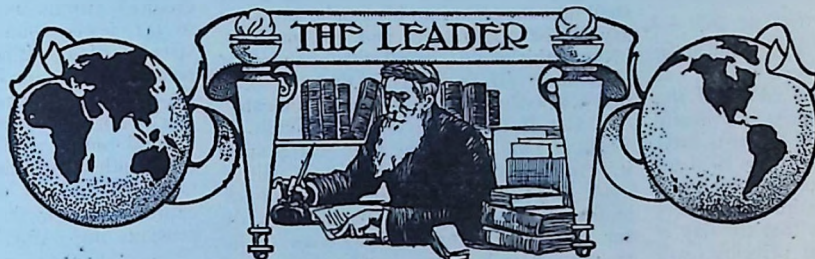


The Australian CHRISTIAN

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It is a conspiracy of silence, which suppresses the fact that sound Biblical exegesis is on our side in overwhelming force.



It is vain that some of our religious neighbors try to foist upon us the discredited doctrine of "baptismal regeneration." We hold no such doctrine, and never have.

THE QUEENSLAND BAPTIST AND "THE CHURCH OF CHRIST."

The *Queensland Baptist* of June 1st republished in its columns a criticism of the book entitled, "The Church of Christ," by a Layman. The criticism originally appeared in the *A. C. World*, and was republished without acknowledgment in the *Queensland Baptist*, under the heading, "On Strictly Baptist Lines." J. I. Mudford, of Brisbane, sent a courteous reply to the criticism, but the editor refused to give it a place in the columns of his paper. Refused fair play by a religious journal, Bro. Mudford forwarded his reply to the *Brisbane Courier*, and was fortunate enough to receive more generous treatment at the hands of the secular press. The editor of the *Queensland Baptist* published a rejoinder in the same journal, about which we deem it necessary to say something. The rejoinder is brief, but brief as it is, it only touches the question under discussion to grossly misrepresent the position held by the Churches of Christ in regard to baptism and the remission of sins. Commenting on the *A. C. World* criticism, the Baptist editor says, "It is certainly sufficiently strong to show that certain New Testament expressions on 'baptism' are interpreted with a too crude and undiscerning a literality, such, indeed, as the Romanists employ to justify their doctrine of the Mass"—a statement that can only be excused on the assumption that the writer of it is profoundly ignorant of the teaching of the Churches of Christ upon the subject.

Culpable ignorance.

But religious leaders like the editor of the *Queensland Baptist*, ought not to be ignorant of the position held by their fellow immersionists. It is their business before entering into the field of criticism to get posted up on the subject they are discussing, and having reached this point, to deal with it fairly and without indulging in misrepresentation in order to score a point. If

ever there is to be union between Baptists and the Churches of Christ, some Baptist leaders will have to mend their manners in this respect. Having said this much, we now proceed to emphatically deny that there is the slightest resemblance between the Romanist method of interpretation and ours. Without discussing the matter further, it is a sufficient refutation of the allegation to say that the Romanist justification of the doctrine of the Mass is peculiar to Romanism and unsupported by sound exegesis, while that of the Churches of Christ in regard to baptism is supported by the best Biblical scholarship. The latter statement is not mere assertion. In another column of this journal we give some of the evidence which proves conclusively that the position held by the Churches of Christ, namely, that baptism, united with faith and repentance, is for the remission of sins, is sound and unassailable New Testament teaching. In the limits of the space available in our paper, it is impossible to give all the evidence. If more is demanded, it can be supplied, and, overwhelmingly in our favor. In view of this, the opinion of the editor of the *Queensland Baptist* does not count for much. It can only mislead those who are ignorant of the facts of the case.

The evidence of Baptists.

In the evidence submitted in another column will be found citations from Baptist authorities. These are for our position and against our Baptist editor and the critic in the *A. C. World*. Their attention is particularly directed to the testimony of J. W. Willmarth, an eminent Baptist of America. In supporting our interpretation of Acts 2:38, he says, "The natural and obvious interpretation cannot give undue importance to baptism, for baptism is here united with repentance and faith. It cannot undervalue the atonement, for baptism is one resting upon and deriving all its value from the name of the Lamb of God; and this is distinctly understood by the person baptised,

who submits to the rite as a believer in that name. It cannot disparage the work of the Spirit, since he alone effectually calls men to repentance and faith; and it is by (Greek *en*, in, with the influence of) *one Spirit* that we are all baptised into *one body*, viz., the Spirit leads the penitent sinner to baptism, and blesses the rite." All this is well said and represents the position taken by the Churches of Christ. Times without number we have proclaimed the fact that, in our view, baptism derives its value from antecedent acts—that without these it is worthless. It is in vain that some of our religious neighbors try to foist upon us the discredited doctrine of "baptismal regeneration." We hold no such doctrine, and never have.

On agreeing to differ.

At the conclusion of his reply, the editor of the *Queensland Baptist* says, "On this point the Baptists and the 'Churches of Christ' with mutual respect and all possible co-operation, must evidently continue to agree to differ." Well, we quite agree that there should be friendly feelings between fellow immersionists, even though meeting in separate communions, but friendly feelings are not promoted by unjust criticisms. If the two bodies are not in agreement on some point of doctrine, nothing is gained by magnifying the difference and making it appear to be something which it is not. It is not wise, it is not fair, for Baptists or other religious bodies, in their discussions with us on the subject of baptism, to make it appear that our views upon any phase of it are peculiar to ourselves and untenable, when, as a matter of fact, they are not. It is a conspiracy of silence, which suppresses the fact that sound Biblical exegesis is on our side in overwhelming force. It is also desirable before we reach the conclusion that "agreeing to differ" is the only alternative left; that we are quite sure that we understand what we are differing about. In ordinary life, many estrangements occur through misunderstandings. It is even so

in the religious life. Good Christian people have been doubtful of each other and have been kept apart, because they have misapprehended each others' views. Brought together in friendly intercourse, they have at length discovered that the differences that separated them were not so great after all. Therefore, if we have to differ, let the difference be clearly understood, and let us be careful that we do not misrepresent each other in the statement of our differences.

Much in common.

Baptists and ourselves have much in common that they are agreed upon. It would probably surprise the editor of the *Queensland Baptist* if he knew how many people in the ranks of the Baptists held views similar to our own. Between us there is a common bond. We stand as the main representatives of the principle of immersion. We live in the hope that the day is not far distant when that principle will prevail. We are both praying that the religious world will ultimately recognise the "one baptism" as essential to unity. The dawning of that day is kept back by division in the ranks of immersionists. The policy, therefore, of "agreeing to differ" may be inevitable, but certainly it is a thing to be regretted. Some day, perhaps, we may come nearer together, but to make that possible, we must be careful to do justice to each others' views.

Editorial Notes.

Why He Kept His Hat On.

We notice from an American exchange an amusing incident reported from Chicago which a Presbyterian pastor is said to be responsible for. A man entered the church building with his hat on, and when the usher requested him to remove it, he explained that he meant no disrespect, but that as he had attended the church for two years without being spoken to, he was determined in some way to get an introduction. He was much obliged to the usher for speaking. It is certain that in many churches no notice is taken of strangers. We know of one case in which a man, who had visited several of the large churches in a metropolitan city as a new arrival without receiving a word of welcome, casually dropped into one of our services where the hearty reception led him to come again. The outcome was that he became a member and afterwards a prominent and useful officer. There is a vast amount of practical Christianity in a hearty grip of the hand. But is it not true that in some of the churches pleading for a return to first century Christianity, there is lacking the spontaneous welcome accorded to those who came to the early gospel meetings? Many a man has been won to Christ by a friendly greeting, and many a hungry soul has drifted

out of the sound of the gospel, which alone can save, owing to its absence.

A Cathedral Baptistery.

The *Southern Baptist* draws attention to the decision to erect a baptistery in the Melbourne Anglican Cathedral to perpetuate the services of Bishop Goe. Of course this is in keeping with the Prayer Book, which gives direction concerning the "public baptism of infants." "Then the priest shall take the child into his hands, and shall say to the god fathers and god mothers, 'Name this child.' And then naming it after them (if they certify that the child may well endure it), he shall dip it in water. . . . But if they certify that the child is weak, it shall suffice to pour water upon it," etc. We presume the baptistery will be made large enough for the immersion of adults as believers who apply intelligently for baptism will prefer immersion to its unscriptural substitute. Pouring as a common practice is of quite modern adoption. Queen Elizabeth and King Edward VI. were dipped. John Wesley advocated immersion, and when preaching in Georgia as an Episcopalian clergyman, refused to pour water on a child, as the parents would not certify it was too weak to be immersed. A complaint was lodged against him to the bishop, but Wesley came out triumphant on an appeal to the instructions contained in the Prayer Book. He immersed in other instances. However, in the case of an infant the action does not matter, as the only Scriptural baptism is the immersion of a penitent believer. To the intelligent advocate of New Testament Christianity, the baptism of an unconscious infant is not only unscriptural, but as unreasonable and absurd as the Hindu custom of marrying babies. The little subject has as much knowledge of what is involved in one ceremony as in the other.

