

Thursday, July 27, 1911.



It will be a glad day in the history of the world when the people, awakened to a sense of their power and their highest manhood, shout with one voice, "Arbitration, not War."

We hail with gladness, therefore, the dawning of better things. The disposition to settle disputes by arbitration is slowly but surely winning its way. "The Star of Peace," says Mr. G. A. Johnston Ross, "is in the ascendant. I do not mean that the

era of established peace has come. While the competitive system rules in the commercial world there can be no permanent guarantee of peace; but at best there can only be a shifting of the theatre of war and a modification of its methods and character, substituting for the military the civil warfare, 'viler, underhand, not openly bearing the sword.' I do not mean that we have come to the triumph of character over brute-force; for power rather than love is still too much our ideal. Yet in all these departments there are cheering signs—in the widespread protests against armaments, in the spreading internationally of one ideal of manhood, in the new sensitiveness on the subject of the moral aspect of the exploitation of nature, and on the sin of waste. Here are indeed unmistakable signs of the dawning of a new day." And, we may add, hastening on the glad day of peace, is the message of love from him who is the Prince of Peace. Whatever of peace the world now possesses comes from him. The divine leaven has been slow in its working, but permeating all the same. In the spirit of the Master, the Christian citizen must stand for peace. It will be a glad day in the history of the world when the people, awakened to a sense of their power and their highest manhood, shout with one voice, "Arbitration, not War."

Editorial Notes.

The W.A. Drink Bill.

Western Australia has long held the unenviable reputation of being the leading State in the Commonwealth in the consumption of alcohol, and in the deplorable results that necessarily accompany and follow such consumption. The unfortunate fact is that there are no indications of her vacating that position. According to the paper reports she worse than wasted nearly 2½ millions sterling in 1910 on drink. Had this money been towed out into the sea and cast overboard, the loss would have been comparatively slight, but owing to its being spent in the purchase of drink, W.A. has led all the States in the commission of crime and in the cost of courts, judges and police. This is proof positive of the inseparable connection between the amount of drink consumed and the amount of crime committed. For every man, woman and child the drink bill of the State amounted to £8/15/6, and thus was higher than for any year since 1906! The W.A. Alliance has an energetic secretary, and its paper, the *Reformer*, is an ably conducted and vigorous journal, but it is painfully evident either that the Christian influence in the West is on the side of the drink business or the churches are culpably negligent in educating the people up to its evils and in supporting the reform movement.

Through Baptist Spectacles.

"Timothy Trusty," who wields a lively pen in the *Southern Baptist*, deals thusly in last week's issue with some things he "does not understand":—"One is, why is there a falling off, and a serious falling off, in our Home Mission income? Another is, why is it that we are not making more headway in districts where the population is growing rapidly? Are our convictions deep enough? They are more than opinions. They are worth standing for. Lloyd George did not surrender, ignore, or hide his Baptist convictions when he became Chancellor of the Exchequer." And then lifting his eyes beyond his own religious body, Bro. "Trusty" asks, "Why are Disciples making such headway in Victoria? Possibly without intending it, though there is not much conscience about it in certain places, they rob us of some of our members and thus swell their own ranks; but they certainly lay great emphasis on baptism as a step in the religious ladder upon which every believer must tread. We say as little as possible about it. We are justly afraid of ritualism and of undue emphasis; we don't want to be caught on a snag, so we go to the other extreme, and are ready to include all and sundry into the scope of our church benediction."

Baptist Convictions.

A few comments on the above extract from the *Baptist* may not be out of place. Too much importance must not be attached to the rather pessimistic utterances about the decrease in Home Mission income and lack of numerical progress which the writer so strongly emphasises, evidently with the view of stirring up his Baptist readers to stronger convictions. The Baptists in Victoria and all over the Commonwealth are really a vigorous and growing people. The reference to Lloyd George is, unintentionally, of course, a little misleading. This gentleman is still a member of the little church of Christ in Criccieth, Wales, where he was baptised, and where his uncle is one of the elders. A report going the rounds of the papers recently described the baptism of a daughter there, her distinguished father taking part in the service. But when in London, Mr. George generally worships with the Welsh Baptist Church, where the service is conducted in his native tongue. It is not surprising, therefore, that he is so often considered a Baptist.

Are We Robbers?

The reference to the Disciples of Christ "making such headway in Victoria" is of course just another peg on which to hang the admonition to his brethren to be true to their Baptist principles, but it is not altogether complimentary to us to imply a lack of conscience in our "robbery" of their members. That many Baptists have dropped their denominational name and usages in favor of the simple name of their Leader and a closer adherence to his teaching is

certainly true, as it is equally true of members of other churches. But "rob" is an ugly word, and we are sure our brother does not mean "to plunder, to strip unlawfully, to take away by oppression or violence," or any other dictionary meaning of the word. The fact is that our plea for the union of all Christians by the abandonment of sectarian names, creeds and usages, appeals to the piety and common sense of believers of other bodies. We regret that it is so difficult for many others to realise that the plea for the union of the followers of Jesus is undenominational, and that we are not a sect competing among sects, but simply a movement contending for a return to primitive Christianity in its faith and practice.

Ritualism and Undue Emphasis.

Our good brother in the quotation given above, seems to imply that we "certainly lay great emphasis upon baptism as a step in the religious ladder which every believer must tread," while the Baptists "say as little as possible about it." There is doubtless some truth in this statement. It is part of the larger truth that we speak with positive conviction on this and other clearly revealed teachings. Our great anxiety is to speak where the Scriptures speak, and if this lays us open to the charge of ritualism we do not worry over it. Hence we do not hesitate to proclaim that "he that believeth and is baptised shall be saved." And like the apostolic preachers, we instruct the unbelievers to "believe on the Lord Jesus Christ" in order to salvation; those who have heard the gospel and believed it to "repent and be baptised in the name of Jesus Christ for the remission of sins"; and those who are penitent believers, like Saul of Tarsus, to "arise and be baptised and wash away thy sins, calling on the name of the Lord." We do not believe this is either "ritualism" or "undue emphasis," but if it is we are content to suffer in apostolic company. As on the matter of baptism, so with other truths. We preach the gospel concerning the person and work of the Christ without apology or compromise. We have not time to devote to other panaceas for the elevation of mankind, or questions of higher criticism or new theology. It is ours to preach the divine certainties as the Book reveals them, and in this beyond all doubt is one source of our strength and secret of our success.

Evangelistic Aggressiveness.

Apart from the question of our close adherence to the New Testament in our instructions to enquirers for salvation, we believe the success of the people known simply as Christians or Churches of Christ is largely owing to their aggressive evangelism. They recognise their great work is to win and train men for Christ. Hence, while the Lord's day morning service is usually devoted to worship and the building up of the Christian life, the evening is a gospel meeting for the purpose of recruiting converts. From all our platforms every Sun-

day evening an earnest appeal is made to sinners to accept and openly confess Christ. Unlike many others, we do not leave this to special missions. Our unceasing presentation of the claims of the Saviour and continuous appeals for surrender, result in a steady ingathering of souls. When our

churches or preachers are prepared to discuss politics, poetry, or religious platitudes from our platforms, we may write Ichabod on our church buildings. There can be no return to apostolic Christianity without apostolic zeal in the unceasing proclamation of the ancient gospel.



The Value of the Lord's Supper.

By Thos. Hagger.

That which was called the Lord's Supper was instituted by Christ himself on "the night in which he was betrayed." There is no direct command found in the New Testament for its weekly observance, but it was the practice of the early church to so observe it (Acts 20: 7), and that under the guidance and approval of inspired men. This approved example gives to the weekly celebration of the memorial feast all the force of divine warrant.

And how fitting that as often as the day of his resurrection comes round, the Lord's disciples should meet to remember his death. It is not appropriate on any other day, for it takes both the day and the feast to symbolise the death and resurrection of Christ.

We do not lose, but gain by this frequency of observance. One day while a visitor was chatting with Ruskin, a servant entered and said, "There is a fine sunset." Ruskin went out, but returned in a moment, and said to his visitor, "It is worth seeing." The two went out and watched the sun sink, and beheld the glory that resulted. Ruskin was filled with rapture and spoke not a word. He was an old man, and had been watching sunsets all his life, but the frequency with which he had done such had not caused them to lose their influence upon him. "The cross," it has been said, "is the sunset of the most glorious life, and to him who is intent on living that life, it will always be worth seeing." At the memorial table we get the best view of the death on the cross, and so we gain, and do not lose by a frequent observance of the feast.

But let us examine more closely the value of this feast to us.

As a commemorative institution.

The feast is no mere empty ceremony, but is deeply spiritual. It meets the needs of the human heart. There is almost universal desire for commemorative institutions and monuments, and how they appeal to a man's best feelings! How we value monuments that tell of brave and heroic deeds done in the past! This feast is a monument which

tells of the greatest deed, the greatest tragedy of all the ages! And it is of value to us because of this.

It prevents us forgetting all that has been done for us. How that picture of mother hanging on the wall of the front room makes us think of the many things she said and did before the Lord called her home. We often stand before it, and are thus reminded of her deeds. So this feast is a picture of Jesus Christ, and as week by week we come into the presence of the emblems it reminds us of what he did for us. At the table we cannot forget.

Then it helps in a realisation of the unseen. Things that are past are liable to become dimmed to our minds through the lapse of time. We need something to make them vivid again. Pluck a flower from mother's grave, and as you gaze at it, the form of the loved one will seem to rise before you. So this feast brings Christ in all his loveliness before us, and our imagination roams over the ground of our hope in him, and Christianity is made more and more a living power to us.

Well may we sing—

Dear Lord! what memories crowd
Around the sacred cup!
The upper room!—Gethsemane!—
Thy foes!—thy lifting up!
O, scenes of suffering love!
Enough our souls to win—
Enough to melt our hearts and prove
The antidote of sin.

As a call to self-examination.

"Let a man examine himself," said Paul to the Corinthian saints (1 Cor. 11: 28). That was written to people who were in Christ, who had accepted the gospel and become obedient thereto (1 Cor. 12: 13; Acts 18: 8). Paul's statement does not deter- mine who have a right to the feast, but demands self-examination on the part of those who are Scripturally qualified to partake.

This is a very sacred service; an unchristian spirit, or irreverence, or cherished sin unfits us for its proper observance; hence

the need of self-examination. Such examination is necessary, or we may make ship-reck of our faith. We need such in order that we may see that we are pursuing the right path, manifesting the right spirit, living the right life. It is necessary because sin and the human heart are both very deceptive. The feast impressively calls for this very thing that we need.

But we are not to examine ourselves to see if we are personally worthy to partake—none are that. Nor are we to do so in order to enable us to decide whether to be present or to stay away; but in order to see our shortcomings and faults, that we may confess them to our Father and seek his forgiveness (1 John 1: 9). Every disciple should be at the table every Lord's day, and he should go after self-examination. Much greater blessing would be received by many of us at the memorial board, if we would respond to the call of the feast and examine ourselves.

As a social act.

It might have been enjoined as a private act; but no, it is always represented as an act of the assembly of believers—"the disciples came together to break bread" (Acts 20: 7).

As a social act it speaks of unity—of oneness. This is represented in the loaf and in the cup. Consequently all malice, hatred, and evil thinking should be put away, and everything else that clashes with the spirit of unity. The observance of the feast should make us reason thus of those present:—"The Master loves these also, and they love him. They, too, are aspiring to realise his life. Their faults are not those of intention, but of weakness. They are my fellow-travellers to a better country. Their feet, like mine, are bleeding from the roughness of the way. Shall I not go to them and help them?" Truly the Lord's table should fill us with feelings of tenderness, and invites all the heart to true brotherliness.

As a social act the feast obliterates all class and racial distinctions—it is the one place in the world where all men are equal. The King of Great Britain at that table would be no more than the meanest of his subjects; the intelligent white man no more than the illiterate Australian aborigine or the native of dark Africa recently won from his heathenism; the employer no more than the employee. There all are on a level. It is related of the late Duke of Wellington that once when he remained to partake of the Lord's Supper, a very poor old man went up the opposite aisle, and reaching the communion-table, knelt down close by the side of the Duke. Someone came and touched the poor man on the shoulder, and whispered to him to move farther away, or to rise, and wait until the Duke had received the bread and wine. But the Duke had overheard what was said, and he clasped the old man's hand, and held him, to prevent his rising, and in a reverential undertone said: "Do not move; we are all equal here." This gathering is a family gathering around Father's table, and so Paul could write of it—

"Seeing that we who are many are one bread, one body: for we all partake of one bread" (1 Cor. 10: 17).

