. A. C. Rankine, could not attend owing to ill-health. Mr. William Jackson, vice-president, therefore occupied the chair. A good programme had been arranged, and the sentiment of "The King" was honored at the instigation of Lieut.-Col. S. Price Weir. Bro. David Wilson proposed the health of "The Guest of the Evening,"

which was carried with enthusiasm. Bro. Hawkes responded with much feeling. Several of the members present tendered their sincerest thanks to Bro. Hawkes for the lasting good they had obtained at the class under his leadership; reference was made to the valuable work done by him in the past, and special mention was given to that of the Maylands mission. Amidst great applause Mr. Jackson presented him with a revolving bookcase, suitably inscribed, on behalf of those present. A hearty vote of thanks was tendered to those who had taken part in the programme, and to Mr. E. D. Clark, who was in charge of the arrangements. Musical and elocutionary items were rendered by Miss May Gilbert and Miss Ada Hawkes, and Messrs. A. Chew, W. E. Miller and C. Dockett.—E. D. Clark.

SEMAPHORE.—We rejoice to know that at last the prospect of a chapel is in sight. The Home Mission Committee have delegated three of its members to confer with the trustees on Wednesday next. Lord's day, July 16, we had fine meetings all day. W. J. Taylor exhorted in the morning. Bro. Stewart, by letter from Enmore, N.S.W., was received into fellowship. At the gospel service our evangelist was attentively listened to. Mid-week meeting well attended.

STIRLING EAST & ALDGATE VALLEY.—On July 5, at Aldgate Valley, Sister Miss Janet Kelly was united in marriage to Bro. A. Poyner. Both parties are members of the Aldgate Valley church. On Tuesday, July 11, the quarterly business meeting was held at Stirling East, when the various reports were considered satisfactory, and a committee was appointed to arrange for the coming tent mission about October next. Our F.M. offering so far amounts to over £46, a record for this part.—A.G.R.

MILE END.—Our tent mission closed yesterday with 6 more decisions, making 68 in all. These include 2 formerly immersed who have united with us. The meetings on Lord's day were well attended. 13 were received into the church at the morning service, of whom 7 were members of one family who have come to reside in the district, and who join by letter. We have so far received 35 members here as the fruit of the mission, and of course there are many more yet to come. Two have joined the Grote-st. church, one the church at Maylands, and one the Baptist Church at Lockleys. Our postponed anniversary tea will be held to-morrow, and our thanksgiving meeting follows the tea.—D.A.E., July 17.

NORTH ADELAIDE.—The collection for Foreign Missions taken up on July 2 totalled £50/5/3.—V.B.T., July 17.

UNLEY.—The half-yearly business meeting was held last Wednesday. Good reports were presented. The finances have been buoyant during the six months, which ended with a credit balance. During that period 21 (2 by immersion) had joined the church, and 14 had been transferred to other churches, and 1 death had occurred. The Sunday School and other activities have been active and achieved good work. The officers have decided to continue in office, as the members by a large majority expressed full confidence in them. This afternoon the prizes and certificates gained by the Sunday School teachers and scholars in the recent examination were distributed. A number of parents and friends were present. The supt., W. J. Harris, was chairman, and W. L. Johnston gave a splendid little address to the children and parents. We are proud of our school. Good audience to-night, when Mr. Gore's subject was "Jesus in the Storm." Foreign Mission collection from Park-st. and Cottonville is now just over £40.—P.S.M., July 16.

GROTE-ST.—Good meetings to-day. Four were received into membership by letter—Sister R. Stevens, from Balaklava; Bro. Percy Easter, from Narracoorte; Bro. Cornwall, from Norwood; Sister Mrs. Redmond, from Prospect. Bro. Pearson and Sister Springheld, who were immersed on the previous Wednesday, were also welcomed. The following were elected as deacons at the quarterly business meeting held on Wednesday, July 12, for another term of four

years:—Bren. W. M. Green, A. A. Verco, A. I. Gard, T. Overall, E. R. Manning, E. McPhee, E. Cleveland and W. Blackely. Bro. Colebatch has found it necessary to resign his office as an elder of the church, as he intends shortly to reside in the country. Bro. Williams, owing to being removed into the country, also resigned his office as a deacon. This afternoon we held our monthly men's meeting. About 60 to 70 present. A very powerful address on "True Manhood" was given by Pastor Peter Fleming, of the Flinders-st. Baptist Church. A fine audience at the evening service, Bro. Thomas preaching. The total amount raised for our F.M. offering now reaches £100.—W.J.M., July 16.