Romanism in America.

We are not among those who have any serious misgivings about the progress of Roman Catholicism in Australasia, or its ultimate victory. On the contrary, we are persuaded that in this land of light and liberty, it will find difficulty to hold its own with the population. In fact, census returns show it is not doing so. The circumstances are so similar in the United States and Australia that we may reasonably expect the experience of the former will be repeated here. And what is that experience? In the Chicago Exposition in 1893 Miss M. T. Elder, niece of Archbishop Elder, read a statement to the effect that 20 millions were lost to the Roman Catholic Church in America during the preceding 50 years, and she substantiated it with facts and figures, showing that had all the Roman Catholic immigrants and their descendants remained true to the faith, they would have been 20 millions stronger. In a thoughtful article in the *American Christian Standard*, the editor states: "Approximately, half a million persons christened

Roman Catholics in foreign lands, annually find their way to this country. But notwithstanding the immense emigrant source of supply and the high birthrate of these incoming families, the actual increase credited to the Roman Catholic Church in the United States last year was 110,100 or only 1,324 more persons than were added to 'the Methodist bodies.' With practically no increase from immigration, the Churches of Christ in the Restoration movement are credited with an increase of 89,759, or only 21,341 fewer than Rome with all her streams of immigration. Without great help from abroad, Romanism would steadily lose in membership in this land of the free. So, while they seek to impress the general public with apparent growth, Roman Catholic dignitaries are compelled to take into account the immense loss the church suffers in the changing of European peasants into American citizens."

Twenty-five Millions Loss.

That the *Standard* is not putting the matter too strongly in the above excerpt, is evident from the testimony of Roman Catholic authorities in their own meetings. On Jan. 15, of this year, in a meeting of the "County Federation of Catholic Societies" in Pittsburg, Thos. F. Coakley, secretary of Bishop Canevin, of Pittsburg, said:—"While the Roman Catholic Church has made enormous gains in the United States the losses have been no less enormous. The Catholic population ten years ago was 11 millions, while to-day it is about 15 millions." But he also asserted that during the ten years 5½ millions of Catholics came from Europe, and commenting on this he proceeded: "Truly this is one of the saddest pages in the history of the Catholic Church in the United States. Had we held fast to those who came to our shores, we should have at least 40 millions, for the leakage has been well nigh startling. Everywhere throughout the length and breadth of this land, we meet persons bearing ancient and venerable Catholic names, who are now lined up against Christ and his Church." What becomes of these lapsed Roman Catholics? Many fall into indifference or infidelity, but in many other cases they or their children join Protestant bodies. The *Standard* gives a quotation from the Boston *Congregationalist* of a circular sent to 31 Baptist Churches enquiring the number of former Roman Catholics in their membership, and in the 29 who responded 313 were reported, and other Protestant churches reported similar results. Pas. O'Connor, a converted Catholic, head of a mission in New York for the conversion of priests and others, and editor of the *Converted Catholic*, has himself been instrumental in leading 160 priests and a host of Catholic laymen into the light. But how is this constant leakage to be explained? The following in the words of the *Standard* puts the matter clearly, and will also apply with equal force to our own country:—"Romanism must continue to

lose in America: 1st, Because this is a land where the use and study of the Bible is encouraged, Bible knowledge does not comport with ecclesiastical despotism. 2nd, Because here its anti-scriptural priesthood comes in contact with the priesthood of believers to the detriment of the one and to the glory of the other. The standard of spiritual life is higher among the rank and file of Protestant believers than that followed by the priesthood of the Church of Rome. 3rd, Because the education of our

public schools is superior to the antiquated schooling of the cloister, and 4th, Because generally, light dispels darkness. Rome is wise in selfishness when she strives to keep her subjects apart from their religious neighbors. But her exclusiveness is in vain, for an army of her children are in the public schools, and her young people are imbibing the spirit of America, which, next to the spirit of New Testament Christianity, is most hostile to the pretensions of the Papacy."



Baptism for the Remission of Sins.

The Voice of Scholarship on Acts 2: 38.

ABBOTT.—For the remission of sins, is not merely, as Dr. Hackett, "in order to the forgiveness of sins," but for the putting away of sins, the entire cleansing the heart from actual sin, as well as the pardon of those that are past.—*Com. on Acts*, 2: 38.

ARMITAGE.—Peter offered them salvation through the blood of Jesus for the sin of shedding it, and urged them to leave the wicked hierarchy, and enter the new kingdom by faith and baptism.—*Hist. of the Baptists*, p. 73.

BYWATER.—As far as I can see, the preposition *eis* in Acts 2: 38 expresses the end or purpose to be attained: compare Moulton's "Winer," ed. 3 p. 495 and Thayer's "Grimm." p. 185. The translation, I suppose, is "with a view to the remission of your sins," or "to the end that your sins may be remitted." The form of expression is closely parallel to that in Acts 3: 19 *metanoesate . . . eis to exaleiphtenai humon tas hamartias*. i.e., "Repent, to the end that your sins may be blotted out."—*Letter to the Author*, Dec. 29, 1893.

CLARKE, ADAM.—For remission of sins] *Eis aphesin hamartion*, In reference to the remission or removal of sins.—*Com. on Acts* 2: 38.

DODDRIDGE.—They are not only called here to repent, a submission also to the ordinance of baptism is required of them, in order to the forgiveness of their sins.—*Family Expositor*, Acts 2: 38, Vol. III., p. 27.

DU VEIL.—And be baptised, etc. That is, according to the command of Christ, let every one of you, struck with a real sorrow for his sins, be plunged in water; because that sacred immersion has been instituted by Christ, like a certain signet, diploma, or patent, by which he confirms the

remission and utter defacing of their sins to all those who seek to him with an unfeigned faith, as the only Physician of their souls; so that their sins shall never more be remembered or imputed to them.—*Com. on Acts*, 2: 38, p. 58.

GLOAG.—Baptism in the adult, except in the peculiar case of our Lord, was accompanied by a confession of sin, and was a sign of its remission; hence called baptism in order to the forgiveness of sins (Acts 2: 38).—*Com. on Acts*, 22: 16, Vol. II., p. 294.

GODER.—*Eis aphesin*—Acts 2: 38 must necessarily design the aim (purpose) of baptism. The difficulty is only that, in all the New Testament pardon is granted to Faith and not to Baptism. But here, baptism is so much the immediate consequence of faith that the two make one. It is very clear that baptism without faith would not insure pardon to those whom St. Peter is speaking.

According to Rom. 6: 1 seq. the relation between faith and baptism is the same as that between death and burial. Death is the condition of burial; faith that of baptism: at least where there is question of adults, of whom St. Paul, Rom. 6, is evidently speaking.—*Letter to the Author*, June 8, 1893.

HACKETT.—In order to the forgiveness of sins (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it to the exclusion of the other.—*Com. on Acts* 2: 38, p. 53.

MEYER.—Baptiz. is only here used with *epi*; but comp. the analogous expressions, Luke 21: 8; 24: 47; Acts 5: 28, 40; Matt. 24: 5; al.—*eis* denotes the object of the

baptism, which is the remission of the guilt contracted in the state before *metanoia*. Comp. 22: 16; 1 Cor. 6: 11.—*Com. on Acts*, 2: 38, pp. 66, 67.

McLEAN.—It represents to the repenting believer the remission or washing away of his sins in the blood of Christ. Accordingly, Peter exhorts the convicted Jews, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins." Ananias, in his address to Paul, expresses this still stronger: "And now, why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord." This manner of speaking will appear very extravagant to many now-a-days, who look upon baptism as a mere empty rite or arbitrary precept. To be baptised for the remission or washing away of sins plainly imports that in baptism the remission of sins is represented as really conferred upon the believer. The gospel promise in general is, "that through Christ's name, whosoever believeth in him shall receive remission of sins." Baptism applies this promise, and represents its actual accomplishment to an individual believer; assuring him that all his past sins are now as really washed away in the blood of Christ as his body is washed in water.—*Works*, Vol. I., pp. 132, 133.

McINTOCK.—In these cases [Matt. 28: 19; Rom. 6: 3; 1 Cor. 10: 2; 12: 13; Acts 2: 38] *eis* retains its proper significance, as indicating the terminus ad quem, and tropically, that for which, or with a view to which the thing is done. . . . to be baptised for the remission of sins means to be baptised with a view to receiving this.—*Art. Bap., McClintock and Strong's Cyclop.*, Vol. I., p. 640.

THAYER.—I accept the rendering of the revised version "unto the remission of your sins" (the *eis* expressing the end aimed at and secured by "repentance and baptism" just previously enjoined).—*Letter to the Author*, May 5, 1893.

WILLMARTH.—It is feared that if we give to *eis* its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued, and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render *eis* in Acts 2: 38 in order to, we give up the battle, and must forthwith become Campbellites; whereas if we translate it on account of, or in token of, it will yet be possible for us to remain Baptists.

Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, "What ought Peter to have said in the interest of orthodoxy?" The real question is, "What did Peter say, and what did he mean, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?"

But having entered this *caveat*, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation cannot give undue importance to baptism, for baptism is here united with repentance and faith. It cannot undervalue the atonement, for baptism is one resting upon, and deriving all its value from, the name of the Lamb of God; and this is distinctly understood by the person baptised, who submits to the rite as a believer in that name. It cannot disparage the work of the Spirit, since he alone effectually calls men to repentance and faith; and it is by (Greek *en*, in, with the influence of) one Spirit that we are all baptised into one body, i.e., the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that spectre which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon the *cis* will break through—there is no footing there for the evolutions of the theological skater. Shall we never learn that Truth has nothing to fear from a true interpretation of any part of God's Word, and nothing to gain from a false one?

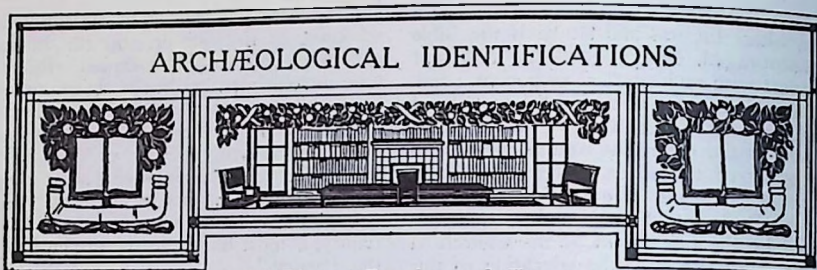
The truth will suffer nothing by giving to *cis* its true signification. When Campbellites translate in order to in Acts 2: 38 they translate correctly. Is a translation false because Campbellites endorse it?—*Bapt. and Remission, in Bapt. Quarterly*, July, 1877, pp. 304, 305.

BARTLET.—This rite declared the person submitting to it virtually dead to his old state, as one of religious uncleanness, and consecrated or sanctified to a new covenant relation to God (cf. 26: 18, 20)—the result being remission of past sins, the acts of the now cancelled former relation and state (the "dead works" of Heb. 9: 14). Christian baptism meant that the ground on which the baptised relied for assurance of forgiveness and acceptance into the new relation of favor with God, was the person and work of the Messiah in whose name they were called to repentance. The technical or compressed phrase for this was "baptism in the name of Jesus Christ"; see also 10: 48.—*Century Bible*.

[N.B.—1. The foregoing citations are only a few selected from a great number, all bearing similar testimony. From these it is clear that "The Church of Christ" is supported by Biblical scholarship, while the Editor of the *Queensland Baptist* is discredited by it.

2. Some of the authorities quoted are Baptists, viz., Armitage, Hackett, McLean, and Willmarth.

3. Where it is stated, "Letter to the Author," these are replies to queries sent by Mr. J. W. Shepherd, author of the "Handbook on Baptism."—*Ed.*]



Of Places, Peoples and Events.

By Prof. George Frederick Wright.

For many years archaeologists looked up helplessly at the pinholes in the pediment of the Parthenon, vainly speculating about what might have been the important announcement in bronze once fastened at those pinholes. At last an ingenious young American student carefully copied the pinholes, and from a study of the collocation divined at last the whole imperial Roman decree once fastened there. So, isolated identification of peoples, places, and events in the Bible may not mean so much; however startling their character, they may be, after all, only pinholes in the mosaic of Bible history, but the collocation of these identifications, when many of them have been found, indicates at last the whole pattern of the mosaic.

Rapid progress.

Now the progress of important identifications has of late been very rapid. It will suffice only to mention those which we have already studied for their intrinsic importance together with the long list of others within recent years. In 1874, Clermont-Ganneau discovered one of the boundary stones of Gezer, at which place now for six years Mr. R. A. Stewart Macalister has been uncovering the treasures of history of that Levitical city; in 1906, Winckler discovered the Hittites at their capital city; in 1904-5, Schumacker explored Megiddo; in 1900-02, Sellin, Taanek; Jericho has now been accurately located by Sellin and the foundations of her walls laid bare; the Edomites, long denied existence in patriarchal times, have been given historical place in the time of Meremtah by the Anastasia; Moab, for some time past in dispute, I identified beyond further controversy at Luxor in 1908, in an inscription of Rameses II., before the time of the Exodus; while Hilprecht at Nippur, Glaser in Arabia, Petrie at Maghereh and along the route of the Exodus, and Reisner at Samaria have been adding a multitude of geographical, ethnographical and historical identifications.

The completion of the whole list of identifications is rapidly approaching, and the collocation of these identifications has given us anew, from entirely independent testimony of archaeology, the whole outline of the Biblical narrative and its surroundings, at once the necessary material for the historical imagination and the surest foundation of apologetics. Fancy for a moment

that the peoples, places and events of the wanderings of Ulysses should be identified; all the strange route of travel followed; the remarkable lands visited and described, the curious creatures, half human and half monstrous, and even unmistakable traces of strange events, found, all just as the poet imagined, what a transformation in our views of Homer's great epic must take place! Henceforth that romance would be history. Let us reverse the process and fancy that the peoples, places and events of the Bible story were as little known from independent sources as the wanderings of Ulysses; the intellectual temper of this age would unhesitatingly put the Bible story in the same mythical category in which have always been the romances of Homer. If it were possible to blot out Biblical geography, Biblical ethnology, and Biblical history from the realm of exact knowledge, so would we put out the eyes of faith, henceforth our religion would be blind, stone blind.

Thus the value of the rapid progress of identifications appears. It is the identifications which differentiate history from myth, geography from the "land of nowhere," the record of events from tales of "never was," Scripture from folklore, and the Gospel of the Saviour of the world from the delusions of hope. Every identification limits by so much the field of historical criticism. When the progress of identification shall reach completion, the work of historical criticism will be finished.

Conclusion.

The present status of the testimony from archaeology to Scripture, as these latest discoveries make it to be, may be pointed out in a few words.

1. The history of civilisation as everywhere illuminated is found to be only partially that of the Biblical narrative; that is to say, this history, like all history sacred or profane, shows at times, for even a century or two, steady progress, but the regular, orderly progress from the most primitive state of society toward the highest degree of civilisation, which the evolutionary theory imperatively demands, if it fulfil its intended mission, fails utterly. The best ancient work at Taanek is the earliest. From the cave dwellers to the city builders at Gezer is no long, gentle evolution; the early Amorite civilisation leaps with rapid strides to the great engineering feats on

the defences and the water-works. Wherever it has been possible to institute comparison between Palestine and Egypt, the Canaanite civilisation in handicraft, art, engineering, architecture, and education has been found to suffer only by that which climate, materials, and location impose; in genius and in practical execution it is equal to that of Egypt, and only eclipsed, before Græco-Roman times, by the brief glory of the Solomonian period.

Harmony with Scripture.

2. When we come to look more narrowly at the details of archaeological testimony, the historical setting thus afforded for the events of the Bible narrative is seen to be exactly in harmony with the narrative. This is very significant of the final outcome of research in early Bible history. Because views of Scripture must finally square with the results of archaeology; that is to say, with contemporaneous history, and the archaeological testimony of these past five years well indicates the present trend toward the final conclusion. The Bible narrative plainly interpreted at its face value is everywhere being sustained, while, of the great critical theories proposing to take Scripture recording events of that age at other than the face value, as the illiteracy of early Western Semitic people, the rude nomadic barbarity of Palestine and the desert in the patriarchal age, the patriarchs not individuals but personifications, the Desert "Egypt," the gradual invasion of Palestine, the naturalistic origin of Israel's religion, the inconsequence of Moses as a law-giver, the late authorship of the Pentateuch, and a dozen others, not a single one is being definitely supported by the results of archaeological research. Indeed, reconstructing criticism hardly finds it worth while, for the most part, to look to archaeology for support.

The recent testimony of archaeology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by criticism.

N.S.W. Letter.

By Thos. Hagger.

Your correspondent has been struck with the large number of appeals for funds to secure land and erect chapels, which appear in the CHRISTIAN. It is just possible that some good brother or sister somewhere feels disposed to grumble a little at this; but personally I am delighted. When Bro. A. McLean visited this country some twelve or more years ago, he said, "Did you ever see a growing boy? His arms are always too long for his sleeves, his legs are always too long for his trousers, and he is always wanting something to eat. Did you ever see a



Castle of Sidon.

dead boy? He needs nothing. So, when the work is growing it will always be making demands, but when it makes no appeal, then it is dead." To me, therefore, these constant appeals, first from one place and then from another, are causes of rejoicing; they indicate a growing work. The appeals in our paper are supplemented, often, with appeals by letter addressed to the various churches. Whenever such is received, the church deacons should arise and sing, "Praise God from whom all blessings flow," and then, remembering that it is more blessed to give than to receive, should lay plans to respond. Our larger churches have a great opportunity for blessing in helping the smaller and weaker ones, and the smaller ones themselves should not thrust away an opportunity to be blessed which is thus presented by the Lord.