Disciples of Christ, let us draw near and keep the feast on each Lord's day, and thus at the foot of the cross on the glad day of his triumph over the grave remember our Lord, and breathe in more and more of his Spirit to show forth during the new week.

And shall not this become a sweet foretaste of the great assembly around the throne in glory? Let us then remember the past, and look with joy into the future.

And thus that dark betrayal night,
With the last advent we unite,
By one blest chain of loving rite,
Until he come.

am under no delusion as to my own unworthiness. It is with entire sincerity that I endorse Whittier's statement:—

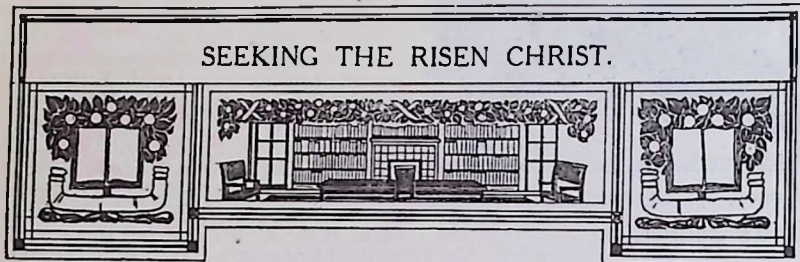
More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.
I bow my forehead in the dust,
I veil mine eyes for shame.

But the fact remains that I have always craved for the realised presence of my Lord, and the thought that his very existence might be all a myth (no matter how divine a purpose this myth might serve), has filled me with a deep and wild regret. Now it seems to me that if Jesus really lived, and is what we think him to be, and if, in some way, he revealed himself after his death to his disciples, so that they were absolutely convinced that he was alive and present with them, it surely ought to be possible for any of us to attain to a like experience. It is this experience that I want. I don't care two straws what became of the body of Jesus; I don't ask to see him or hear him with my bodily organs; but I do feel most strongly that if those first disciples had some kind of experience which was to them equivalent to seeing and hearing and touching him, then it ought to be possible to me to have a like experience. I know what it is to kneel in prayer to him and feel a vague sense of his presence (I feel it now); but imagination goes a long way, and desire further still, and the very fact that I can wonder whether he is alive is a proof that my experience is not of the same quality as that with which we credit the first disciples."

The argument from spiritual tradition.

Well, to speak quite frankly, I do not know of any completely satisfactory answer to this appeal on intellectual grounds alone. Something more is needed. An experimental knowledge of the risen Christ is one thing, and perfect certitude concerning his victory over death ages ago is another. All we can say about the latter is that, although it made all the difference to the faith of the original followers of Jesus, it is not available for us except as an inference from something else; we have to approach it in a different way from them. With us the spiritual experience must come first, and our theorisings about the historic facts afterwards. And happily our experience of the risen and ascended Lord to-day is precisely the same as that of the men who wrote the New Testament. How do I know that Jesus rose from the tomb at the beginning of the Christian era? Because he is still rising in power in human hearts and lives. But for the former, however, we should never have had the latter. There is a vital connection between the two in that the spiritual experience which was born of the one has been producing the other ever since; the spiritual witness to the power of the living Christ has been an unbroken apostolic succession of far greater value and potency than any written word, however venerable and inspired.

SEEKING THE RISEN CHRIST.



The above is the title of a sermon by R. J. Campbell, of the City Temple, London. It indicates, we think, that Mr. Campbell is coming back to the "old paths." When it is remembered that his name was intimately associated with the "New Theology" craze, we can only rejoice in the present evidence of his clear faith in the great fundamental doctrine of the Christian system. The following extract from his sermon will be of interest to our readers:—

The simplest explanation.

After many years of patient examination of the best that has been said and written on this great theme, I have come to the conclusion that the simplest explanation of all the facts of the beginnings of historic Christianity is that the actual physical body of Jesus came out of the tomb in which loving hands had laid it a few hours before. We have got to revise our conceptions of the nature of the universe and the elements composing it. At present I believe I am almost the only preacher in the British pulpit who bases his frank acceptance of the traditional belief of the church as to the manner of our Lord's resurrection upon a denial of the distinction popularly supposed to exist between matter and spirit. It will be different in twenty years' time, however. Science is rapidly making us acquainted with properties and powers of matter hitherto unsuspected; the veil between seen and unseen is becoming very thin; indeed, it is not too much to say that more and more on investigation the apparently solid material universe is tending to disappear into a mode of mind. The behaviour of the body of Jesus after the resurrection was no more extraordinary than some things that are happening now. If it were necessary—and it was necessary—for the Master to convince his sorrowing followers that he still lived and would continue in fellowship with them, he could not have done it so effectively in any other way as by reappearing in the very body in which they had known him previously. This, I firmly believe, was what he actually did, and the results are

now apparent to the whole earth. I do not say that such a demonstration would be as necessary now, but the point is that it was then, and that without it we should not have had the unparalleled spiritual awakening which has produced the Church of Christ. What would have happened if he had not risen? I repeat that it is as certain as anything can be in this world that we should never have heard his name and that there would not have been any Christian evangel to preach.

Someone asked me at a meeting in the City Temple on Tuesday evening last how we of the modern world can become convinced of the truth of the resurrection of Jesus. Granted that the apostolic church was convinced of it, the case, said the questioner, is different with us. How are we individually to be brought into the same condition of mental certainty that the first Christians enjoyed? How are we to know that Jesus lives? I took this question seriously, because it is characteristic of our time, not only on this one subject, but on a great many others. There are many people for instance, who would only be too glad to be convinced that there is a higher world at all, or such a thing as the survival of consciousness after death. Surely, one might say, their need is at least as great as that of the dejected Galileans who hung around the tomb of Christ on the first Easter morning; if great spiritual results followed from the revelation they received, why should not equally valuable results follow from a similar revelation now? I may be wrong in thinking that this was the feeling behind the question, but probably I am not. It represents the wistful, spiritual craving of the hour, the craving for firsthand knowledge of the things which are unseen and eternal.

The following is the way in which a correspondent has put this same desire in writing. I quote the words because they are so full of force and pathos: "I seem always from my very childhood to have had a deep love of Jesus, in spite of the fact that I am perfectly conscious of failure and sin, and

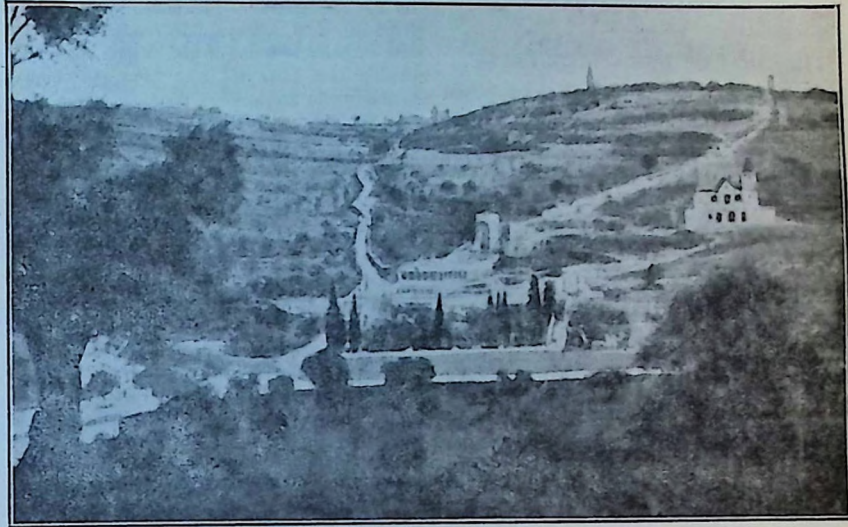
Professor Salmond's Blunder

By Chas. Watt.

This is the caption of a brochure of 96 pages, written by Mr. A. S. Adams, of Dunedin, N.Z., in reply to another by Prof. Salmond, of that city, bearing the suggestive title, "Prohibition—a Blunder." Mr. Adams is a solicitor who has been intimately identified with the temperance struggle from its inception, and was probably the very best man in the ranks of the reformers for the task. Not that the task was a heavy one, by any means; so far as argument goes the reviewer could easily have overcome a much more formidable antagonist. But the position and standing of his opponent—a Doctor of Divinity and Professor of Mental and Moral Philosophy—invested his pamphlet with a weight out of all proportion to the intrinsic importance of his arguments. But now that the worthy Professor has had time to digest this masterly reply, it is safe to say that had he had any suspicion of stumbling against so stiff a proposition as this smart lawyer, he would have more carefully recast his arguments, or, more likely, carefully suppressed many of them.

It is every way unfortunate that the Presbyterian Kirk, that has supplied so many doughty champions of temperance, should have been fated to supply so many pro-liquor advocates! We feel no surprise at such an one as the "Rev. Wm. Thomson" lending himself to so degrading a role; but that so reputable a gentleman as this scholarly Professor of Mental and Moral Philosophy should thus prostitute his undoubted talents in defence of so manifest and glaring an evil—this is a mystery that is monstrous hard to understand. And his reviewer, by his keen, incisive logic, by his wide and close acquaintance with every phase of the temperance question, by his merciless, yet dignified, exposure of the many weaknesses of his opponent's arguments, has given us not only an effective counterblast, but has literally turned the curse into a blessing.

Our space is too limited to attempt any extended notice of this admirable review; one or two points must suffice. The Doctor in his bitter opposition to anything of the nature of Prohibition, says, p. 42, "Prohibition must be limited to acts and usages which are inherently bad." This, Mr. Adams points out, "is entirely opposed to common sense and universal experience." Moreover, it "is a ludicrous misrepresentation, made blindly, and without consideration or inquiry." But the worthy Professor seems to have gone through life without either seeing, hearing or heeding the commonest facts of every day experience. Why only the other day, in Melbourne, Mr. Justice A'Beckett delivered judgment in a case that puts the whole question at rest. A Mr. Walter Howard Smith, of St. Kilda, brought an action against the proprietors of a "folly show," asking that they be pro-



Gethsemane and the Mount of Olives.

hibited from carrying on their entertainment, and claiming £1000 damages. The Justice said, "the entertainment was about as inoffensive as could be produced," and yet he gave judgment for £5 costs, and "ordered defendants to be restrained from carrying on their performance." And this simply because Mr. Smith "was disturbed by snatches of songs, etc., in the comic business."

But the old and oft exploded absurdity that all manner of evils will follow the carrying of Prohibition, is held most tenaciously by this liquor apologist, and this is how he expresses it. "The (Prohibition) reform is from the outside. Wait a while; the recoil comes, and the old devil is there again with seven other wicked spirits, and we even know their names. The spirit of falsehood and hypocrisy, the spirit of meanness and cowardice, defiant contempt of law, of perjury, of mutual revilings, of subterfuge and contraband trading, of universal insincerity and moral humbug, and verily the last state will be worse than the first." Mr. Adams' reply to this must have made the "Rev." Dr. squirm; here it is:—

"Now either Dr. Salmond means, by all this, to say that in a State where the liquor traffic is allowed full sway, the devil of drunkenness reigns alone, and there is no lying and hypocrisy, contempt of law, perjury, etc.; or the whole passage means nothing—it is a puerility. Does the Professor, then, expect his readers to believe that whisky is the sovereign antidote for these 'devils,' and that the absence of alcohol will make men liars, hypocrites, perjurers, etc.? If an abstainer is a liar, will jurers, etc.? Are the sanctuaries of the people built upon pillars made of whisky kegs and beer barrels? Dr. Salmond has lived in Dunedin for many years. Will he dare to say of the men and women of this city and country that they will be transformed (deformed?) into liars,

sneaks and law-breakers, by the abolition of the traffic in strong drink?" We wonder what the "meenister" would say to this.

Readers of the AUSTRALIAN CHRISTIAN should secure this pamphlet. And to all workers in the temperance cause it will be invaluable. It effectually pricks the many bubbles that are blown by the liquor people about the working of Prohibition. It supplies a veritable mine of information, statistical and otherwise, and enables the temperance reformer—the one who is fighting to free our country from the blighting, withering curse of the licensed drink evil—to go into the contest fully armed. The price is only 6d., and the appendix is alone worth the money, being a handy Encyclopedia of the latest temperance facts right up to date. It may be had at the office of the Alliance.

Apart.

Come ye yourselves apart and rest awhile.

Weary, I know it, of the press and throng,
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.

Come ye aside from all the world holds dear,

For converse which the world has never known,
Alone with me, and with my Father here,
With me and with my Father not alone.

Come, tell me all that ye have said and done,

Your victories and failures, hopes and fears,
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

Come ye and rest: the journey is too great,

And ye will faint beside the way and sink;
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then fresh from converse with your Lord return,

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

Correspondence.

MAMMON OF UNRIGHTEOUSNESS.