QUEENSTOWN.—Splendid meetings since last report. Our evangelist is much encouraged at the forward movement in all branches of the work. The attendance at the breaking of bread averages about 100. Lord's day, July 16, Bro. Coin presided. Bro. Hawkes exhorted at the morning meeting. At the gospel service in the evening the chapel was filled. Bro. Brooker's address was most instructive and was well appreciated.—A.P.B.

NORTH CROYDON.—We continued our evening meetings to last Wednesday, July 12, by having a tea meeting, which was a great success. We estimate about 300 sat down to tea. In the evening we had a public meeting, with W. C. Brooker, President of the Conference, in the chair. The following brethren gave us words of greeting: Bro. Taylor, from the Semaphore; Bro. Taylor, from Maylands; Bro. Rankine, Norwood; Bro. Dr. J. C. Verco, North Adelaide; Bro. Thurgood, Henley Beach; Bro. H. J. Horsell, York, and Bro. Matters, from the Baptists, also Bro. W. Brooker, York. Lord's day, July 16, we had a splendid gathering in the morning; attendance about 90. H. J. Horsell exhorted the church and gave the right hand of fellowship to seven brethren. In the evening we also had a good gathering, the seats being comfortably filled, when Bro. J. W. Cosh, from Henley Beach, gave us a splendid address. In the afternoon the brethren met in the chapel; object, to start a Bible School. 34 boys and 34 girls responded to our invitation. They were formed into classes, and teachers appointed for each class. Bro. Shill was appointed superintendent, and Bro. Shill vice-superintendent. Our meetings all through have been far beyond our expectations, and we thank the Lord for his great goodness and lovingkindness towards us.—T. H. Plant.

KADINA.—Splendid meeting again to-day, when Bro. Warren spoke. To-night the church was again crowded. Bro. Warren speaking. At the close of the meeting three young men from the Bible Class accepted Christ as their Saviour. The future is still bright.—J. H. Thomas.

HINDMARSH.—On July 13 the quarterly business meeting of the church took place. There was a good attendance of members. The various reports from the organisations of the church were very satisfactory, and showed a well sustained interest in the work. The treasurer's statement showed that although the church had lost several members who lived in the vicinity of the new church opened at Nth. Croydon, the receipts from all sources had been a record, and after meeting the extra expenditure incurred in the working of the church, there was a credit balance. Bro. A. Glastonbury, in submitting the report of the penny per week Foreign Mission and Home Improvement Fund, gave a very interesting account of what had been done through the systematic giving in a small way during the last twenty years that he had been treasurer of the fund. Bro. Paternoster reported 11 confessions for the quarter and 21 transfers, mostly to North Croydon.

OWEN.—Our new evangelist, A. H. Wilson, arrived at Wapella, Illinois, America, with the Owen yesterday to take up his labors with the churches at Alma and Owen. Bro. Wilson exhorted the church at Alma this morning, and in the afternoon at Owen he was welcomed by the Sunday School teachers and children. In the evening he preached the gospel to a good congregation at Owen.—W. J. Marshman, July 16.

Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

"First Principles," by A. R. Main, B.A., now ready.

A ten nights' mission at Collingwood closed on Tuesday night with three decisions.

If any of our agents have surplus copies of last week's CHRISTIAN, we would be glad to have them.

We hear that P. A. Dickson has received an offer of an engagement with the church at Norwood, S.A.

Geo. E. Burns, evangelist, of Petersham, has accepted an invitation from the church at Taree, Manning River, New South Wales.

Erskineville land fund closed on July 20. Up to the 16th we had received £322/10/-. Total raised will be published next week.

On Tuesday, July 25, N.S.W. Home Mission collectors, evangelists, and other workers are reminded of the President's rally at City Temple.

The F.M. offering of the Brisbane church, up to Sunday, July 9, totalled £34/6/-. a gratifying increase as compared with last year's amount.