And this leads me to say something about the stewardship of money, for the benefit. I trust, of individual disciples who may read. F. B. Meyer says, "One of our commonest experiences is the handling of money. And nothing will sooner show whether our consecration be a reality or a sham, nor will anything serve more quickly to accentuate and enforce the life of consecration than to spend our money daily beneath the sway of those principles." Our money is not our absolute possession; it is his whom we serve, and whose we are. We have professedly given our all to Christ, and so all we have belongs to him. We are simply stewards to look after these possessions for our Lord. No investment should be made, no financial contract should be entered into, nothing should be spent, without it first being placed before him. And when it is decided to launch upon the expenditure it should be with a desire for his glory. When one does this he will not use the bulk of what he receives upon himself and give to the Lord and his work a few chance coins that may be over; but he

will lay aside a definite proportion of his income for the Lord's cause and destitute saints, which is the Scriptural way of giving (1 Cor. 16: 1, 2), and to this proportion he will often add gifts out of his own pocket—the amount left after the Lord's portion has been laid aside. I have heard of some heavenly millionaires. One whose income is £2000 per annum, and who lives on £200, and uses the rest for the Lord; another who receives £100 per year who lives on £50 per year and gives the rest to the Lord's work. Maybe few of my readers could do as these have done, but all can lay aside a definite proportion, all can make special offerings in addition, all can recognise that we are stewards, and allow the Lord to direct our income and expenditure.

The authority of God's Word in matters of religion is theoretically admitted by all Protestant Christendom, but it is to be regretted that in practice human creeds and disciplines have been placed along with the Bible as rules of faith and practice. The restoration movement started out to adhere to the Word of God only as an authoritative statement of faith, and as a guide in practice, and so the cry, "Where the Scriptures speak we speak; where the Scriptures are silent we are silent." In every assembly of the saints the great anxiety should be to be Scriptural; the question should constantly be asked, "What saith the Scriptures?"

Bro. G. E. Burns has resigned at Petersham, and will take the work on the Manning River; this is good for the churches on the river, but bad for Petersham, and still leaves the same number of vacancies in the State in the ranks of the evangelists. Some five men are required in this State; men who are willing to follow the Lord Jesus and come to minister rather than be ministered to. N.S.W. calls for men of the pioneer spirit—men who are willing to sacrifice and toil, men who preach the whole counsel of God in love.

Truth Triumphant.

2 Cor. 13: 8.

By E. Stanley Tape.

Truth is ancient; its grey hairs may make it venerable; it comes from him who is the "Ancient of Days."

Truth is pure; it is compared to silver refined seven times. There is not the least spot on truth's face; it breathes nothing but sanctity.

Truth is triumphant; it is like a great conqueror; when all its enemies lie dead, it keeps the field, and sets up its trophies of victory. Truth may be opposed, but never quite deposed.

The world has been in perpetual revolt against the moral truth of God's government. Denying that truth, the world becomes a fathomless and maddening problem. It becomes what Thomas Carlyle said the materialists made it—"a mill without a miller"—whose wheels turn endlessly in the tide of the ages, but without purpose or result. . . . One trace of truth is found, at least, in the eternity of its life. Error carries the seeds of its own death with it. It is error that changes; truth abides.

Time has threshed out the wheat from the chaff, annihilating the false, and keeping the eternal truths.

How is it, that this spiritual empire of Jesus Christ has survived? The world has been leagued against it from the beginning. The key-note of revolt and hatred struck on Calvary, has re-echoed through the ages. Yet the kingdom survives. The Christ survives, and is the moral Emperor of the universe to-day. The whole rebellion of man against God is one wild spasm of despair. "We can do nothing against the truth." Truth prospers even in opposition. It has always been so in the day of persecution. The hurricane has carried the seed of truth afar; the fire has purified the hearts of men; it is the irony of victory! Truth, asbestos-like, defies the flame. Jesus said, "I am the truth." Follow the gleam! We want the enthusiasm which shames men of their niggard gifts, and counts no box of frankincense too precious for that Head which bowed in death for us!

Enthusiasm is much, but action is more. "For the truth." Fix it in your minds; you can keep the truth. You, bright youth, and gentle maiden, with all the unused powers of heart and intellect; you, poor woman, with the few coppers in your worn purse; you, well-to-do man, with your social position and wealth, you can keep the truth.

"Each wavelet in the ocean tossed, aids in the ebb-tide and the flow."

Little by little, inch by inch, life by life, the kingdom of truth grows, until at last it rises, mighty, impregnable, and "the gates of hell shall not prevail against it." Shall our lives be added as living stones to this growing grandeur?

"Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom—false their lore—
He lives now and evermore!

You cannot effectively bury a truth; it will rise in three days.

J. T. T. Harding.



J. T. T. Harding.

are a fitting tribute to the memory of our deceased brother. Bro. Ludbrook said:—

Once more we stand by the open grave. The conflicting forces of death and life have again met, and death has proved the overcomer. And is *this* the end? Such a thought stands rebuked in the light of the knowledge of such a man—of such faith and such life. John T. T. Harding, at the age of 67, has been called away by our gracious Father from this earth scene, where through so many years he served so faithfully and well.

Upon his many qualities I need not dwell at length. His mental equipment was of a fine order, his abilities were of the highest, and these he used without reserve in the interests of the kingdom of God amongst men.

As a citizen, our friend discharged his responsibilities faithfully and well. He held a high position in connection with the Metropolitan Board of Works since its inception. A good deal of its constructive policy received its shaping at the hands of our brother. Unobtrusively he served, and the presence here to-day of representatives of that body is evidence of the esteem in which he was held.

Again, in those two heaven-founded institutions, the home and the church, our brother so lived, that many are the sorrowing hearts this day. We think now of those near and dear ones in the home circle. The dear Lord comfort them and make good his promise to be a Father to the fatherless, and a husband to the widow.

In the church, how active a man was our brother. Some five and forty years ago he confessed his Lord and cast in his lot with those pleading for a return to New Testament faith and order. His logical mind in all the years since never found it necessary to move away from the position then taken. In 1872, just upon forty years ago, our brother was Conference Secretary. In the following year, and on through many succeeding years, our brother served upon committees; once, too, as President of Conference, never sparing himself in the cause of the brotherhood and his Lord and theirs, and this in the nature of things put our brother into prominence with the brethren. Yet he did not seek this. By nature he was unobtrusive. None more

humble than he in the worship of God and the service of Jesus. None more ready than he to confess to limitation of knowledge. Spiritually he is perhaps best positioned by the words of his favorite hymn:—

"Lead, kindly light, amid th' encircling gloom;
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.

Keep thou my feet; I do not ask to see
The distant scene—one step's enough for me."

It seems to me our brother ripened with the advancing years. He mellowed under the irresistible influence of the rays of the Sun of Righteousness. May I recall two facts in keeping with this? Firstly, how very eager Bro. Harding was that young men should go forth well equipped of mind and heart to preach the Saviour for all men. That he helped in no small degree in the establishment of the College of the Bible at Glen Iris; and secondly, how wonderfully he interested himself in the work amongst little children in the great kindergarten movement of to-day.

The last days of our brother were full of weariness and pain. Standing by his bedside within what proved to be a few hours of the end, it was hard to know whether or no he could receive the loving greeting sent by his old committee fellow workers. So I then said, "Bro. Harding, can you say the Lord is my Shepherd?" Quick and clear came the response, "I can." The dying word is not recorded as needed to make good the testimony—the *life* is the sermon—and here at the graveside has been referred to so that his Saviour might receive glory from our lips, and we ourselves might be encouraged to follow after more worthily. Surely the message comes well to mind even as from our dear brother himself, "Finally, my brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

At the close of the address, Bro. H. Kingsbury led the very representative gathering in a beautiful and sympathetic prayer.

No aim in old age can be nobler than to arrive at death with a spirit enriched and matured by the possession of purified ideas. No aim in youth and manhood can be better than the winning of them. Nay, we may even measure the hidden force of life within us by the depth of our sorrow.—S. A. Brooke.

Happy and brave and strong shall we be—able to endure all things—if we believe that every day, every hour, every moment of our life is in his hands.—Van Dyke.

Whatever demands the deepest courage and endurance of soul, of course must unveil most perfectly its hidden strength.—G. W. Briggs.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest, and resignation. In this condition divine strength is found for the hard warfare, because God himself fights for the soul.—M. Molinos.

In the Realm of the Bible School.

Jesus Christ: His Person and Office.

Sunday School Lesson for August 20.

A. R. MAIN, B.A.

Reading.

Matt. 16: 13-20.

THE PERSON OF CHRIST.