Excuse me referring to this subject again, but I take exception to my carefully thought out explanation being placed to one side because a solitary professor goes contrary to the general body of translators, and in his zeal for what he thinks ought to be, mutilates what is.

In my school and college training I studied in the original Zenophon, Homer, Plato, etc., and hardly a day passed at home but that I read a portion of the Greek Testament. I therefore know sufficient about the subject to discuss the professor's views. I should not have referred to this matter but for the fact that any future attempts of mine to elucidate the original might be taken as the word of an ignoramus whom some stern professor might at any time upset.

However, I forgive you in anticipation, and will try to overlook your misuse of the preposition "eis" whose primary meaning implies motion towards, in order to get in.

What is become of our nice and accurate distinction between "in," "at," or "with" water, or our plea that baptism is "for" the remission of sins, if Greek prepositions mean anything or nothing?

Allow me further, to get at the meaning of the words translated "of unrighteousness." They are really an adjectival expression, meaning "wicked" or "unjust." The same expression is used with regard to the steward (verse 8, "steward of unrighteousness" or "unjust steward"). The same occurs again in Luke 18: 6 ("the judge of unrighteousness," or "unjust judge," as translated). In two cases out of the three it is certainly applied to a person, and therefore to a person (Mammon, the money-god) in the third. This mammon is certainly personified in Luke 16: 13. "Ye cannot serve God and mammon."

Neither Christ nor his apostles are at all delicate in the condemnation of the amassing of wealth, ill gotten or otherwise, and it should not therefore surprise us if Christ uses the term "unjust money god" to cover money greed in general. The term "unjust" is particularly appropriate, as more injustice is done on the plea of business (often merely money greed) than on any other.

Those who read Greek will notice the constant play on the word "unjust" from verses 8 to 11, as brought out by the following renderings.

Verse 8. The Lord commended the *unjust* steward.

9. Make to yourselves friends at the expense of the *unjust* money god.

10. He that is *unjust* in connection with the least thing is *unjust* in much.

11. If ye have not been faithful in connection with the *unjust* (unfaithful) money god.

13. Ye cannot serve God and money god.

Alan Price.

We are not aware that we stand in need of "forgiveness," either in "anticipation" or otherwise, so far as this little discussion is concerned. We have a high opinion of Bro. Price's ability, and cast no reflection upon him when we said that both of us must submit to the authority of experts. At any rate, as far as we are concerned,

the statement must stand. We insist, however, on the correctness of our statement that *eis* is frequently and appropriately rendered "in." A case in point is found in the chapter under discussion (see Luke 16: 8). "For the children of this world are in (*eis*) their generation wiser than the children of light." *Eis* is here appropriately rendered "in." It would be rather awkward English to say, "are *into* their generation wiser than the children of light." Jelf in his "Grammar of New Testament Greek," says of "*eis*," "It expresses the same relations as *en* (in), except that it has the notion of a direction, *whither*, while *en* has the notion of rest, *where*. It is used to express the direction or motion of an action—*into* an object, or up to an object—into immediate contact with it, especially to express the reaching of some definite point." Robinson in his Greek Lexicon says, "Sometimes *eis* (into) is found where the natural construction would seem to enquire *en* (in). . . . In such cases the idea of a previous coming into that place or state is either actually expressed or implied in the context." The difference between "*into*" and "*in*" seems to be this, that getting into a place or house implies a previous journey, whereas "*in*" implies that you are already there. The result is the same.—Ed.

LORD'S DAY MORNING MEETING.

I have read with both pleasure and profit the valuable contributions recently appearing in the CHRISTIAN by Bren. Thomas, Rankine and others. But in short articles of this kind, special emphasis upon certain aspects of the morning meetings could not be dwelt upon at length—two of which I would like to draw attention to more particularly, i.e., reading, and presiding brethren. As a regular attendant at our morning meetings, I frequently observe that brethren are called upon to read, who do so with great difficulty, and in a manner which is really painful to listen to. Pauses are disregarded, words are mispronounced, and worse still, the mind of the Spirit is entirely lost sight of. Under such circumstances reading to the edification of the church is utterly impossible. These things frequently happen where there are brethren who can and do read intelligently, and to the pleasure and profit of all present. But unfortunately their services are seldom utilised on account of so many taking part in this exercise. Some people evidently think the church is a school in which people should learn to read. Somewhat similar conditions prevail with regard to presiding brethren. In some of our churches frequently brethren are permitted to preside who cannot speak the English language grammatically and intelligently; it is absolutely impossible for such to preside in a dignified, impressive and capable manner. They almost invariably (feeling their incompetency) call upon some intelligent brother to open the meeting with prayer for them, and sometimes to perform other duties which they themselves should do, and when the time comes for a few well chosen and fitting remarks to be made before administering the Lord's Supper, a scrap of paper is produced upon which a few sentences, culled from some book or paper is written. These are frequently blunderingly read (for some people don't seem to be able to read their own writing), and commented upon in a manner to which it is most painful to sit and

listen. These things should not prevail where there are competent and intelligent brethren who can and do preside over our morning meetings with dignity and intelligence, and to the edification of all present. This state of things should not be allowed to exist in any church, but is, alas! far too prevalent. If these good brethren only had sufficient sanctified common sense to see themselves as others see them they would surely decline to take upon themselves responsibilities which they are utterly incapable and incompetent to perform. All such should get a thorough training in minor offices before being permitted to take responsible positions.—A Lover of Paul's Motto: 1 Cor. 14: 40.

PREVENTING LEAKAGE.

As a preventative of leakage I believe there is nothing better than thoughtful personal Bible reading every day. Without a preacher, just by reading the Book without prejudice, it became quite clear to me that baptism by immersion was applied to believers in the Messiah only. Also that such obedient believers were united into one fold or church, called by Christ, "my church," as previously predicted (Isa. 62), "which the mouth of the Lord shall name." Then I noticed in the Old Testament especially, two causes of falling away, lack of personal interest, as told by Jehovah: "My people are bent to backsliding." Another, frequent indifference of religious leaders. This same cause confronts us under the New Covenant. When not grounded in truth and love, the precious of the word in the hearts, is in danger soon to die, but when we daily drink the refreshing water of life, there is no danger of withering; when meditating with delight in the Word of God, "he shall be like a tree planted by the streams of water" (Psa. 1).

But while by natural causes our bodies may be influenced to catch cold, losing appetite, become frail, weak and fainting, oh, what is then more welcome than help in need and sympathising love, and so in spiritual distress Christian love in a spirit of gentleness, fulfills the law of Christ. The parable of the Samaritan is very instructive. Both the priest and levite, while supported by the Israelites for a living, pass by; by their neglect the sufferer would have died. When Bro. Rankine's article in the CHRISTIAN is studied and practised, and the example of the apostles is followed, who delighted to go from house to house, no doubt much leakage may be prevented.—J.J.F.H.

The Hors-de-Rome Movement in France

[Extracts from a letter received by Thos. W. Smith, from Alfred E. Seddon, Superintendent of the work in Paris, France.]

Two days ago I received your very kind letter dated April 25. . . . I was particularly glad to get your letter, as I have for a long time intended seeking the co-operation of Australian friends in our work in France. For several years to come the work in France will need outside assistance as it is starting (as Christian work nearly always does start) among the poor. I have already received several sympathetic letters from Australian readers of the *Christian Standard*, and I am

convinced that if some good brother or sister would do a little organising, it would not be difficult to find quite a number of friends who would be willing to co-operate in forming an Australian contingent to our host of friends. Bro. D. A. Ewers called on me; but at the time of his call our work could hardly be said to have started.... I have gratefully to recognise that our work has grown beyond my own expectations and that the promise of future growth is brighter now than it has ever been before. On Sunday last we had two confessions.... (Further baptisms were expected also at time of writing.).... I trust you will yourself feel led to take the initiative in organising Australian friends, and if you do, I believe you will find a warm co-adjutor in Bro. Ira Adina Paternoster, pastor at Hindmarsh, South Australia.... The generous interest taken in this work by the brotherhood in America is very encouraging; but there is no reason in the world why the whole of the privilege should be theirs. I am sure there are large-hearted brethren and sisters in Australia who would like to share the honor, and help to bear our burdens.... When you consider that our mission is not two years old, and that besides having two places of meeting, and having baptised nineteen persons (nearly every one formerly Romanists); that there are five now awaiting baptism; that we publish a monthly 12-page *Messenger Chretien*; that we have translated "The Church of Christ" (by a Layman) into French.... and published a number of tracts and translated.... Isaac Errett's "Our Position"; and that we are opening negotiations with like-minded brethren in various parts of France, in Belgium and Switzerland, I think you and Australian friends will be inclined to feel that we have set in motion a movement in Paris that is worth helping, and that is pregnant with great results in the future.... Might I take the liberty of suggesting that you communicate these facts to your church papers, and make an appeal on our behalf, offering to receive and forward such sums as the brethren may send you.

The Society of Christian Endeavor.

THE LORD'S PRAYER: VII.

Topic for August 7

Daily Readings.

Forgiving and forgetting. Gen. 27: 41; 33: 1-4.
Brotherly love. Gen. 45: 1-4, 15.
A noble revenge. 1 Sam. 26: 7-13, 17.
Royal crime forgiven. 2 Chron. 33: 9-13.
Love by forgiveness. Luke 7: 40-47.
"The chief of sinners." 1 Tim. 1: 12-16.

Topic—The Lord's Prayer: Forgiveness. Matt. 6: 12, 14, 15; 18: 21-35.
What does our Lord include in forgiving one another?

Name some instances of noble forgiveness.
Apply the subject to your own personal life.

The quarterly Executive meeting of the S.A. Churches of Christ C.E. Union will be held on Friday, Aug. 4, at 7.45, at Grote-st., when a large attendance of delegates is requested. Arrangements are to be made at the meeting for the Conference Demonstration, also election of officers will take place. Delegates please bring written reports of your society's work. Would be pleased to hear from any new societies formed, with a view to joining the Union.—Geo. H. Mauger, 84 King William-st., Kent Town.

In the Realm of the Bible School.

Sin and its Cure.

Sunday School Lesson for August 13.

A. R. MAIN, B.A.

Reading.

Gen. 3: 1-19.

Our Scripture reading gives God's account of the origin of evil in the world, and also foreshadows the remedy for sin. That wickedness abounds is clear, whether we accept the Bible or not. Its terrible consequences in this life are manifest, irrespective of what its effect may be on our eternal destiny. But only from the Holy Scriptures can we arrive at the real nature of sin, and only there can we learn of the means of relief from its deadly bane.

Origin and Nature.

The Bible teaches that man was originally in a state of innocence, walked with God, and enjoyed communion with him. God gave him beautiful surroundings, healthy occupation, dominion over the lower creation, abundant provision for his needs. But one restriction was put on his liberty of action. Of the tree in the midst of the garden, the tree of knowledge of good and evil, Adam was forbidden to eat, under penalty of death. Seduced by the serpent,—or Satan in the form of a serpent (cf. John 8: 44-46; Rev. 12: 9).—Eve ate of the forbidden fruit, and induced Adam also to partake of it. As soon as Eve's belief of Satan's lie and disbelief of God's truth led her to disobey the commandment of God, sin was in the world. The Apostle John tells us that "sin is lawlessness" (1 John 3: 4), deviation from or contrariety to law. "Sin is disobedience to the law of God in will or deed." The Lord Jesus has taught us to look beyond the outward act to the inward feeling and motive. Other Scriptural descriptions of sin are: "All unrighteousness is sin" (1 John 5: 17). "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4: 17). "The thought of foolishness is sin" (Prov. 24: 9). "Whatever is not of faith is sin" (Rom. 14: 23). Jesus summed up the requirements of God's law in two great commands: Love God; love your neighbor (Matt. 22: 37-40). We may therefore say that "any departure in thought, word, or deed, from the rule of conduct which requires us to love the Lord our God with all the heart, and soul, and mind, and strength, and our neighbor as ourselves, is sin."

It has to be remembered that sin is an offence against God. Even our offences against one another are sins against God. David, when he had grievously harmed another, yet said, "Against thee, thee only, have I sinned" (Psa. 51: 4). Remembrance of this is important, for it at once follows that there can be no pardon, no remedy, but from God.

The consequences of sin may be seen in our reading from Genesis. We note: (1) *Guilt*. Having disobeyed God, man at once passed from his

state of innocence to that of guilt. Adam was conscious of this, for he tried to hide from God. (2) *Banishment*. God drove him out of the garden (Gen. 3: 23, 24). All sin tends to alienate from God. Sin results in loss of communion and favor. "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59: 2). (3) *Death*. God had distinctly told our first parents that they would die if they disobeyed him (Gen. 2: 17). Death, both physical and spiritual, came as the result of sin (Rom. 5: 12, 6: 23; Eph. 2: 1; 1 Tim. 5: 6, etc.).