Mrs. G. T. Walden, with her two brothers, passed through Melbourne on Monday last on a visit to her mother in Adelaide, who is dangerously ill.

McG. Abercrombie is being used freely by the N.S.W. brethren, and last Sunday preached at Erskineville (S.S. anniversary). Next Sunday he is to speak at Canley Vale.

J. J. Franklyn was one of the chief speakers at the L.O.L. mass demonstration in the Adelphi Theatre, Sydney, N.S.W., on Sunday last. The *Re Temere* decree was strongly denounced.

It appears that there are more "Bro. Dunns" than one in Victoria. For example, there is one in Colac. The editor, who also bears this name, has been getting credit for work he did not do. Perhaps our reporters will be more explicit in future as to which Bro. Dunn they refer to.

A. G. Saunders, B.A., has accepted a short engagement with the N.S.W. Home Mission Committee, and will for the present take up work at Mossman, N.S.W. He expects to return to U.S.A. next year to complete his studies in medicine, with a view of becoming a medical missionary.

The N.S.W. Home Mission Committee are still seeking evangelists for country districts. They specially want a brother for Corowa. The Federal Evangelistic Committee have promised to co-operate. Applications to be made to A. E. Illingworth, 67 Denison-st., Woollahra, Hon. Sec.

Gilbert E. Chandler, who has returned from America, is open for engagement as an evangelist. He carried on his studies in America at Johnson's Bible College and Oklahoma Christian University. We have had good reports of Bro. Chandler. His address is, Como Nurseries, Bayswater, Victoria.

The Kindergarten Committee of Victoria are doing a good work by endeavoring to introduce Kindergarten methods into all the schools, and by holding the course of Tuesday evening lectures, which are taking place in the Swanston-st. chapel. The second lecture takes place next Tuesday evening at 8 o'clock, and all teachers, Junior workers, and all interested are invited.

Under the auspices of the Sisters' H.M. Committee, a great rally will be held in the chapel at North Fitzroy on Wednesday, Aug. 9. A number of beautiful pictures of "the chapel built in a day" will be shown, and talks will be given of the for-

ward movement in connection with State evangelistic work. All who are interested in the spread of the gospel in Victoria should aim to be present.

Davey Fund.—We gladly acknowledge receipt of £3/5/- (second contribution) from the Federal Aged Preachers' Fund, per Bro. G. T. Walden. The Davey Fund is now considerably overdrawn. We have ministered to the needs of this worthy old couple for many years, and it will be regrettable if we cannot continue to do so. Will sympathisers please send on their contributions to the Austral Co., or to W. C. Craigie, 263 Little Collins-st., Melbourne.

The Queensland Baptist, in its May issue, republished a criticism which appeared some time ago in the Australian Christian World on "The Church of Christ," by a Layman. Bro. J. I. Muddford asked the editor of the Queensland Baptist permission to reply, but was refused. The Brisbane Courier, however, opened its columns to him, and allowed him to reply at some length. Probably by this time the Baptist editor is regretting his lack of journalistic etiquette and fair play.

A large number of young men have been speaking of entering the College of the Bible next year. Others are doubtless considering the matter. As the question of accommodation for the growing classes has to be considered, the Board of Management would be pleased if intending students would make formal application now. Please do not leave the matter until the end of the year, when it will be too late to make suitable arrangements for an increased enrolment. Intending applicants are asked to write as soon as possible to the Principal, A. R. Main, College of the Bible, Glen Iris, for schedule and application form.

Teacher Training Class Examinations.—It is proposed to hold these examinations in future at stated times, early in June and December. It is deemed wise to have two examinations on the book "Training for Service," the first examination on Parts 1 to 5, and the second on Parts 6 to 8. A grade of 70 per cent. in both examinations will qualify for a certificate. The date of next examination will be Monday, December 4. Teachers of classes are asked to send particulars as to number of candidates and part of book being studied as early as possible to A. R. Main, College of the Bible, Glen Iris, so that the requisite number of examination papers may be printed.