When we deal with a subject sacred, and, in some respects, mysterious as this, it is well that we do not seem or seek to be wise above that which is written. We must particularly remember that our inquiry has to do with what is revealed in the Bible about the person of Jesus our Lord. It is most desirable that in teaching the lesson, close adherence be made to Scriptural statements. It is all-important that we believe what the Bible says concerning the Christ; it is not so necessary that we decide as to the speculations of men. Again, it has constantly to be borne in mind that while the facts, as facts, are plainly stated and easily accepted, the modes of these facts are beyond our comprehension. The burden of our study of the person of Jesus is simply that he was truly man and as truly God. We believe that this can easily be shown from the Scriptures. It will be no cogent reply or valid objection to say that we do not know *how* he could possess in one person a human and a divine nature. The youngest child in your class can accept the fact; the wisest Christian philosopher cannot explain the union of natures, or tell us more of the Son's relationship to the Father than the Scriptures state.

1. The Manhood of Christ.

Since practically none to-day deny the true humanity of Jesus, it will be unnecessary to dwell long here. We know that in the early centuries of our era some heretical sects (as the Gnostics, Apollinarians, and some others) did deny this. The Apostle John condemned Gnostic theories as to our Lord not being a man, but only a phantom or temporary manifestation of the Godhead (see 1 John 4: 1-3; 2 John 7). None hold such views now. Yet one will often hear statements made as to the sufferings and especially the temptations of the Saviour, which practically amount to an ignoring of his humanity. We may note, then, a few things concerning the "man Christ Jesus" (1 Tim. 2: 5).

Miraculously conceived, Jesus was yet born as other babies are. As other children, he increased in wisdom and stature (Luke 2: 52). He hungered (Matt. 4: 2), thirsted (John 4: 7), was wearied (John 4: 6), slept (Matt. 8: 24), had flesh and bones (Luke 24: 39); wept (John 11: 35); shrank instinctively from suffering (Luke 12: 50; 22: 42); died (John 19: 30). He had the feelings of men: He loved (John 11: 5), was angry (John 2: 15), wondered (Luke 7: 9), suffered agony (Luke 22: 44); he needed help

through prayer (Luke 22: 41), and received heavenly strength (Luke 22: 43).

He endured the temptations of men. These trials are especially worthy of notice. We are told that he is "one that hath been in all points tempted like as we are" (Heb. 4: 15). This proves his true humanity, but it does more. It helps to make him a perfect and sympathetic Saviour: "In that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 18). The one point of difference here is that of sinlessness. He was tempted as we, "yet without sin" (Heb. 4: 15; John 8: 46).

2. The Godhead of Christ.

"The divinity of Christ is the corner-stone of our faith. We do not, we cannot, put our trust in man;—our faith is in God." Jesus had a truly human nature, yet was as truly divine. We have the two natures in one person. Some striking sets of passages, showing the blending, can be given. Jesus, we read, "advanced in wisdom" (Luke 2: 52); but the same chapter previously represented him as "filled with wisdom" (v. 40), and John said he was full of truth (John 1: 14). He claimed only God as his Father (Luke 2: 49), yet went to Nazareth and was subject to Joseph and Mary (Luke 2: 51). John says, "He needed not that anyone should bear witness concerning man; for he himself knew what was in man" (John 2: 25); yet "he marvelled" at the centurion's faith (Matt. 8: 10), and also at the people's unbelief (Mark 6: 6).

1. Jesus is repeatedly called the Son of God (Matt. 3: 17, etc.). Now, because men are in the Bible called sons of God (Gal. 4: 6) or children of God (1 John 3: 1), some have suggested that there is no true divinity implied in the Sonship of Jesus. But Jesus is "the Son" (Matt. 16: 16), the "only begotten Son" (John 3: 16). See Heb. 1: 8, "Of the Son, he saith, 'Thy throne, O God, is for ever and ever.'" Could this be said of one who was only a man? The Jews took Jesus' claim to be Son of God as blasphemy (John 19: 7). They would have been right, if he had only been man; they were wrong, because his Godhead made the claim true. It is most significant that Jesus never in any sense qualified the words "Son of God" so as to remove the implication of divinity. Again, it has to be noted how Jesus carefully guarded against the suggestion that he was a Son as the disciples were; see John 20: 17, "I ascend unto my Father and your Father, and my God and your God."

2. We have other divine titles used of the Christ. He was foretold as "The Mighty God" (Isa. 9: 6). He is Emanuel, "God with us" (Matt. 1: 23). "In the beginning was the Word, and the Word was with God, and the Word was God.... The Word became flesh and dwelt among us" (John 1: 1, 14). Thomas greeted him as "My Lord and my God"; and Jesus, so far from rejecting the title, said: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20: 28, 29). He is called "God" in Heb. 1: 8, and "true God" in 1 John 5: 20. Of his great name, "Je-

hovah," the Lord said, "I am Jehovah, that is my name; and my glory will I not give to another" (Isa. 42: 8); again: "Thou alone whose name is Jehovah, art the Most High over all the earth" (Psa. 83: 18). Now this great name is applied to our Lord Jesus. In Isaiah 40: 3 we read, "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah"; in Matt. 3: 1-3 that prophecy is quoted of John the Baptist's preparing the way of Jesus. In Isa. 6 we read of the wonderful vision of God—Adonai (v. 1) and "Jehovah of Hosts" (v. 5)—which the prophet had. Now the Apostle John definitely states that Isaiah saw "his glory and spake of him," and "his" and "him" refer to Jesus (John 12: 36-41).

3. We have the prerogatives of God ascribed to Jesus Christ. (a) He is presented as Creator (John 1: 1-3; Col. 1: 16). (b) God only is the proper object of worship, as Jesus himself declared, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10). Yet we find Jesus worshipped by men and angels (John 9: 38, Acts 7: 54-60, Phil. 2: 9-11, Heb. 1: 6, Rev. 5: 9-13). (c) God alone can forgive sin. Jesus Christ forgave sin at will (Luke 5: 18-25) and gave to others authority to promise pardon on his conditions (John 20: 22, 23; Mk. 16: 15, 16). He will raise the dead and judge the world (Matt. 25: 31-33; John 5: 22-29; Rom. 14: 10; 2 Cor. 5: 10).

4. The passages which plainly assert the pre-existence of Christ should be noted. "The Word" who "became flesh" was "in the beginning" with God and was himself God (John 1: 1-14). The Lord Jesus said, "Before Abraham was I am" (John 8: 58). He had a glory with the Father before the world was (John 17: 5). The Father loved him "before the foundation of the world" (John 17: 24).

5. We have statements as to his equality and oneness with God the Father. "I and the Father are one" (John 10: 30). The Saviour was so conscious of this oneness that he declared "He that hath seen me hath seen the Father" (John 14: 9). Men are to honor the Son as they honor the Father (John 5: 23).

The foregoing series of texts are only explicable on a belief in the true deity of the Lord Jesus. No mere man could truly speak or be spoken of as above. We may accept the words of him who was God manifest in the flesh (1 Tim. 3: 16), in whom dwelt "all the fulness of the Godhead bodily" (Col. 2: 9).

It may be noticed that there are texts which imply a subordination of the Son to the Father. The Father "sent" the Son (John 3: 16), and gave him power (Matt. 28: 18). Once Jesus said, "The Father is greater than I" (John 14: 28). This last verse has sometimes been misused so as to neutralise the claim to equality with God in John 10: 30, and to show that Jesus was but a man. But only think of the superfluity and absurdity involved in the supposition that a mere man deemed it necessary to tell folk that God in his heaven was greater than he! We reverently accept all that is revealed, though we cannot presume to understand the mystery of the Godhead.

THE OFFICE OF CHRIST.

There are in the Bible many different titles expressive of the work of Jesus our Lord. He is our Advocate (1 John 2: 1), the Author and Per-

feeter of our faith (Heb. 12: 2), the Author of eternal salvation (Heb. 5: 9), the Christ (Matt. 16: 16), Counsellor (Isa. 9: 6), the Deliverer (Rom. 11: 26), King of Israel (John 1: 49), Mediator (1 Tim. 2: 5), Priest (Heb. 5: 6), High Priest (Heb. 5: 10), Prophet (Deut. 18: 15; Luke 24: 19), Redeemer (Isa. 59: 20; Gal. 3: 13); Saviour (Acts 5: 31); Shepherd (Heb. 13: 20; 1 Peter 5: 4). Most of these titles sufficiently explain themselves. We need only notice in further detail a few of them.