Adam's sin was of consequence also to his descendants; "they inherited a fallen nature, and became the subjects of sin, and its penalty death." Paul distinctly states: "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5: 12). Again he said: "In Adam all die" (1 Cor. 15: 22). We may have different theories as to sin and its results; but we must not explain these texts away. The least they can mean (and they may mean much more than this) is that "All sinned in Adam as being in him. Adam, in committing his first sin, and as to its penalty, death, stood for and represented the whole of his posterity." As to the universality of sin and guilt, we have again the word of God: "There is none righteous, no, not one" (Rom. 3: 10). "There is no distinction; for all have sinned, and fall short of the glory of God" (Rom. 3: 22, 23). The universal necessity of conversion, as taught in the Bible, is another proof (1 John 3: 3, 5).

Man's Helpless Condition.

It was utterly beyond man's power to regain his primal state of innocence and communion with God. No one who has once sinned can in any way atone for that sin. He cannot make up by being specially good in other directions. We are told that, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2: 10). If a man perfectly kept God's law, then and only then, would he be beyond the need of pardon. "He that doeth them shall live in them" (Gal. 3: 12); "Cursed is every one who continueth not in all things that are written in the book of the law to do them" (Gal. 3: 10). Now, no mere man ever thus perfectly kept God's law; "All have sinned" (Rom. 3: 22), and so "by the works of the law shall no flesh be justified in his sight" (Rom. 3: 20). Man's own efforts being thus excluded as of no avail, we are limited to one way of justification. God must pardon if man is to be saved. Interposition must come from the divine side. The sinner cannot say how and on what terms he shall be saved. The rebel cannot compel his insulted King to receive him, or dictate the terms of peace. No one can atone for his own or his brother's sin; "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49: 7). Salvation, says Paul, is "not of yourselves" and "not of works" (Eph. 2: 8, 9). "Salvation is of the Lord." Death is the wages of sin; the eternal

life, if it is ever ours, must be the free gift of God (Rom. 6: 23). We have, then,

God's Remedy for Sin.

As soon as man sinned God foretold the coming victory over sin and the author of it. To the serpent, the Lord God said: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). The application of this can hardly be limited to the natural antipathy existing between men and serpents. We have thus early in human history set forth the great conflict between the Christ (the true seed of the woman) and Satan. The Saviour would come to destroy the works of the devil (1 John 3: 8). He would crush the head of Satan, i.e., inflict fatal injury, break his power over man. Yet he himself would be bruised and hurt, but not fatally. "Satan bruised Christ's heel in Gethsemane and on the cross; but Jesus Christ gained the victory over Satan, and will utterly defeat him."

Jesus Christ, the Son of God, died for the sins of men on the cross of calvary. What could not be attained by works comes to us by grace (Rom. 4: 4; 11: 6). The salvation which we cannot have as wages comes as a gift (Eph. 2: 8). It is not essential or here desirable to enter upon theories of the atonement. It is necessary to notice some of the things which the Scriptures say as to our redemption. The Bible statements are all we know of the matter. How the death of Jesus availed to save may be beyond our comprehension; the fact is the clearest and most blessed in the Bible.

The Son of God, leaving the glory which he had with the Father before the world was (John 17: 5), came to earth, assumed the form of a servant, perfectly obeyed the law which man failed to keep, and became obedient unto death. Holy, harmless, undefiled, he made sacrifice of himself (Heb. 7: 26, 27). Men are redeemed "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1: 18, 19). Christ "died for our sins" (1 Cor. 15: 3). He "his own self bare our sins in his body upon the tree" (1 Peter 2: 24). "The Son of man came... to give his life a ransom for many" (Matt. 20: 28). "There is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all" (1 Tim. 2: 5, 6). He tasted death for every man (Heb. 2: 9). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John 2: 2). He was made sin for us (2 Cor. 5: 21). He became a curse for us, and hence redeemed us from the curse of the law (Gal. 3: 13, 14). His blood cleanseth from all sin (1 John 1: 7). We are "justified by his blood" (Rom. 5: 9). We are "reconciled to God through the death of his Son" (Rom. 5: 10).

These facts, and not any human theory as to these facts, are what we stedfastly believe and teach.

There seems to be some need for a special emphasis of three points:

(1) The death of Jesus for the world's sin was not an after thought. We have seen the promise given as soon as sin was committed (Gen. 3: 15). His sufferings were ordained in eternal purpose. If men by wicked hands did crucify and slay the

Son of God, he was also "delivered up by the determinate counsel and foreknowledge of God" (Acts 2: 23). He was the Lamb slain from the foundation of the world (Rev. 13: 8).

(2) We must beware of speaking and thinking of God's work in our redemption in such a way as to imply that the Father was an angry God who needed to be reconciled and appeased in order that he might love mankind. The Bible, on the contrary, so far from teaching that the Son's death won over the Father to love the world, declares that "God so loved the world that he gave his only begotten Son" (John 3: 16). "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19). We do not need to beseech the Father to be reconciled to men: "We beseech you, on behalf of Christ, be ye reconciled to God" (2 Cor. 5: 20). Let us hold no view of the atonement which is incompatible with these great texts.

(3) As little, however, should we disregard the plain fact that the justice of God and the majesty of his law and Person, had to be considered in the provision of a remedy for sin. That sin was no light thing is seen in this, that only the blood of the Son of God was in value precious enough to redeem. The claims of justice were satisfied, and God's law magnified, in the atoning death of Christ. We rightly speak of the cross of Christ as the "trysting-place where heaven's love and heaven's justice meet." Consider one passage, Rom. 3: 24-26, especially the clause "that he might himself be just, and the justifier of him that hath faith in Jesus." Justice alone would condemn all sinners; mercy alone might pass over sin. But justice and mercy are both exalted in the justifying of the man who believes in the Son of God as Saviour. One important query is suggested by this Scripture. If God could only be shown to be just in forgiving such a man and on such a condition, what becomes of the man who rejects that Saviour? He has shut himself off from hope. He has spurned God's love, and rejected the love which justice as well as love devised for his salvation. No man will stand justified before the throne of God at last, save on the ground that the Father hath accepted him through the atoning sacrifice of Jesus our Saviour.

First Principles: Studies in Bible Truths.

Permit me to commend most highly the recent series of studies in "First Principles," prepared by A. R. Main, B.A. All who are in the habit of studying Bro. Main's exposition of the Bible School lessons, as published weekly in the AUSTRALIAN CHRISTIAN, will need no further guarantee of the quality of these special studies than the author's name. It will be noticed that the author's treatment of these great themes is modified by the scope and purpose of the series. The student should read the preface before he studies the contents of the booklet. Condensed treatment is demanded by the design of the series. Here are themes upon each of which whole libraries have been written. Yet these immense themes have to be presented in a treatise of scarcely more

than a hundred pages. Those who have had any experience in authorship will appreciate the difficulty of such limitation. But while the purpose of these studies prohibits a detailed treatment of them, it must not be thought that they are presented in any fragmentary fashion. With fine facility, Bro. Main selects the cardinal phases of each topic, presents them connectedly and homiletically throughout, and makes a really valuable contribution to the literature of first principles.

There is much need for the wholesale schooling of our membership in these first principles. It is to be earnestly hoped that every one of our Bible Schools will adopt this series. Special classes, too, similar to "Training for Service" classes, should be organised, with this booklet as the basis of study. Moreover, these studies could be profitably used at the mid-week services of the church. Furthermore, let our preachers everywhere throughout Australasia preach much on first principles. Is it not in our attitude toward these fundamental doctrines that we find our *raison d'être*? And who are the preachers that are bringing the most converts into our churches? They are the men who lovingly, earnestly, intelligently and frequently preach on these basic Biblical doctrines. The moral is obvious, and a word to the wise is sufficient.—C. M. Gordon.

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By A. R. MAIN, B.A.

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News and Notes.

The F.M. offering money continues to come in steadily. Churches everywhere are rejoicing at the great offerings.

Bro. and Sister H. Watson, our new missionaries for Baramati, India, will spend a few days in Sydney and Melbourne toward the end of August and beginning of September, and be at the South Australian Conference, and have a day or two in the West, en route to Colombo.

Several cases of goods leave Victoria this week for Pentecost Island. The cases contain clothes, books, Bibles, picture rolls, etc., the gifts of schools, C.E. Societies, and individuals.

The Committee expect to send out two more workers to the Islands in the course of a few months, to take Bro. and Sister Filmer's place during their furlough, which takes place in December, January and February and March.

The Federal Committee have just added to their property at Bannatmat by purchasing an allotment adjoining the present property. The new property contains about 18 to 20 acres, and has been purchased for the sum of eight pounds.

Bro. and Sister Watson, our new workers, are both competent missionaries. Both speak Marathi fluently, and Sister Watson is able to dispense medicine, having taken training in the Adelaide Hospital.

A donation of a set of 24 slides of the chapel built in a day has been made by Bro. W. C. Craigie to Bro. Strutton for the work in Baramati. The Committee express their gratitude.

In the last issue of the *Missionary Intelligence* of U.S.A., a photo. block is reproduced of the Federal F.M. Executive and Victorian State Committees.

Bro. A. D. Strongman, who is studying in U.S.A., to become a medical missionary, writes from Kentucky: "It is a great joy to me to read in the *CHRISTIAN* of the active missionary interest being manifested in the beloved Commonwealth." The New Testament church was undoubtedly a missionary society; its mission was to be missionary, and our Australian brethren are copying the divine pattern in that respect very nobly.

The Austral have several books on missions that C.E. Societies, Sunday School libraries and members should endeavor to secure. Amongst others are, "Heroes of Modern Missions," "Missionary Fields." They belong to the Bethany Reading Course, and cost 1/6. Posted, 1/8.

The Secretary of the W.A. Committee, Bro. C. J. Garland, is removing from Perth to the Goldfields, and his resignation has been accepted with deep regret. Bro. Garland has only been Secretary for a short time, but held the position of Treasurer for a long while. Bro. W. B. Blake-more has accepted the position in the meantime. We welcome him. God bless them both.

A copy of the Foreign Mission number of the *Australian Christian* has been sent to a number of the leading ministers of the churches in the various States of Australasia.

The appeal for a phonograph or gramophone in the Foreign Mission number of the *Australian Christian*, made by our workers at Shanghai, has been responded to by Bros. Donnelly and Thacker, of South Lillimur, Victoria, who are sending one with 24 sacred records, 46 records of band pieces, solos, etc., and all fittings complete; a small horn, a large collapsible horn, stand, etc. The Committee desire to thank these good friends for their splendid gift.

The Work in the Philippines by the F.C.M.S.

We have missionaries located in three stations—Manila, Vigan and Laoag. Manila is the capital of the Islands, and the centre of the Filipinos, who use the Tagalog language, and who number about a million and a half. Vigan and Laoag are in the Ilocano territory. The Tagalog and Ilocano languages are as unlike one another as English and German. We have also a flourishing work in the Cagayan Valley, but we have no missionary in that magnificent field, though one is sorely needed there.

Nearly three weeks ago, on account of my indisposition, it was thought well that Mrs. McCallum and I should come up to Laoag, where we have a medical man, Dr. W. N. Lemmon, and a hospital, until I should be entirely well. I am glad to say that we are almost ready to return to Vigan.

Laoag is a town of forty thousand, and is the capital of the province of Ilocos Norte. The Foreign Christian Missionary Society began work here in 1903. We have seventeen or eighteen congregations in the province, five chapels and nine regular evangelists. Last week the evangelists and preachers, to the number of thirty, were here for their monthly Conference. One evangelist came over thirty miles. Carefully prepared and interesting statements of the work done during April were submitted to the Conference. Sixty-two additions were reported for the month. The Filipinos are very fond of music, and though Mrs. McCallum makes no pretensions of being a musician, they kept her playing hymns for them for an hour, and asked her if she could not teach them new hymns some evening. She consented to do so, and on Thursday evening a goodly number came and remained for two hours.

On Thursday morning Dr. Lemmon, one of the native evangelists, Esteban Salmon, and I set out on a trip or "bike" eastward to the foot of the mountains. There were three men, two boxes of medicine, a suit-case, and two bundles belonging to two high school boys (whom we were going to locate for a few weeks as preachers in one of

the villages), two boxes of medicine, a lunch box, two canteens of boiled water, several thick cotton blankets, saddle bags, and three saddles loaded upon our light single-seated American buggy. Two tiny Filipino ponies drew this load, and another was led behind.