T. B. Fischer writes:—As President of the Bible School Union of Victoria, allow me to thank the Austral Co. and Bro. Main, for the splendid book on "First Principles," which you have published from the pen of Bro. Main. We feel a special interest in the book, as it will form the basis of our examination, but apart from that fact altogether, the book will meet a distinct want. It is thoughtfully written, neatly printed, and the price—sixpence—makes it within the reach of every teacher, elder scholar and student of the Word of God. I predict that it will be one of our standard books on "Our Plea," come one of our standard books on those things believed in by us as a people.

A. W. Jinks writes:—If all the disciples of Christ in Queensland gave one penny per week towards the State Home Mission Fund, no less than £250 would be raised yearly. If all of them gave 3d. enough money would be raised to carry on aggressive and progressive evangelism. And yet there are some who, although they are pulling down their barns and building greater, do not give even one penny a week. The Greek word for zeal means "to boil," but we are not even so, I am inclined to think that at least 500 disciples in Queensland could give £1 a year to wards Home Missions and not be impoverished. Disciples of Christ, if you value the souls of others, send your money or promises at once to Bro. Len. Gole, Clayfield, Brisbane.

The following extract is from the South Australian Register:—Speaking at the celebration of the Orange institution, at the Exhibition Building, on Sunday afternoon, J. E. Thomas, of the Church of Christ, said:—"We always admire the

manly and Christian utterances of the Governor, Sir Day Bosanquet, who has commended himself to us, and we are among his most loyal and respectful subjects, but I feel that his unprecedented act of attending High Mass at the Roman Catholic Cathedral as the representative of His Most Gracious Majesty has given us just cause to feel that he has honored an idolatrous practice that has been the cause of the bitterest and bloodiest persecution in the history of our Empire. A Mass in which a priest claims to work a miracle by turning flour and wine into the precious body and blood of Christ, must always be looked upon by right-thinking Protestants as blasphemous. We cannot think that it is for the benefit of the country or the Empire that the representative of the King should consent to attend such a celebration."

Brethren in N.S.W.—Now that the appeal for Foreign Missions has been so generously supported in the State, I venture to direct your attention to the needs of the State Committee for Home Missions. Our overdraft is very large just now, and our Treasurer desires to get it speedily reduced. Moreover, we are anxious to engage other men, and push the cause in the country districts. Let all brethren and sisters have a part in this good work.—A. E. Illingworth.

The S.A. preachers' meeting was held at Grote-st., on Monday. Mile End reported 11 confessions, and over £14 as thanksgiving offering. Henley Beach, 1 confession; Strathalbyn, 1 confession. Bro. Horsell introduced the subject of "What Can We Do to Promote Christian Union?" He suggested as one thing necessary that we ourselves be united in spiritual things, also a distribution of our literature. Conferences might be arranged between the various bodies and discuss questions of union, thus bringing Christians closer together. It was thought one unfortunate condition of things was the fact that we are not understood by the leaders particularly of other religious bodies, and it is felt desirable to do all we can to remove this condition. The suggestion was made that simultaneous preaching by our preachers on Union might also be effective, and a more thorough presentation of the plea through the Bible Schools.

COMING EVENTS.

JULY 25—Tuesday. The second lecture of the series of Kindergarten lectures and practical illustrations will be given in the Swanston-st. lecture hall. Every one interested is invited. The lectures will continue every Tuesday evening at 8 o'clock, and are free to all.

AUGUST 1.—The annual social of the Foreign Mission Band, Grote-st., Adelaide, will be held on Tuesday, August 1, at 7.45 p.m. A hearty welcome and a pleasant evening for all who attend.

IN MEMORIAM.

CORNISH.—In loving memory of our beloved Ada, who fell asleep in Jesus, July 24, 1910, age 21.

"Asleep in Jesus! oh, how sweet
To be for such a slumber rest;
With holy confidence to sing
That death has lost its painful sting.
Asleep in Jesus! peaceful rest
Whose waking is supremely blest—
No fear, no woe shall dim that hour
That manifests the Saviour's power."

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O Jesus, I love thee, on earth thou didst live,
And daily thy good things thou always didst give,
Then how cruel the cross on which thou didst die,
But how glad that bright dawn, the grave to defy.

Then up, up to thy home in heaven so dear,
Thy Father was waiting thy love-heart to cheer,
Then on the apostles thy Spirit didst send,
That the gospel be preached until the world's end.