1. *Mediator*.—A mediator is one who interposes between two parties between whom there is variance, with a view to effecting a reconciliation between them. "A mediator is not a mediator of one" (Gal. 3: 20). In the New Testament the word is used once of Moses who was the mediator of the law (Gal. 3: 19; cf. Deut. 5: 5); elsewhere it is applied to Jesus, the Mediator of the new and better covenant (Heb. 8: 6; 9: 15; 12: 24). The problem is, How is man when once he has sinned to approach the Infinite, Holy and Righteous God? He personally has not the right of direct approach. He needs a mediator. "In all ages, and in all parts of the world, there has constantly prevailed such a sense of the holiness of the Supreme Divinity, as to make recourse to some sort of mediator universal. There is not a form of religion known, even among the savages and heathen nations, which does not recognise, with more or less distinctness, the necessity of a mediator between the Divinity and man." The mediation of Christ is connected with his sacrificial death: "For this cause he is the mediator of the new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance" (Heb. 9: 15). The mediatorial office of Christ is also connected with his work as High Priest. In the Old Covenant, the High Priest alone had the right of entry into the Holy of Holies on the great annual day of Atonement (Heb. 9: 7); this high priest was a type of Jesus (Heb. 9: 11, 12). Again, we have in Jesus the One with perfect qualifications for the work of mediation. "The natures of the offended and the offending parties meet in Him—God's fellow and man's brother. God's glory is dear to Him as God, man's interests are dear to him as Man." One of the great truths of the New Testament is that there is one mediator between God and men (1 Tim. 2: 5). We must guard against putting any other in the place which rightfully belongs to Jesus. He is the only One who can effectively reconcile man to God.

2. *Christ*.—Jesus is "the Christ" or "the Messiah" (Matt. 16: 16; John 1: 41). The former phrase comes from the Greek, the latter from the Hebrew; each means "the anointed." Jesus received the anointing from the Father. He, in the synagogue of Nazareth, quoted as fulfilled in His case the prophecy of Isaiah, "The Spirit of the Lord is upon me, because he anointed me," etc. (Luke 4: 18). We cannot help connecting these words with the coming of the Spirit upon Him at His baptism (Luke 3: 21, 22). So Geikie, in his "Life and Words of Christ," speaks of the baptism as "the formal consecration, which marked His entrance on His great office"; saying that He entered the waters "as Jesus, the Son of man; He rose from them, The Christ of God." Of old,

it was the custom to anoint men with oil, as a part of the ceremony of consecration to office; as kings (1 Sam. 10: 1; 2 Sam. 5: 3), prophets (1 Kings 19: 16), priests (Lev. 8: 1-12). Jesus was not only anointed, He was "the anointed" of God, set apart for a holy office. He fulfils in His own Person the three-fold office of King, Prophet, and Priest, which we may profitably notice.

3. *King*.—That the Messiah would be King not only was the universal belief of the Jews, but was clearly foretold in the Scriptures. E.g., Psa. 2, which is in the New Testament used as prophesying the Messiah (Heb. 1: 5), says, "I have set my King upon my holy hill of Zion." The Jews of Jesus' day knew of such prophecies, but misunderstood the method of their fulfilment. They would have made Jesus forcibly King of an earthly kingdom (John 6: 15). Jesus before Pilate said that His kingdom was not of this world (John 18: 36, 37). That Jesus is now a King is clear from the New Testament. Both he and John the Baptist proclaimed that the "Kingdom of God" or "Kingdom of heaven" was "at hand" (Matt. 3: 2; 4: 17). Jesus gave us a terminal date when He said explicitly, "There be some of them that stand here which shall in no wise taste of death, till they see the Son of man coming in his kingdom" (Matt. 16: 28). Unless one of the apostles has not yet died, I have no option but to believe that the Son of Man has a kingdom. Later in the New Testament, we read of Jesus as highly exalted (Phil. 2: 9), "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come," with "all things in subjection under his feet" (Eph. 1: 20-22). We read of Him as "crowned" (Heb. 2: 9), and we are explicitly told that Christians have been translated into the kingdom of the Son of His Love (Col. 1: 13). A kingdom implies a king, and Christ has a kingdom.

4. *Prophet*.—A prophet speaks forth the things of God. Christ is the great revealer of God, His attributes and His will (Matt. 11: 27). God who spoke in times past unto the fathers by the prophets hath at the end of the days spoken unto us in His Son (Heb. 1: 1, 2). Jesus is definitely called a prophet; the words of Moses, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18: 15), are in the New Testament quoted and applied to the Lord Jesus (Acts 3: 22; 7: 37).

5. *Priest*.—The letter to the Hebrews tells us much of the priesthood of Jesus. The high priests of the Old Covenant were types of our great High Priest. Our Priest, as Aaron, was divinely appointed (5: 4, 5), and qualified by temptation, suffering and human sympathy to be High Priest (4: 15; 2: 17, 18). Jesus is repeatedly contrasted with the Aaronic priesthood. "The priests of the Jewish faith were sinful men (5: 3), while Jesus was absolutely sinless (4: 15). They were mortal creatures, 'many in number, because that by death they are hindered from continuing' (7: 23), while Jesus 'abideth for ever,' and so 'hath his priesthood unchangeable' (7: 24). The sacrifices of the Jewish law were imperfect (10: 1 ff.); but Christ 'by one offering hath perfected for ever them that are being sanctified' (10: 14). The sanctuary of the old religion was a worldly structure (9: 1),

and so liable to destruction or decay; but Christ enters 'into heaven itself, now to appear before the face of God for us' (9: 24)." Every high priest must have somewhat to offer (8: 3); Jesus offered up himself (9: 14)—a sacrifice which, as against the doctrines of some to-day who would exalt a priestly class above their fellows, we are told will never be repeated; it was "once for all" (7: 27; 9: 28; 10: 10). It should be most particularly noted that, save in the sense in which all Christians are priests (1 Peter 2: 5, 9), we have no priest but Jesus Christ. We need no other man to stand between us and God; Christ is the "one mediator" (1 Tim. 2: 5), through whom we have access to the Father (Eph. 2: 18). With the priestly offering of Himself, and "in virtue of it, Jesus entered into the presence of God (Heb. 9: 24), as the 'mediator of a new covenant' (9: 15), and the ever-living Intercessor (7: 25), and so secured for us our access with boldness unto the throne of grace (4: 16; 10: 19-22)." This intercessory office of the Lord Jesus, though we cannot comprehend it, is yet plainly revealed, and is gratefully accepted by the believer as one of the most blessed works of Jesus on our behalf. When we sin we have an Advocate with the Father, Jesus Christ the righteous (1 John 2: 1). It is a glorious thought that our feeble petitions for grace, blessing and pardon, do not come alone to God. The Spirit helps our infirmity and makes intercession for the saints according to the will of God (Rom. 8: 26, 27), and we learn, too, the present work of Jesus on our behalf: "He ever liveth to make intercession for them" who draw near unto God through Him (Heb. 7: 25).

THE HANDBOOK OF "First Principles"

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I cannot, I dare not,
go up to judgment till
I have done the utmost
God enables me to do,
to diffuse his glory
through the world.—
Asahel Grant.



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Resignation of Miss Terrell.

At the last meeting of the Federal F.M. Executive Committee, the resignation of Nurse Edith Terrell was received and accepted. Miss Terrell some time ago, on a visit to Mahableshwar during the hot season, met Mr. George Henderson, missionary, from Scotland, who is working amongst the Brethren some distance from Baramati, in the Belgaum district, and later became engaged to be married to him. In resigning, Miss Terrell expresses gratitude to the brotherhood for the support which has been given to her, and according to the usual custom, sends money to recompense the Committee for the money spent on her equipment and support. The Committee are sorry to lose Miss Terrell as a worker, but rejoice that she will continue to work as a missionary's wife in a neighboring Province, and as the Committee have been repaid part of the money expended on Miss Terrell, the resignation has been accepted with regret. The Committee further decided to write to Miss Terrell, expressing to her best wishes for the future. The Committee feel that although Miss Terrell has not been so very long in the work, yet her work has nevertheless been of a useful nature. The 2,244 medical treatments she gave even last year being a splendid work. Bro. H. H. Strutton, in writing of her engagement, says:—"It is scarcely necessary for me to say that Miss Terrell has done some good service here during the past year in the local medical work."

The Work that Tells.

Will you accompany Sushellabai and me to a sugar-cane plantation, which is about half-an-hour's walk from the bungalow. What a welcome we received. Fourteen women and seven Marathi men left off their work among the cane to listen to the wonderful story of redemption. One man who had been helped by Mr. Strutton (so he informed me) said, "The story was all true, and Christians do not steal, etc., and when the Christians at the Bungalow worshipped God, all seemed holy and quiet." He would like to come and work for us. We were really encouraged at the interest shown and came away laden with sugar-cane, which the young folk of our compound enjoyed.

About twelve new homes have been visited this month. Many are asking, "Why do you come out in this fierce sun?" and surely their words are true, for in the shade the temperature has been 106 degrees, but we hope to escape to a cooler place for the hottest part of the season.—Rosa F. Tilley, Baramati, India.

Expansion Work in China.

I want to tell you something of the great campaign the various branches of our F.C.M.S. are

about to commence. For several years the receipts in America have been below the expenditure, and consequently we have been handicapped in equipment for our work, and after prayerful consideration, a plan of five years' expansion of the work was made out in which one hundred thousand dollars would be needed to give the required buildings and land, and open two new stations with equipment. Bro. Rains when here approved of the scheme, and since then the Board also have approved. Bro. A. E. Cory is the man chosen to return to the United States and lay his scheme before the layman. He will have others appointed from other missions. The above amount is for China. In all five hundred thou-

CHILDREN'S DAY.