Twelve miles out we stopped for some hours at Piddig, where we have about a hundred members, but no chapel. There we established the two young men from the high school, one seventeen, and the other nineteen, as preachers, sold medicines and books, preached in one of the houses to forty people, and baptised an intelligent young man. Thanks to the American school system, you can usually find someone who speaks English, but unless the missionary knows Ilocano he must do all his preaching through an interpreter.

After leaving Piddig, we drove for seven miles through beautiful country, which is mainly devoted to the raising of rice. It teemed with horses and huge, sleepy carabas, the chief draught animal of the Filipinos. Many of the roads are lined with the graceful, feathery topped bamboo, which rises to a height of from forty to sixty feet.

Night was falling as we hurried through Dingras, a town of over ten thousand, for we intended to go several miles further before stopping for the night. A breathless man, however, overtook us, and asked the doctor to go and see a woman who was very ill. The case proved to be serious, and we remained for the night. Our hosts were well-to-do Filipinos, and entertained us handsomely. Constitutionally, the Oriental seems to be far more polite than his white brother.

By half-past ten the following morning we reached Bana, a large village surrounded on all sides by the mountains. Beyond Bana there are no tracks for vehicles, so we left the buggy and mounted our ponies.

During the afternoon we stopped in two villages or barrios, and talked and preached to the people, and sold them booklets. At night we stayed with the leading man of a neat little barrio. While waiting for supper, Esteban Salmon catechised some of the young people who gathered about, and found that they knew absolutely nothing about Jesus. And yet there are Protestants who claim that the Roman Catholics have Christianised this land, and we have no place here. If such people were on the spot and could see the ignorance, superstition, and immorality that prevail, they would speedily change their minds.

On Saturday we made a lengthened step in three barrios, spent a short time in two, and passed by three. Two of the villages are inhabited by pagans. In one, we have thirty members.

—Donald C. McCallum.



New Zealand.

DEVONPORT.—The opening services were held in the Post Hall, Devonport. The attendance was not large at either of the meetings. This however did not seem to have any effect upon the speaker, for most able and enthusiastic addresses were delivered by Mr. A. F. Turner in the morning, and by Mr. H. Grinstead in the evening. Services will be held on Sunday next at 11 and 6.45. Bro. Grinstead expressed himself at the close of the evening meeting as quite satisfied with the opening services.

WANGANUI.—We have to report the addition of two to our membership, also the loss by removal of Bro. E. Flynn, who has gone to Auckland. Bro. Battersby, of Petone, is on a short visit to this town and met around the table this morning. The meetings are being fairly well attended, and we are hoping for better when the weather becomes more settled.—H. Siddall.

AUCKLAND (Ponsonby-rd.).—A young lady, Miss Eva Powell, who confessed her faith at Onehunga, was baptised here last week. Bro. Laing has recovered sufficiently to attend the meetings again. Bro. Turner has had to seek medical advice, and though able to perform all his duties, is not very well. Bro. Potter, who united with the church here on Easter Sunday, and who has long been an invalid, passed away last week, leaving a sister wife, to whom we extend heart-felt sympathy in her bereavement. A number of brethren living in our marine suburb of Devonport, have to-day started meetings for the breaking of bread and the proclamation of the gospel. Bro. Turner speaking in the morning and Bro. Grinstead in the evening. We have been pleased to welcome visiting brethren from other parts since last report.—F.D., July 16.

KAITANGATA.—We have been assisted in the work here for some two months back by Bro. J. M. Innes, of Dunedin. He had good meetings, and immersed a young man on July 2. He also conducted a marriage ceremony on July 1. Our new member, Mr. R. Eaton, has been a prominent worker with the Presbyterians, being one of the Board of Management and also a teacher in the Sunday School. He has been searching the Scriptures diligently for some time and has come to know the way of the Lord more perfectly. We are looking forward to the Harvard-Binney mission. Bro. W. D. Little addressed a meeting of Orangemen at 3 p.m. on 9th inst., also exhorted in the morning and preached the gospel to a good audience in the evening.—G.A.G., July 11.

NELSON.—Lord's day, July 9, was a wet day. A very good number attended the meeting for worship. Visitor, Bro. Chas. Bryant. The gospel proclamation was splendidly attended; good sprinkling of strangers, when Bro. Verco preached a very fine sermon. The evenings with the Endeavorers are very edifying, numbers and interest being well maintained.—E.M.J., July 12.

WELLINGTON.—Bro. and Sister Hadfield arrived by the "Corinthian" on July 11. There was a large number of friends on the wharf to meet them and bid them welcome. In the evening they were entertained by the Committee in the home of Sister Pritchard. Wednesday evening a public welcome was tendered them in Vivian-st. chapel, at which there was a splendid representation from the churches in and around Wellington. The chairman, Bro. S. H. Mudge, read numbers of

telegrams and letters, which were received from all parts of the Dominion, expressing welcome to our missionaries. Addresses of welcome were given by S. H. Mudge, J. Inglis Wright, C. J. Laing, A. J. Saunders, R. B. Davis, R. Wright, M.P. In response, Sister Hadfield gave us a very impressive talk upon her experience in Foreign Mission work in South Africa. The singing was in charge of Bro. Bewley, who arranged a large choir, which rendered very inspiring singing.

Queensland.

ROMA.—The church at Roma has been having a feast of good things of late. First we had a visit from Bro. C. M. Gordon, who on the Lord's day, June 25, gave three splendid addresses to very large congregations. On Monday afternoon a large number of the members met our brother for afternoon tea, and in the evening Bro. Gordon gave an address on the work of the College, which was deeply interesting, and the result was that about £25 per annum was promised for the College of the Bible. We have also had a visit from the State Evangelist, Bro. Jinks, who remained with us for a week. Our brother on the Lord's day and week nights gave splendid addresses to large congregations. On the Wednesday evening a welcome social was given to Bro. Jinks. The church is doing a steady work, and peace and harmony reigns. Bro. Hayes' addresses are attracting large congregations. Our F.M. offering for this year has exceeded £20, and more is expected yet.—Geo. S. Pitman.

WEST MORETON.—Good meetings last Lord's day at morning meeting. Mt. Walker, a fair number came together to break bread, and at night there was a good attendance at the gospel service at Rosevale. F.M. offerings: Rosevale, £6/12/-; Mt. Walker, £4/13/-; Rosewood, £2.—T.G.M.

CHINCHILLA.—S. C. Flett writes:—Myself and wife and young family came from the Dummuck church, Victoria, and Bro. and Sister Davis and family from Minyip, nearly three years ago. We are out in the bush, and the settlement is very scattered. Though unable to preach, we spread the Lord's table every week in our home, and last year our eldest daughter came out for Christ, and this year at the Conference in Toowoomba, our second daughter made the good confession. Bro. Gray, of Dandenong, was up here on a holiday last Christmas, and preached to a small gathering, and shortly after one man, Mr. Scott, decided for Christ. He was immersed by Bro. Millar on his second visit here, and now Bro. Scott's two brothers and two sons and a daughter of our Bro. and Sister Davis have made the good confession.

New South Wales.

ERSKINEVILLE.—Our anniversary service was held on Thursday, July 20, and proved a splendid success. Addresses were given by Bren. Walden, Illingworth, Burns, Collins, Watt and Clydesdale. Bro. J. Stimson occupied the chair. The secretary and treasurer in their report showed that good work had been done during the year. There are 192 members on the roll, an in-

crease of 29. The money raised by the church for all purposes, including land fund, donated by members only, amounted to a little over £400. In connection with our land fund, £333 was raised, or £17 short. Arrangements have been made to borrow this amount and purchase our land as soon as possible. Of the total amount raised £210 was given by members of Erskineville church. We take this opportunity of thanking all who helped us, and we pray that God will bless them.—Geo. Morton.

PETERSHAM.—Good meeting last night, not large in attendance, but good in spiritual tone. One young man responded to the appeal and was baptised the same hour. Our evangelist has resigned from the work here, owing to his wife's ill-health.

MANNING RIVER.—Churches have steadily sounded out the word, and met for worship since my last, and many are favorable to our plea. Brethren are earnestly looking forward to the advent of a preaching brother with full time to the work. The N.C. Railway is bringing a great influx of people to the district. At Comboyne especially a wider field of interest is showing itself. On Tuesday, May 30, Bro. Oswald Latimore, son of Bro. R. Latimore, of Comboyne, met with a serious accident while felling trees. On June 4 he died in M.R.D. Hospital, with a bright hope in the future. He was buried at Comboyne, June 5, and a large attendance of pioneers gave evidence of respect. Bro. Edwards officiated, and spoke suitably. On June 11 a memorial service was held in Comboyne Union Hall. There was a crowded attendance. Of this lad it may safely be said, "Blessed are the dead that die in the Lord." He was baptised early in the year by Bro. Williams. A younger brother and sister were received at the breaking of bread at Comboyne, July 9.—H.E.

MEREWETHER.—The weather conditions last Lord's day were altogether against large attendances. The congregation was composed entirely of men, 12 brethren surrounding the table. Bro. More exhorted the church. As there were no strangers present at the time announced for the gospel meeting, we held a prayer meeting instead. A good spiritual time was spent.—S.L. July 24.

LILYVILLE.—Last Lord's day saw the immersion of a sister who for some time has been worshipping God in the congregation, but who has decided, confessed, and obeyed in the Master's own appointed way.—J.F.

NORTH SYDNEY.—At the morning meeting feeling reference was made to the death of Bro. Lockley's mother. At the Bible School after the lessons, the opportunity was taken to say farewell to Sister Miss A. E. Bushnell, who in a few days is to enter upon the responsibilities of the married life. Bro. Saunders expressed the good wishes felt towards our sister by the teachers and friends in the school, and asked her acceptance of tokens of esteem and appreciation. Miss Bushnell expressed her thanks and urged the scholars to continue their attendance and interest in the school.—W.J.M.

PETERSHAM.—Bro. W. Fox exhorted. One young man who had confessed and was baptised the previous Lord's day, was received in. Bro. Burns spoke in the evening on "God is Able." Practising of Sunday School anniversary commenced; Bro. Burns conductor.

WAGGA.—Midway between Melbourne and Sydney in a well watered, fertile valley, lies the town of Wagga, with a population of 7,500 and within a radius of 15 miles there are 15,000 people. The religious bodies are Roman Catholic, Church of England, Presbyterian, Methodist, Salvation Army, and Church of Christ. All of these, with one unfortunate exception, have their own building. We desire to remedy this, and as the King's business requires haste, we cannot do it fast enough without assistance. The brethren here are doing all in their power. Will the brethren elsewhere help us to go in and possess the land? Now, brethren, read 2 Cor. 9, and then send your gift to Mr. G. J. Rich, or A. Browne, Thompson-st., Wagga.

South Australia.

STRATHALBYN.—One young man made the good confession last night at the invitation to stand for King Jesus. The interest seems to keep up, and we are hopeful for still further progress. The Junior Christian Endeavorers were given a social afternoon by Mrs. Poole.—B.J., July 17.

QUEENSTOWN.—The quarterly meeting of members took place on Wednesday, 19th, W. C. Brooker in the chair, about 80 being present. The Secretary's report, though brief, was of a most encouraging nature, showing average attendance of members at breaking of bread, 110. The treasurer's report and balance sheet gave the receipts for quarter as £41/17/11; expenditure, £34/8/-; credit balance, £7/6/11. Building fund, a further £25 paid off debt, with credit balance, £16/1/8. Bro. J. Biris was appointed secretary to fund. The secretary of Bible School reported 72 males, 118 females on roll, of which 64 were members of the church; 18 additions from school during the year; average attendance of scholars, 130. Favorable reports from Foreign and Home Mission Committees and Dorcas were received. At the earnest desire of members, W. C. Brooker, whose term of six years as evangelist had just expired, was invited to continue the work for a further period of two years. In returning thanks for the kind expression of loyalty to him in the Master's work, he was delighted to note the prosperity and whole heartedness in which at all times the members had assisted him. He was not discouraged. It was resolved to take up a golden offering on August 6, as an expression of thankfulness to our heavenly Father.—A.P.B.

PORT PIRIE.—The quarterly business meeting of the church was held on Thursday, July 13, when some important business was dealt with. Reports were given on the various branches of the work, showing the church to be in a healthy condition. The Sunday School has had the misfortune to lose its superintendent, Mr. Carmichael, who has been removed to Petersburg. His departure will be greatly felt. Mr. Biehl has been appointed superintendent in his place, with Mr. Percy Harrison as assistant superintendent. The Sunday School has now a membership of about 80. The church meetings are fairly well attended, the Sunday morning meeting especially.—H. W. Overland.