And wherever the cry, "What now must we do?"
From Spirit-pricked hearts by gospel so true,
We hear thy sweet voice say, Believe and repent,
In baptism be buried, forgiveness is meant.

Within us his Spirit now shall indwell
And life everlasting he ours e'er to tell;
In prayer and in gifts our service shall be,
E'er round his own table till eternity see.

—C. L. and A. K. Thurgood.

ACKNOWLEDGMENTS.

THE FEDERAL FUND.

Victoria—Swanston-st., £1/2/6; Terang, 10/3; Collingwood, £1/2/-; Hawthorn, £1; Lygon-st., £2; New South Wales—Belmore, 9/-; North Sydney, 10/-; Paddington, £1/15/-; South Australia—Fremby Bay, 3/6; Mallala, 6/6; Bordertown, 10/-; Unley, £2/2/-; Maylands, 9/9; Tasmania—Hobart, 9/-. Total, £12/9/6.

Ira A. Paternoster.

VICTORIAN MISSION FUND.

Churches—Horsham, £1/10/-; Pakenham, £1 6/-; Stawell, £1/6; Ascot Vale, per collectors, £1 10/-; Terang, 9/6; Maryborough and Bet Bet, £29; Taradale, £2; Kyneton, £1/10/-; Cosgrove, £8; Colac, £7; Drummond, £2/15/-; Castlemaine, £12; South Yarra, per Miss Blake, £2/1/3; Yando, £2/10/-; Conference Fee, Surrey Hills, 10/-; Bro. F. G. Martin, Apollo Bay, £2/10/-.

M. McLellan, Sec., 263 Lit. Collins-st., W. C. Craigie, Treas., 263 Lit. Collins-st.,

Obituary.

BROADBRIDGE.—On Wednesday, July 5, at Ovingham, our Sister Mrs. Broadbridge passed away after a few days' illness, at the age of 55. She was born at Brighton, England, and on her marriage came out to Australia over 30 years ago. With her husband she was baptised at Park-st., Unley, but removing to Ovingham, took membership with the church at North Adelaide. This would be nearly 25 years ago, and ever since our sister has been a faithful member of the church here. Of late years suffering from poor health, she has only attended very occasionally—at Prospect, but it was always a joy to her to do so. The writer laid her remains to rest in the Islington Cemetery, and conducted a memorial service the following Lord's day evening at Kermode-st. Our sympathies are with the sorrowing ones.

Adelaide, S.A. A. M. LUDBROOK.

RHIND.—With feelings of deepest sorrow the church here records the death of our highly esteemed and beloved brother, Leonard Frederick Rhind, the second eldest son of Bro. and Sister Rhind, on June 27, aged 22 years. The very flower of the flock, wholly consecrated, and a devoted servant of the Lord Jesus Christ. His great motto in life was well expressed in the beautiful little poem on a card which hung over his bed, entitled, "For Others." Our brother was immersed by Bro. Geo. Manifold about 8 years ago, received into fellowship in October 4, 1903, and continued steadfast and true till death. A Bible School teacher, an Endeavor leader, a speaker and worker in the L.M.M., a regular attendant of the prayer meeting, and one who, we can honestly say, was a fellow worker with the truth. We sorrow not even as others who have no hope, but our hope is to meet him again.

D. M. McCRACKETT.

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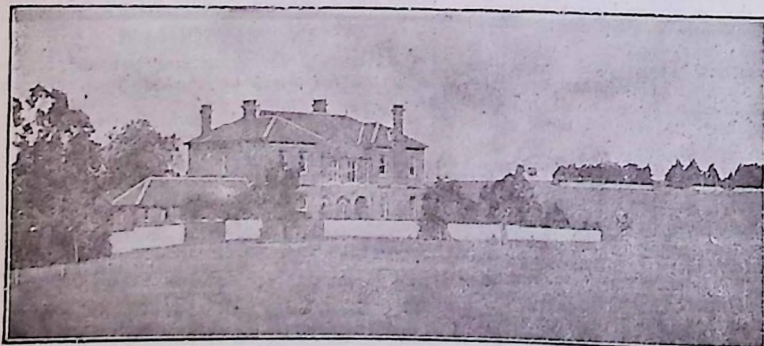
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