All Bible Schools in Australia are asked to take special notice of the following:—

Children's Day this year takes place on Sunday, November 5th, in all Australian schools.

The Australian Exercises are entitled "Sarubai, the Hindoo Girl: One of God's Own." The exercises are different from any others yet given. The parts will be taken by two enquirers, a missionary, a Bible woman, a zenana worker, a Hindoo widow, a colporteur, and a native evangelist. There will also be recitations, duets, etc. Music will be printed with the hymns. Let us rally for a record Children's Day. Let us educate the children in missions, and the idols must fall. Let us give the children an opportunity to contribute to benevolence on the mission field, and so engender in their hearts the spirit of giving, which is the spirit of Christ, who gave himself.

Write Nov. 5th in your hearts.

sand dollars is the figure. We believe the time has come for this step. We must advance, or else lose much of what has already been done. In regard to our work here, we need much to accomplish any work to tell. To many our renting this mill seemed like a big venture, and that it would take a long time to fill it. We believed it would be a good move and in every way it has proved so. The school has increased, and the women's work is encouraging, and if we had the whole of the property, it would enable us to do a work that would be far reaching. There are some fourteen single rooms behind, beside other buildings which are all connected with this main

building, and our idea is to have a home where we could take in many of these poor women working in the various mills, many of whom are widows supporting little children, and other women who have to help earn the living. These poor souls, many of them, fall into the hands of the tempters, and slip into lives of sin before they realise it. With such accommodation we could probably save many besides have a splendid opportunity of teaching them the true way, to provide homes at a very small rental, and they still work in the mills. We are asking the Lord for this place. It is a big thing, but then he is the Lord of heaven and earth, and has promised to give us according to our faith. It has been laid upon my heart very much lately, and my heart yearns over some of these poor things. Now I wish it were in the power of the Australian churches to buy this place for me to work in. The property is in the market; we are trying to find out the price. I am preparing plans and photos for Mr. Cory, and will send you a copy as well. May I ask your prayers for this as well as our work here. We shall close down our school work at the close of this month for a few weeks during the hottest weather. I expect to remain in Shanghai, if all is well, and keep home for a number of Chinese girl students whose parents have no fixed home to take them.—Rosa L. Tenkin, Shanghai, China, June 3, 1911.

A Curious Anomaly.

We have a rather curious anomaly here in the shape of a heathen colporteur. This man showed so much interest in the gospel that I ventured to ask him if he would be willing to go round selling gospels. To my surprise he at once agreed, and started out with a bundle of Scriptures. He has sold some hundreds already, and has, of course, met with considerable opposition. Most of the people say he has gone out of his mind. We are hoping that he will soon be drawn right into the kingdom. We are giving him literature of various kinds to read. He has been a religious teacher, and is well versed in his own religious books. For this man also we ask your prayers. The other day he wandered into the territory of a Roman Catholic mission about 60 miles from here, and the priest picked up a stone and threatened to break his head if he did not clear out at once with his gospels. The poor fellow told me that it seemed to him there was a good deal of difference between the Christians there and those at Daltonganj, and that the Christianity there seemed to have a good deal of Hindooism mixed with it. A few days after this he met a tiger by the side of a river, about 15 miles from here, but I fancy he would any day rather meet a tiger than a priest.—G. P. Pittman, Daltonganj.



West Australia.

BUNBURY.—The anniversary of the opening of the chapel was held on Monday evening. The secretary, F. R. Raisbeck, read the annual statement, which showed a substantial bank balance. T. Mann, who occupied the chair, spoke of improvements it was intended to make in connection with the church property. Songs and recitations were given during the evening.

New Zealand.

AUCKLAND (Ponsonby-rd.).—The Foreign Mission Committee organised a splendid united rally to welcome Bro. and Sister Hadfield home to Auckland. The chapel was beautifully decorated with greenery, mottoes, maps, etc., and was crowded with representatives of all our churches in this district. The tables were labelled: Bulawayo, Intini, Forest Vale, Bolengue (not Bolenge), etc., and were loaded with home-made dainties, donated by the sisters. The after meeting was characterised by the homely, hearty and Christian spirit which pervaded the whole proceedings. Bro. Morton presided, and short happy speeches of welcome were given by A. Creamer, J. Allen, M. Bell, C. Wood, W. Hibbert, W. Donald, F. Davies, Taylor, Bryden. Two choruses of welcome by the Ponsonby and Dominion-rd. choirs, and a solo by Miss Bagnall, were very much enjoyed. Bro. and Sister Hadfield each gave deeply interesting talks of their work and experiences. This morning (Sunday) Bro. and Sister Hadfield worshipped with us, and Bro. Hadfield addressed the church, bringing us into close touch with the brethren and work in Bulawayo. A sister from Rodney-st., Wigan, England, received the right hand of fellowship. During the week the S.S. examination was held, 50 of our scholars going up.—F.D., July 23.

DUNEDIN.—A welcome home tea and public meeting was tendered Bro. and Sister F. L. Hadfield, the pioneer Foreign Missionaries of the Churches of Christ in New Zealand, on Tuesday last, July 18. Tea, to which over 200 sat down, was served in the Choral Hall, after which an adjournment was made to the Tabernacle, where a public meeting was held. The church had been tastefully decorated with bunting and greens and a dozen large calico signs bearing a message of welcome from the respective churches in the South Island District, hung all round the building. Bro. J. Inglis Wright occupied the chair, and in a short speech reviewed the great things that had been accomplished under the blessing of God. Addresses of welcome were also given by Bren. Ralph Gebbie, B.A., W. D. Little and T. H. Mathieson (Oamaru), T. J. Bull (Mataura), and J. R. Clarke (Gore). One or two musical items were given, including a solo by Bro. W. H. McKenzie, and a Kaffir hymn that was sung by Bro. and Sister Hadfield was greatly appreciated. Sister Hadfield gave a brief reply to the many words of welcome that had been addressed to the returned missionaries and related a number of interesting incidents and experiences from her five years in Bulawayo. Bro. Hadfield, in replying, spoke of the great work that was waiting to be taken up in the name of Christ. He told many interesting stories of the transforming power of the gospel of Christ. He also spoke of the new work to be commenced on his return

to Bulawayo. Bro. Hadfield spoke very highly of Bro. Anderson, who has been left in charge at Bulawayo, and also of Bro. Mansill, who has just gone to assist in the work there. After a short rest in Auckland at Mrs. Hadfield's home, Bro. Hadfield will commence a six months' tour of the churches, in which time he hopes to visit every church in the Dominion.

PAHIATUA.—A wedding took place in the chapel at 11 o'clock on Saturday morning, when Mr. Paterson and Miss Reid, both of Vivian-st., Wellington, were united in the bonds of matrimony, the writer officiating. We were pleased to have fellowship with Bro. and Sister Paterson on Lord's day. Our prayers go with them as they return to their work in the city. We were also pleased to receive a visit from Bro. Cheetham, of Hurstville, N.S.W.—F. J. Goodwin.

PALMERSTON NORTH.—Good meetings were held on Lord's day, July 7. At the evening service the three young men who confessed Christ on the previous Sunday were baptised by Bro. Johnston. A young lady who made the good confession the same night was also baptised. Last Lord's day the meetings were splendid, the attendance at the breaking of bread constituting a record. The number of scholars at the Bible School was also well over the average attendance. The attendance at the mid-week prayer meeting is also increasing, 17 being present at the last meeting. The meetings were held in the members' private houses, and it is becoming difficult to accommodate the number attending. Two members of the Home Mission Executive are at present inspecting sites for the proposed new chapel. We are earnestly hoping that the result of their investigations will be a building at an early date. The work here is certainly encouraging, and a forward movement is being made.—E.C., July 20.

PUKEKOHE.—The cause is prospering here beyond our expectations. We commenced our worship meeting with ten members. Since then five more immersed believers have united with us. Last Lord's day 18 broke bread. There were others present who came to see how we worship. Notwithstanding the fact that the roads are decidedly unclean, and the nights dark and cold, and the hall is anything but warm to sit in, our gospel services are well attended. We have from 25 to 30 present. The bright singing and music attract the people. The members are alive and active. At a business meeting of the church Bro. Dilworth was elected secretary, Bro. J. Thornley, treasurer. A working committee was also appointed, consisting of Bren. F. Perkins, M. Bell, W. Dilworth, J. Thornley, and Sisters Thornley, Bell and Dilworth. It was decided to start a Sunday School immediately, and sow the gospel seed by means of tracts, with the view to holding a mission when a suitable man can be obtained for the purpose. Finances are strong, but we will soon be following the example of others in order to procure a site upon which to build a place for worship. The brethren here have a mind to work, and God is prospering them.—M.B., July 19.