KADINA.—Wednesday evening, the 19th inst., the writer baptised five young men. Four of them were from his Bible Class. The same evening another young woman from the same class confessed Christ. This morning Bro. Wright, senr., presided at the Lord's table. At this service the five young men who were baptised the previous Wednesday evening were received into fellowship. Bro. Edward Grigg was welcomed as the newly elected deacon. We were pleased to welcome home Sister Mrs. Rowland from W.A., also Bro. Andrew Paterson, who has been away for some time. To-night we had another fine congregation.—E. G. Warren, July 23.

MILANG.—Since our last report four have been added to the church, and to-night at the close of an address by Bro. Bass, another young man confessed Christ. In our last report the name of Bro. Barr should have been Bro. Bass.—S.H.G., July 23.

GLENELG.—On July 9 we had the joy of receiving into fellowship Bro. and Sister David Finlayson, late of Unley and Owen. We had splendid meetings all day, July 16, and on Wednesday, July 19, held our annual business meeting. Encouraging reports were given concerning all departments of work. The following were elected to serve the church for 12 months: Elders, Messrs. Burford, Bailey, Finlayson, Wright and Pittman. Deacons, Messrs. Bolton, Smith, Wood, Menz, Invarity, Revell and Vincent. Bookkeeper, Miss Invarity. Kindergarten Director, Miss Wright. The average income was shown to be £6/16/4 per week from a little over 100 contributing members. The writer and his

wife are extremely grateful for the kindly words of appreciation of three years' work, expressed by Mr. Burford on behalf of the church.—E. W. Pittman.

MILE END.—The anniversary tea, which was postponed a few weeks on account of the mission was held on Tuesday, 18th, when over 200 partook of the excellent provisions in the chapel. A thanksgiving service followed in the tent. W. C. Brooker, State President, was in the chair. Short addresses were also delivered by J. Manning, J. E. Thomas, and the writer. S. G. Griffith then took charge and made an earnest final appeal for decisions for Christ. Two responded, bringing the total up to 70. During the evening special recognition was made in the way of presentation to Miss Finlayson and Miss H. Lawrie, who had so ably assisted with solos, and to Bro. W. Garratt, who had charge of the tent every night. Outside of our local membership many rendered us good help. Notably E. W. Pittman, who came twice a week to conduct the singing, and Bren. R. and S. Norman, with their stringed instruments. Meetings were good yesterday. About 106 broke bread in the morning, and two were welcomed into membership. The contribution was over £4. Two more were baptised at night. The special thankoffering totalled £17/5/-. So far 37 have been added to the local church as the direct result of the mission, and five join sister churches. Several are yet to be immersed. Will the aroused interest continue and deepen? I trust so.—D.A.E., July 24.

HINDMARSH.—July 23, well attended meetings all day. We had the pleasure of a visit from Douglas Pike, a missionary from China, who addressed the Men's Bible Class in the afternoon and gave a very stirring address at the gospel service in the evening. Next Lord's day the church will have the pleasure of a visit from G. Saunders, an old Robert-st. boy, who has been away in America studying for some years. Bro. Saunders has consented to take the whole of the services on July 30, giving an address to men only at the Men's Bible Class at 2.30.—J. W. Snook.

YORK.—We have been assisted by Bren. E. J. Paternoster and J. Swain, whilst the writer occupied the platform at Croydon. We reopened our Bible School today. All meetings have been good, and we are looking forward to the commencement of our tent mission on July 23.—H.J.H., July 16.

HENLEY BEACH.—The meetings continue to be good, and are on the upgrade. Our hearts rejoiced last Sunday evening to witness a married man make the good confession. Among the visitors whom we are glad to have with us, are Bro. and Sister Toombs and family, from Prospect church.—M. S. Noble, July 23.

Victoria.

CARLTON (Lygon-st.)—We had amongst our visitors Bro. Warnecke, from Balmarring, also Bro. Mitchell, from Harcourt. W. C. Craigie presided over the meeting, and made feeling reference to the death of two of our members who had passed away during the week—John R. Allan and Sister White—also John T. T. Harding, who had given many fine exhortations to the brethren at Lygon-st. In loving memory of those who had been called home, the congregation with subdued feelings sang, "Asleep in Jesus." Two received into membership by letter. Bro. Kingsbury gave another very fine address in the morning upon "The Holy Spirit." Crowded meeting at night, with extra seats in the aisles, when Bro. Kingsbury powerfully spoke upon "The Man Who Prayed with Himself," and at the conclusion of the address there was one confession. We again had the pleasure of hearing Miss Alice Bearly, of the Sheffield Choir, sing the solo in the anthem, "Consider and Hear Me," also

"Saved by Grace," from Sankey's collection. Bro. Enniss has taken over the superintendency of the school. There were 121 present at the Century Bible Class last Sunday afternoon.—J.McC.

CHELTENHAM.—Good meetings all day on Sunday. At night young men from the Bible Class very ably assisted, the occasion being the anniversary of the Bible Class. During the week the choir visited the home of the evangelist, the occasion being a birthday, when a gift of a travelling rug was made by Bro. W. Judd on behalf of the choir, to show the warm affection of the choir towards the preacher.

ASCOT VALE.—We have had good meetings since our last report at both services. Last Lord's day morning W. A. Kemp exhorted the church very acceptably, and in the evening W. Rothery, our evangelist, delivered an excellent gospel address. At our annual business meeting held this month the following were elected deacons for a term of three years, viz., W. A. Kemp, F. W. Manning, Wm. Flood, Thos. McCallum, L. Gillespie, W. Brown, S. Southgate and J. Y. Potts. Foreign Mission annual collection amounted to £10/10/-.—J.Y.P., July 24.

FOOTSCRAY.—The church has been cheered and inspired by three confessions during the past fortnight. On July 16, at the close of the gospel service a man confessed Christ; he is a Methodist local preacher, and after earnest study has decided to obey his Lord in baptism and unite with the church. On July 23, in response to the invitation, a young woman and another man stepped forward and confessed Christ before a fine company of witnesses. All three are members of the Adult Bible Class.—J.E.A., July 24.

COLLINGWOOD.—Bro. T. Bagley has been with us and has held a mission for ten days. Three came forward. It was pleasing to see so many attend the meetings. We all enjoyed having Bro. Bagley with us. On Lord's day, 23rd, we had splendid meetings all day. Bro. Larsen spoke at both meetings. The Sunday School anniversary commenced to-day. F. M. Ludbrook spoke to the children at 3 p.m. and everybody enjoyed his address. The children sang to us both afternoon and evening, and they have not sang so well for some time. We are still to have a good time with the children's anniversary, and visitors will find a hearty welcome.—T.T.

CHELTENHAM.—We feel we would like to place on record our deep appreciation of the work of our Bro. E. T. Penny in the school as superintendent. Our brother has just laid down this part of the work to devote all his time to the splendid class of young ladies under his care. Bro. Penny has given 20 years of the best part of his life in the school, bringing it up to the position it holds to-day. He with Bro. C. F. McDonald, was instrumental in erecting the grand school house that we find so useful for the work with the young people. Our prayer is that Bro. Penny may be spared many years to work in the Master's service.—R.W.T., July 24.

BALLARAT (Dawson-st.)—The half-yearly church meeting was held on the 17th. The officers' report showed additions since Conference as 10 (faith and obedience, 3; letter, 3; replacement on roll, 4). Losses, 7 by letter. Lord's day School reported 3 scholars added to the church. The Dorcas report showed active work. The Y.W.M.C. gave a splendid report, intimating a native worker to help Sister Thompson had been provided. Y.M.C. showed much interest. The continuance of the CHRISTIAN in three local libraries is to be continued. The matter of a new building was discussed and the church is appealed to for an increase of amount in hand. The foresight of the past gives us a nucleus, which commends the judgment of those responsible. Bro. Tape urged members to faithfulness in the service of Jesus Christ, apart from surroundings of the present, and we thank our God for the prospects of future blessing at his hands. Our F.M. collection was £27/12/-, and we are trying to increase it so as to pass our previous record, £28/5/-.—B.

Mission Notes.

S.A. HOME MISSIONS.

At the Committee meeting last Friday night only one member was absent and he unavoidably.

The receipts from all sources from August 10, 1910, to July 21, 1911, were £1707/11/8, and expenditure, £1566/8/10, leaving a credit balance of £141/2/10, but this will all be swallowed and more by next month's salaries and Conference Hall expenses.

Our H.M. accounts close on August 16. It will be necessary for all church subsidies and other money to be in before that date. Let a great effort be made to present a credit balance. Will all church secretaries, treasurers, and brethren make a note of this at once?

Among the receipts for the month was the splendid donation of £43/12/11 as a mission thankoffering from Balaklava. The total was £55, but local expenses, including conveyance of tent and fixtures from Owen to Balaklava and from Balaklava to Adelaide absorbed the balance. Has any other church in any State raised £55 as a thankoffering?

The tent mission work is grandly successful. 76 decisions at Balaklava and 70 at Mile End are the results of the two latest missions. Bro. Griffith and his tent are now at York.

Some of our mission points are doing well, but reports go in from our Adelaide preachers' meeting and from the churches direct, so I spare the reader.

As the Sisters' Conference wants Friday, Sept. 15, for an evening session, the annual temperance meeting will be dropped this year, but it is likely a temperance address will be given at the C.E. demonstration, and a collection taken up then for the Alliance.

The Conference fixtures this year include a united meeting with the Baptist brethren in the Flinders-st. Baptist chapel. H. J. Horsell in the chair, and other speakers, Mr. Rawlings, chairman of the Baptist Association, and Mr. J. E. Thomas.

Here is the Conference Calendar:—Thursday, Sept. 14, President's reception, evening. Friday, Sisters' Conference, day and evening. Saturday, C.E. Demonstration. Sunday, 3 p.m., Conference Sermon, S. G. Griffith, Town Hall. Monday, all day Conference. Evening, S.S.U. Demonstration in Exhibition Hall. Tuesday, all day Conference, and evening, P.M. Demonstration in the same hall. Wednesday, all day Conference, with H.M. tea and public meeting, also in Exhibition Hall. Thursday, picnic, at Ridge Park. Friday evening, 22nd, meeting with Baptists.

Conference statistical forms are now out and returnable to me on August 1. Please don't delay.—D. A. Ewers, Mile End, July 22.

N.S.W. HOME MISSIONS.

By A. E. Illingworth.

The monthly reports show steady work, but few additions.

From every district we were pleased to hear of increased offerings for the Foreign Mission appeal. Praise God for this good news.

The urgent call just now is "buildings" to house the congregations we have gathered together by our Home Mission labors. If some good brother or brethren would only capitalise our Conference Building Fund with a loan, or better still, with a gift of £1000, it would enable us to consolidate the work in a real practical fashion. Here is a good chance for some one to invest money purely for the glory of God.

We congratulate the brethren at Erskineville for their gallant attempt to raise £350 by July 16 for the purchase of a block of land. Although still some £30 short, we believe the land has been secured.

Richmond River evangelists are hard at work. We hear they contemplate putting a third man up there under the District Conference to labor at Murwillumbah. Good. Four evangelists in that field are little enough. If we could only get

a start at Grafton, and the Clarence River, and Kempsey, and the Macleay River, it would link up the North Coast a bit better than it is now. Shall we try?

Bro. G. E. Burns having accepted the invitation of the brethren on the Manning River, will make another link in the North Coast area. As the railway is about to be opened up to Taree we expect good times for the cause.

A. G. Saunders (brother of F. T. Saunders, of North Sydney) takes up Mosman in August for a few months, when it is hoped that negotiations will be completed with another brother.

The Committee are still seeking men for the country circuits.

It has been decided to hold a mass meeting for men only on Monday, Aug. 7, in the Enmore Tabernacle, at 8 p.m. Bro. Allen, from U.S.A., evangelist-elect for Swanston-st., Melbourne, is expected to address the meeting. Stirring addresses by business men, and rousing musical items by men. Brethren, we want you all, young and old, to come and tackle this big business proposition of the efficient evangelisation of this great State in real earnest. Side track all other engagements and let Home Missions have your undivided attention that night. Brethren in the country, send along your suggestions.

We have registered all our churches in city and suburbs at the Government Tourist Bureau, in Moore-st. Inter-state visitors please note.

The Committee resolved to send a protest to the Acting-Premier of N.S.W. respecting the *Ne Temere* decree.

The E.P. communion set has been lent to Hamilton, as they seem to need it most urgently.

To run this concern (speaking reverently) we must have money, and still more money. It is a mutual co-operative society for the glory of God, the cause of Christian union, and the salvation of men. As I have but little time to run round after members for cash, I plead with you to send it on gladly "for his sake." Note the debit balance is now £227/6/3, an increase of £12 since last month. This, however, is not going to deter us from pushing on the work. We are doing too little as it is. Receipts, £77/18/11. Expenses, £90 6/10 for the month. Now that the special call for Foreign Missions has been so nobly answered let us look to our own base of operations, lest we become like the Moravians, unable to keep up the necessary supplies abroad. Help the brethren out at once, will you, brethren? Send cheques, money orders, postal notes, etc., to A. E. Illingworth, Hon. Org. Sec., 67 Denison-st., Woollahra, New South Wales.

VICTORIAN HOME MISSIONS.

By M. McLellan.

The Victorian church members are kindly urged to remember the need of our Home Mission work. The Committee are launching out into new fields, more missionaries are being supported than ever before and splendid work is being done all over the State. Stawell at last is to have an evangelist. Bro. Shipway will begin work in that town some time in August. Bro. Swain takes up the work this week at Colac. We hope to do something shortly for Terang and Warrnambool. Some of our suburban churches are also receiving attention.

NELSON (N.Z.) NOTES.

The cause in this district continues to make steady progress. The half-yearly District Conference has been very helpful in the past, and there was a good attendance at the meeting held at Spring Grove last month. Aggressiveness in the field and the need of a still greater interest in Bible School work were emphasised. It was suggested that brethren living in districts where there is no assembly should endeavor to form a Bible School. One outcome of the Conference was the placing of another evangelist in the field upon our esteemed Bro. John Griffith (father of S. G. Griffith, of S.A.).

Richmond, our youngest church, has purchased a central site in the main street of the town.

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ship, and they are now erecting a neat and commodious chapel, which they expect to open next month.

No License leaguers and temperance people are busy organising for what is likely to be the greatest fight since Prohibition was first mooted. Locally we have been greatly helped by the advent of an English missionary, our Sister Grimley, of Leicester, England. Sister Grimley is an able and fluent speaker, and her tour in New Zealand will prove a very great help to the temperance cause.

N.S.W. FOREIGN MISSIONS.

The Committee meetings are largely attended, indicating growing enthusiasm in this important work. The system of appointing advisory members to represent country churches is proving very beneficial.

Sydney Chinese Church reports for month of June:—Average attendances, Sunday evenings, 41; Sunday mornings, 15; and at the week-night classes, 24 teachers and 31 scholars.

The news of the loss of the motor launch at Oha during a very severe storm was received with great regret by the Committee.

Experiments are being made to produce phonograph records to send to country churches in the missionary interest.

The Treasurer's report showed receipts for the month of June, £13/4/1.

Considerable discussion took place on the suggestion that a Foreign Missionary paper be published in N.S.W. It was unanimously resolved to proceed with the undertaking, and the Committee guaranteed the paper against financial loss to the extent of £10 for one year.

A resolution of congratulations was carried to the Federal F.M. Committee on the splendid issue of the AUSTRALIAN CHRISTIAN for Foreign Missions.—Fred. T. Saunders.

EAST SUBURBAN C. of C. CO-OPERATION. SISTERS' EXECUTIVE.

The annual meeting of the above was held at Cliff-st., South Yarra, on Wednesday afternoon, July 12.

Devotional meeting at 2.30 p.m. was well attended, Sister Quick, of South Yarra, leading.

The business session commenced at 3 p.m. The President, Sister Lindsay, in the chair.

A letter of greeting was received from Sister Lee, of Shepparton.

Very interesting reports were read from the following churches: South Yarra, Prahran, Windsor, St. Kilda, and North Richmond.

During the afternoon we were favored with a paper from Sister Chown, which was very much appreciated. Our thanks are due to Bro. Irvine, of Middle Park for his splendid address.

Election of Executive.—President, Sister Quick; vice-presidents, Sisters Parker and Girdlestone; Secretary, Sister Pendlebury; Asst.-Sec., Sister Tucker; Treasurer, Sister Munro; Supt. of Committees—Visitation, Sister Myers; Dorcas and Prayer Meeting, Sister Helmond; Sunday School, Sister Pendlebury; Temperance, Sister Munro.—Miss Pendlebury, Sec.

BIBLE SCHOOL UNION OF VICTORIA.

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

The attention of all Bible School (Union) secretaries is particularly drawn to the following:

1. Lesson for examination will commence on Lord's day, August 6, and terminate on Lord's day, October 8.

2. Examination will be held on Monday evening, October 23.

3. Printed form, giving full particulars as to prize list, rules of competition, together with the various subjects, will be posted to all secretaries on or before the 5th August.

4. Handbooks on "First Principles" are now ready. Order from the Austral Co. direct.—J. Y. Potts, Hon. Sec.

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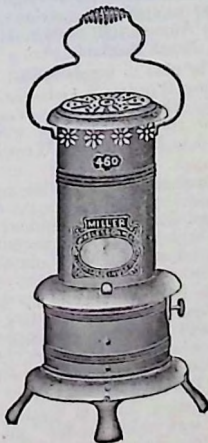
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From the Field—Continued.

GEELONG.—We are very pleased to report splendid meetings last Sunday. There was a good attendance of members present in the morning, when Gifford Gordon gave a practical and rousing address on "Helpful Followers." There was an exceptionally large congregation. The church was packed, over 500 present. Mrs. De Beer sang a solo very sweetly, "Only Remembered by What We Have Done," and Bro. Gordon based his address on the words of that hymn, which was listened to with grand attention.

BRUNSWICK.—Last Tuesday the Endeavor Society held a social evening. Sister Miss Trainor, the secretary, presided. Bro. Hardie was made the recipient of a silver-mounted pocket-book as a slight token of esteem. To-day Bro. Way spoke morning and evening. Two received in on immersion.—W.T., July 23.

PRESTON.—Good meeting last Sunday evening. At the close of the address one man, formerly an atheist, came out and confessed Christ. Secretaries please note: G. A. Dickens, Station-st., is now secretary of the church.

SOUTH YARRA.—On Lord's day, July 16, J. McGregor exhorted the church very acceptably. There was a good meeting. One was received by letter, also a baptised believer has thrown in his lot with us. In the evening C. A. Quick gave a special address to young men on, "Is the Young Man Safe?" There was a good attendance, and there was a special male choir for the occasion. Lord's day, 23rd, C. A. Quick spoke morning and evening. We are busy preparing for the anniversary of the church and Sunday School.—T.M., July 24.

SWAN HILL.—The church here is suffering through removals. Bro. Mott is leaving and taking up his residence at Connisbrook. The church gave him a social recently and presented him with a handsome clock. And, as if to add sorrow to sorrow, we now learn that Bro. Rice and family are leaving in about a month's time. Our much esteemed brother is going to the Orange district, N.S.W. We shall miss the wise counsel and fellowship of these brethren. Bro. Mott, however, is still going to remain on the board of district officers, and we hope to see him occasionally. The work goes steadily on.—W. G. Oran.

WARRAGUL.—Things are on the upgrade. Very good meetings and a larger interest taken in the work generally. We were favored with a visit of four days' mission from Bro. Bagley. First Sunday evening, in Masonic Hall, a splendid meeting, and then on the week-nights all good. As a result three men came out and made the good confession. These, with the two sisters who were baptised the previous Sunday, have considerably revived the interest and spirituality of the church, and the interest and inquiry outside. Bro. Bagley, while here, saw our great disadvantage and drawback in not having a place of meeting of our own in that direction. A piece of land has been fixed upon, and efforts are now being put forth to proceed with the undertaking. It will take all they can collect to meet this engagement, and we make an appeal to the brethren for their prayers and any help they can render us in this very necessary and important undertaking.—R. W. Judd.

MONTROSE.—Our meetings are keeping up well. During the College vacation while Bro. Noble was on a visit to his home in South Australia, we had a visit from Bro. Batt, whose services were very much appreciated. Lord's day, July 16, we had with us our Bro. G. Chandler, from America, who gave us a splendid address in the morning. In the evening Bro. Noble gave a fine address to a nice meeting. We are looking forward to good meetings as the weather improves.—R. Langley.

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.

A church has been organised at Devonport, Auckland, N.Z. H. Grinstead will take up the preaching there for three months.

The first edition of "First Principles," by A. R. Main, B.A., was exhausted in a few days. A second edition is now in hand, and will be ready in a day or two.

A Victorian Home Mission Rally will be held in the North Fitzroy chapel on August 9. Representative speakers, and beautiful views of the "chapel built in a day."

At the quarterly meeting of the Swan Hill church it was shown that £450 had been raised by it since it started less than twelve months ago. A good record for a small country church.

An interesting letter from Chinchilla, Qld., is worth reading. It will be found in the news, From the Field. It tells us how churches may be formed by faithful brethren in remote parts.

Attention is directed to the appeal of the Board of Management of the Aged and Infirm Evangelists' Fund, on page 499. This is worthy of your sympathetic attention and practical support.

Friends who kindly promised donations at the opening of the "chapel built in a day" at Preston, will please forward same to Mr. Geo. Dickens, Station-st., Preston. About £20 still remains unpaid.

W. Gale, evangelist, at Castlemaine, passed through Melbourne on Monday on his way to Moree, N.S.W. He is travelling a distance of one thousand miles to enter into the marriage state. Best wishes.

Will all sisters in the various churches in South Australia who have mite boxes for Foreign Missions, please arrange to send the contents of the same not later than August 31st, to Mrs. Haverland, O'Connell-st., North Adelaide.

The Austral will be glad to supply schools with sample copies of *Pure Words*. S. Gole, the supt. of Mosman, N.S.W., school, says *Pure Words* is a fine magazine for children, and one which a school can ill afford to be without. We wish it every success.

Three of the members of the Hindmarsh church were successful competitors in the West Torrens Literary and Musical Competitions held this week. Miss May Williams, 1st, contralto solo; Miss N. Bice, 1st, soprano solo, and Mr. L. Weeks, 1st, bass solo.

A. E. Illingworth writes:—Thanks for A. R. Main's book on "First Principles." It is a most helpful little work and ought to be studied carefully by our senior scholars and teachers. Apart from the Bible School lesson aspect of the question, it is a valuable booklet for general use.

The preachers' meeting, held at Grote-st. on Monday, 24th inst., was well attended. Mention was made of the great help given the city and suburban churches by Douglas F. Pike, a missionary of the China Inland Mission. He is a splendid man, whose addresses have been an inspiration to our churches.

Bro. Geo. Saunders was present at the meeting and gave a very interesting address. He spoke of his visit to the Bible College, Melbourne, and of his hope that the young men of Australia would attend their own College and not go to America, "which is a heart breaking business from beginning to end." He was particularly pleased to see the increased interest in Foreign Missions, speaking of the splendid offering just taken.

Victorian Sisters' Executive will meet on Friday, August 4. Will representatives from Ascot Vale, Box Hill, Brighton, Brunswick, Lygon-st., Cheltenham, Collingwood, Doncaster and Fitzroy Tabernacle please send to Mrs. Hagger, Freeman-st., North Fitzroy.

The young men of the Norwood and Grote-st. (S.A.) Bible Classes purpose conducting gospel services in the District Hall at Walkerville on Lord's day evenings at 7 o'clock, commencing on July 30. They will be glad of the help of singers and others in order to make the services bright and attractive. Sunday, July 30, Bro. W. Jackson speaks on "Our Plea."

S. G. Chipperfield desires to acknowledge with thanks the following further donations to Northcote building fund:—Another Bro. and Sister, South Melbourne, £1; Bro. and Sister, North Richmond, £1; Bro. Gilmore, Drummond, 5/-; Sister Bingham, Drummond, 2/- The fund is still open. The local special effort is going on splendidly; enthusiasm runs high. Will you join in it?

Lord Grenfell, speaking at the annual meeting of the Royal Army Temperance Association, referred to the encouraging increase in its membership. During five years' command in Ireland he never saw a drunken soldier. Lord Roberts said that in India there were 1140 honorary and 32,000 ordinary members of the Association—nearly 50 per cent. of the British soldiers in India.

After a long and severe illness, J. T. T. Harding, so long known to the brotherhood, passed away on Sunday morning last to his eternal rest. This adds another name to the list of veterans who could fittingly say, "I have fought a good fight, I have kept the faith." As a fellow worker with him for many years, we pay tribute to his memory, and express our heartfelt sympathy with the bereaved ones.

The first lecture and demonstration by Miss Vial in connection with the course arranged by the Kindergarten Committee was a great success. Over 60 attended, including students, Bible School workers, C.E. workers, and workers amongst the young. The lecturer entered into the subject with earnestness, and quickly made her audience catch her spirit. Note books and pencils were on every hand, and hints were jotted down for future use. We recommend those who have so far not been present, to make a point of going. The course is free to all. Bro. A. Mills, the President of the Committee, presided over the first meeting.

The great speech of Dr. Griffith John, on the occasion of the celebration of his jubilee by the Chinese Christians, was concluded in the following words:—"And now I want to assume the role of a prophet. Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers! China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it, and play their part in it."

That Chicago is predominantly a Roman Catholic city presents a grave problem to the progressive American. The *Michigan Christian Advocate* says: "Chicago has become one of the leading Roman Catholic cities of the world, ranking with Rome, Paris, Vienna, Dublin and Munich, as a stronghold of that church. No other city in the world ever rose from a single parish with 100 communicants to an archdiocese of 1,000,000 souls in seventy-five years, with 183 Catholic churches, and 143 parochial schools, in which are 81,680 pupils. The city has German, Italian, French, Spanish, Persian, Negro, Syrian, Hungarian, Belgian, Croatian, Swiss, Lithuanian, and Catholics of many other nationalities."

Though in Continental countries thousands are throwing off the yoke of Rome, says the *Christian*, there seems to be ground for belief that

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in Great Britain the Papal system is gaining many adherents. The official "Catholic Directory" for 1911 gives figures which, when compared with those published ten years ago, may well cause alarm. It seems that there are sixteen dioceses in England and Wales, and a comparison of the figures shows an increase in fifteen of these, the exception being in the diocese of Nottingham. In the whole of the country there were in 1901, 2837 priests and 1536 churches; to-day there are 3747 priests and 1536 churches; an increase of 910 and 237 respectively. London, with the outlying districts, is partitioned between the archdiocese of Westminster and the diocese of Southwark, and whereas in 1901 there were 762 priests stationed in both and 207 churches, there are now 1107 priests and 400 churches, an increase of 345 and 193 respectively.

The *Pall Mall Gazette*, of London, England, commenting on the annulment of the Herbert marriage in Canada, says:—"The climax has come in the annulment by a Montreal judge of a marriage between two Catholics, celebrated by a Protestant minister. The whole story is one more vivid illustration of what the Roman Church will do where she has power of any kind behind her, and how very desirable, in the interests of happiness and humanity, it is that such power be very strictly limited."

J. Y. Potts, Hon. Sec. of the Bible School Union of Victoria, writes:—"Copy of 'First Principles' received. It is well gotten up, printed on good paper, clear type, and is of convenient size. This book should prove most valuable to all teachers and senior scholars who are contemplating competing in our annual examination in this and other States on October 23. All members of the Church of Christ interested in themes of such fundamental importance as contained in this handbook should not miss this opportunity of securing a copy."

T. W. Smith, of Sydney, writes:—"I enclose extracts from a long letter received from Alfred E. Seddon, who, as you are aware, is doing a splendid work amongst ex-priests and others in Paris, France. Several of the brethren in Australia read the excellent articles contributed by Bro. Seddon to the *American Christian Standard*. If these brethren, and any others who feel interested in the work in France, will comply with Bro. Seddon's wishes, I will be prepared to act as receiver, and will undertake to forward any moneys received with as little cost for remittance as possible. Personally I am deeply interested in this work, and though there are 'whitened harvest fields' here all around us in Australia and the South Seas, I feel sure that any amount donated to the work that Bro. Seddon is doing is a splendid investment, and will meet with excellent results in the near future. I have explained to Bro. S. that we are comparatively few in Australia; also that there are calls and appeals from many struggling churches in our own land, for buildings, etc., and I feel sure that he does not expect anything very great from us; but it is good to 'think in continents' sometimes, and if we can manage to send but a small sum, it will be a practical manifestation of our great plea for the unity of God's people the wide world over."

Professor James Orr, of Glasgow University, in addressing a conference of preachers, gave a severe criticism of the critics. Among other things he said:—"The Bible was with us to speak for itself. It had demonstrated by its fruits that it was the message of God's grace to men. Other so-called sacred books were just a jumble of unsorted material. In the Bible there was a plan, a purpose unfolding itself, an end kept steadily in view, and finally reached. Babylonian myths, indeed! Ancient folk-lore! Where in the history of the world did ever arise a folk-lore like this? This new school of Biblical criticism would never succeed in overturning the picture of Christ in the Gospels, the picture of a supernatural Being, the eternal Son of God. How did it come there? How did the Church of Christ arise? Talk of swallowing camels, these men swallowed a whole caravan of camels! Surgeons had shown that the removal of the cerebellum

was not to destroy the powers of locomotion, but to destroy the power of the co-ordination of muscular movements, so that these movements were irregular and grotesque. Much modern criticism had lost its cerebellum. It was enormously ingenious, but extravagant, erratic, and irresponsible. The Christian cerebellum was the personal consciousness of redemption in Christ Jesus. The critic who possessed this would not go very far wrong, or, if he did, his return would only be a question of time."

RICHMOND-TWEED RIVERS DISTRICT NOTES.

A Bible School has been started at Casino during the past month. This is good.

Sunday evening audiences at Bangalow have considerably increased.

Bro. Rose reports good audiences at Bungawalbyn gospel services.

Bro. Strongman is very anxious to receive his horse; some work he cannot do till the beast arrives. The saddle and bridle have been purchased, but he cannot go with those alone. A committee of three brethren is trying to secure the horse. In the meantime it would be good for the district, who have not yet done so, to send on a contribution for this purpose.

Bro. Rankin, of Casino, has very kindly loaned Bro. Rose a horse, saddle and bridle for an indefinite period.

Tyalgum building fund is still going up; it is important to be the first to erect and open a house of worship there.

Bangalow church assumes the responsibility of a weekly sum towards evangelist's support: this in addition to the contributions of several of the members as individuals.

Good meetings at Keerong, Bexhill, and Dunnock; these places are supplied from Lismore. After this a preacher will be sent once a month to Bangalow, and occasionally to Casino.—T.H.

AGED AND INFIRM EVANGELIST FUND COMMITTEE.

Chairman, Joseph Stimson, Glebe Point, New South Wales.

Secretary, James Hunter, The Avenue, Strathfield, New South Wales.

Treasurer, Geo. T. Walden, "Bethany," Stanmore, New South Wales.

To the Churches of Christ in the Commonwealth of Australia—

Dear Brethren,—For many years past our prominent and thoughtful brethren have been seized with the importance of establishing a fund for the purpose of assisting the aged and infirm evangelists, but until the last Federal Conference which was held in Adelaide, Sept., 1910, nothing of a practical character had been done. However, at the Conference referred to, a motion was passed affirming the desirability of inaugurating such a fund, either by benefactions from individual members or special contributions by the several churches. To this end a further resolution was carried appointing a committee of seven, to whom was entrusted the management and administration of this proposed fund. The following named brethren were appointed as the Board of Management:—Joseph Stimson, President of Conference of N.S.W.; Geo. T. Walden, L. Rossell, A. E. Illingworth, J. F. Ashwood, James Hunter, John Hindle (Bro. Hindle having removed to England, Bro. Thos. Rofe was appointed in his place).

In furtherance of the foregoing resolutions, the Board of Management have decided to appeal to you on the following basis, viz.:—Churches with a membership of under 100, to contribute sixpence per week; Churches over 100, and under 200, to contribute ninepence per week; Churches 200, to contribute one shilling per week. This will not give your Committee much work upon, but they are hopeful that these contributions will be materially augmented in the manner already indicated. They therefore con-

fidently approach you, feeling assured of your sympathy, and hoping to get your hearty and practical co-operation. Looking for a speedy response, we are, dear brethren, on behalf of the Committee—Joseph Stimson, Chairman; James Hunter, Secretary.

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From Churches towards the support of their preachers:—Canby Vale, to June 17, £3; Hamilton, to June 24, £6; Marrar, to May 29, £8; Mercwether, to June 17, £6; Rookwood, to June 18, £6/10/-; Wagga, to June 25, £2/10/-; From Churches, per Collectors—Enmore, £8/5/6; Lilyville, 11/-; Lismore, £3/1/-; Marrickville, £1 10/-; North Sydney, £2/4/10; Petersham, £2 10/-; Sydney, £1/7/4; Wagga, 14/8. Individual Contributions.—R. T. Wilson, Yerranderie, 3/0; T. Hagger, Lismore, birthday, 3/1; Sister Butler, Mungindi, £3; Bro. Furlonger, North Sydney, 10/-; Sister I. Elliott, Sydney, £5; J. Stimson, Sydney, instalment, £12/10/-; Sister Kidd, Cyn-dletown, 5/-; J. T. Roberts, Temora, 12/-; Sisters' Conference, £1/10/0; Sundries, £1/14/6. To July 17, £77/18/11.

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COMING EVENTS.

AUGUST 1.—Tuesday. The Kindergarten lectures and demonstrations will be continued on next Tuesday, and every Tuesday evening, in the Swanston-st. lecture hall. Miss Vial, the lecturer, is meeting with hearty and appreciative

audiences, and all workers amongst the young should take advantage of these lectures. Every one, whether church member or not, is welcome.

AUGUST 23.—Hindmarsh (S.A.) Choir Concert, on August 23, in the Robert-st. lecture hall.

AUGUST 4.—S.A. Churches of Christ C.E. Union. Executive meeting at Grote-st. on Friday, Aug. 4, at 7-45.

AUGUST 6, 7 & 9.—South Yarra Church and Sunday School anniversary. Lord's day morning, J. Pittman; 3 p.m., T. B. Fischer; 7, C. A. Quick. Monday, 7th, Public Demonstration, 7-45 p.m. Chairman, C. A. Quick; address by H. Kingsbury, "The Bible School and the Church." Good programme by scholars and choir. Presentation of prizes by W. H. Nightingale. Wednesday, 9th, Grand Bioscope Concert. Attractive programme. Admission 6d.

AUGUST 9.—In the Christian chapel, St. George's-rd., North Fitzroy, on Wednesday, August 9, at 8 p.m., a Grand Home Mission Rally will be held. Mr. J. W. Baker, evangelist, will preside. Mrs. E. Davies will tell of the aim of the Victorian Sisters. Mr. H. Kingsbury, Vice-President of the Conference, will give an address on "How to Win Victoria for Christ." Mr. T. Bagley, Organising Secretary, will speak on the fields now occupied by the Home Mission Committee. Pictures of Home Missionaries will be shown, and 33 beautiful views of "The Chapel Built in a Day." The meeting will be interesting and instructive. All are cordially invited to attend. Admission free.

IN MEMORIAM.

SALTMARSH.—In loving memory of Henry Saltmarsh, who died in August, 1899, being a member of the Church of Christ for 30 years. Grandfather of C. M. and G. Gordon, evangelists, of Melbourne.

WILSON.—In loving memory of our late President and founder, Mr. C. A. Wilson, who fell asleep in Jesus Christ his Lord on August 21st, 1910.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

—Inserted by the South Wellington Church of Christ C.E. Society.

WANTED.

An evangelist for the church at Dandenong. Full particulars from the Secretary, R. A. Smith.

Obituary.

QUIRE.—Our aged and much loved Bro. E. Quire passed away to his eternal home on July 5. Our brother, who had reached the age of 87, has been for many years a consistent member of the Church of Christ. For the last few years of his life Bro. Quire had resided with his son at Pine Hill, S.A., and his feeble health has prevented him from meeting with his brethren to show forth the Lord's death. Our brother's body was laid to rest in the Bordertown Cemetery on July 7, and in the presence of loved ones and friends. Bro. E. Edwards conducted an impressive service. Bro. E. Quire, of Queensland, Mr. E. Quire, of Pine Hill, Sister Carson, of Bordertown, and Sister Cox of Geelong, are the children of our late brother.

A. R. BENN

WHERRY.—It is with regret we announce the decease of our Sister Miss Wherry, who fell asleep in Jesus on July 15. The end came rather unexpectedly, and this has made it harder for the relatives to bear. Sister Wherry was an earnest, godly woman, and exerted a good influence by her consistent Christian conduct. She was for a number of years a faithful member of the Norwood church. May our heavenly Father comfort all the sorrowing relatives.

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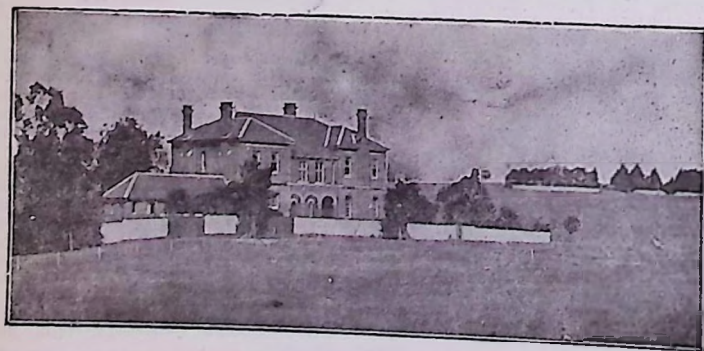
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