NELSON.—Lord's day, July 16, good meetings all day. Sister Winter, of the Takaka assembly, was received into fellowship by letter. Bro. Verco took part at a No-License meeting in the evening. His knowledge is considered to be of value, he having been personally associated with the movement for a number of years in the U.S.A. The Endeavorers to the number

of about 40 visited the public hospital on Tuesday evening, for the purpose of cheering the patients. A good programme was presented, and the sick folk all seemed to thoroughly enjoy our effort. Before leaving, advantage was taken to chat a little with the sick ones, and to distribute small flower bouquets. At our next meeting of the Society we are to have a visit from the Methodist Endeavorers.—E.M.J., July 20.

Tasmania.

HOBART.—A most successful social, promoted by the Bible School Teachers and the members of the Improvement Class was held just recently. It had for its object the increasing of the membership of the Adult Bible Class, which now numbers 20. The school as a whole is on the upgrade and for equipment and efficiency it ranks among the first in this city. Over 100 were in attendance last Lord's day, and the offering realised 7/5. Bro. Hale, who is preaching at the Central Mission, has not shrunk from declaring the whole counsel of God, and the result has been the confession and baptism of 16. Several of these have signified their desire of uniting with the church, and others are expected to follow their example. While the church at Geeveston was sorry to lose their evangelist, the members there will be rejoiced to hear of the good being done by Bro. Hale at the mission.—Geo. Manifold.

LAUNCESTON.—Our prospects for the future are brighter than they have been for some time. By the united efforts of the brotherhood we hope to see very soon an evangelist stationed at Launceston, who will also labor with the northern churches. We have just held our half-yearly meeting. Epitome of business done:—Bible School reorganised, Bro. E. Nicholls was made superintendent, Sister Hodgson secretary, and Sister Maggie Tyson treasurer. Agreed that an annual contribution be taken up on behalf of the British and Foreign Bible Society. That we contribute £25 towards the equipment of the tent, and £1 per week to the support of a preacher for the north. The death of Bro. Moffat and Sister Duff was feelingly referred to by Bro. Gole. On the 16th, Tom Orr, the lad before referred to, was baptised, and received into fellowship. On the 23rd we had as a visitor, Sister Smith, from Hobart. Our F.M. offering totalled £4/16/9. We were asked to give £3.—Peter Orr.

South Australia.

GLENELG.—Lord's day, July 23, was a red-letter day for the church in this place. First, because it was the 19th anniversary of the church and school, and also because we had with us Bro. Geo. Saunders, who six years ago preached here. The school provided a splendid programme. A special feature was the singing of 20 young men. We continued the anniversary with a demonstration on Tuesday. The speaker was Bro. Ross Manning, President of the S.S.U., and his talk was highly appreciated. Prizes were distributed and reports read. Two items claim special mention; first, the presentation of 60 hymn books by Alma Stevens to the church from the school, and secondly, the rendering of a capital dialogue called "The Building of the Ship." Bro. Weng, supt., presided over all the meetings. We have it on good authority that Tuesday's audience was the largest ever in the chapel. The evangelist acted as master of ceremonies and musical director at all services.—E. W. Pittman.

ALMA.—Since last report we have had two additions; one from the Bible Class and the other the result of the tent mission held at Owen. We are rejoicing in the fact that we have our Bro. Wilson, who has lately returned from America, with us now, and are looking forward to good times in the future.—A.H.

TUMBY BAY.—Good meeting at Butler last Lord's day, and our hearts rejoiced to see two more young men step forward when the gospel

invitation was given. The Sunday School is in a flourishing condition. Preparations are being made to hold a gospel mission at Butler at the end of August.—R.H.

PORT NIELL.—We started our pioneer school in the new town of Carrand on June 11. We have had good attendance, but the last two Lord's days we have had to close the school through some throat affections amongst the children, and it is with deep regret and in much sympathy with the parents, Mr. and Mrs. Stevenson, we have to report the first death in our Sunday School of a bright little daughter of theirs, five years old, in Sister Burt's class. We mourn the loss, but we know she is safe in the arms of Jesus, safe on his gentle breast.—Thos. Burt.

HINDMARSH.—On July 30 Bro. G. Saunders was accorded a very hearty welcome home by the church, he having consented to take the morning and evening service, and give an address to men only at the Bible Class in the afternoon. There was a large attendance at the morning service and over 100 men attended the Bible Class. In the evening the chapel was crowded, the gallery having to be thrown open, when Bro. Saunders delivered a powerful address.—J. W. Snook.

KADINA.—Last Thursday evening Miss Grace Lester was buried with Christ in baptism, and this morning received into fellowship. We had a good meeting to-night. Bro. Killmier is still helping the church in Wallaroo. They are patiently waiting for a preacher to be sent down there. Four thousand people waiting for the New Testament gospel. There are eight thousand people in Moonta who need to hear the grand old gospel. May the day soon come when we shall have preachers in each of these towns.—E. G. Warren, July 30.

YORK.—We commenced our tent mission on Lord's day, July 23. About 250 were at the opening meeting, and the week night attendances averaged 143. There were no decisions the first week. To-day commenced the second week. Splendid meeting this morning. One received by letter. Bro. Griffith spoke on "Sanctification." The afternoon meeting was devoted particularly to young people, six of whom confessed Christ. About 360 were in the tent at night. Bro. Griffith gave a powerful address. Three from the Bible School responded to the invitation.—H. J. Horsell.

MAYLANDS.—Since last report two received by letter. The Sisters' Sewing Class recently held its first annual social and showed a good record of work done. The annual meeting of the Berean Society has also been held, when J. E. Thomas gave an address. Bro. A. Tompsett has been elected president; the average attendance at the meetings is 41. An offering for Bro. Jensen, of Denmark, has been sent on by the Sisters' Sewing Class. The Foreign Mission offering amounted to £7/15/7. The choir a few weeks ago rendered the service of song entitled, "Little Abe," and the church is much indebted to Bro. G. D. Wright, of the Norwood church, for his continued help with the singing. The meetings continue good, despite the cold weather. To-day, Decision Day was observed, when Bro. H. R. Taylor gave suitable addresses. At the evening service two from the Bible School confessed Christ.—R.L.A., July 30.

MILE END.—The church is still enjoying the good effects of the mission. Yesterday six were welcomed into the local membership who had been baptised during the week. Bro. D. F. Pike, of the China Inland Mission, gave a fine address in the morning. We take up our Foreign Mission offering on August 6. It was deferred owing to the recent mission. He also addressed the Bible Class and later the school. The meetings yesterday were excellent, and the Adult Class has had 8 or 10 new scholars added.—D.A.E., July 31.

PROSPECT.—The Sunday School has just celebrated its anniversary by a series of special services. On July 16, in the afternoon, choruses from "Children's Hosannas" were sung, Miss Ida Belcher recited, and Bro. Taylor, of Maylands, gave the scholars an interesting talk. In the evening Bro. Paternoster, of Hindmarsh, exchanged with the writer and delivered a special discourse

to young people. On the following Thursday night there was again a large gathering. The secretary reported a fairly satisfactory year's work; there were songs, recitations, and a good address by Bro. Taylor, of Semaphore, followed by the distribution of prizes.—A. M. Ludbrook.

BALAKLAVA.—Pleased to report good meetings. This morning we were pleased to have with us Sister Mrs. and Miss Harris and Miss Purdie, who have been on a visit to friends in the Eastern States.—A. W. Paterson, July 29.

NORTH CROYDON.—We are having good meetings, and the work is going on nicely. Lord's day, July 23, Bro. Ingham addressed the church in the morning, and Bro. C. J. Paternoster in the evening. Last Lord's day, Bro. H. Moore addressed the church in the morning, and C. J. Paternoster in the evening. We thank these brethren for services given. Our Bible School is progressing. Since the opening of our school we have had 21 additions, making our number on the roll at present 89.—F. Plant.

Queensland.

TANNYMORE.—The writer visited and held gospel meetings in this small but progressive town on July 16 to the 20th. In spite of the changeable weather there were good attendances especially on the first and last evenings. The disciples there were found to be courteous, hospitable, enthusiastic and steadfast. A cultured and faithful preacher could create a stir, and in the power of the Spirit, would accomplish much.—A. W. Jinks.

New South Wales.

BROKEN HILL.—Although no report has appeared from us for several weeks, we are still working earnestly for the Master. Our morning meetings are being better attended, and large congregations at night and a good interest manifested. Although no visible results have been seen, still the good seed has been sown. Our new building at Railway Town is nearly finished, and many inquiries are being made as to when it is to be opened. The land and building when finished will cost us about £240, £110 of which amount is by gifts and loans from S.A. Building Fund Committee. The matter of seats is now confronting us, and no money in the treasury. So if any of our good brethren can help us in this matter we will be glad to receive and acknowledge any amounts forwarded to the secretary.—R. J. House.

TYALGUM.—The heavy rain last week and a dark night and muddy roads did not prevent us having good meetings again on Sunday. The bank is almost finished and another business establishment has just opened. The population is increasing. The opportunity for us to have the first church home in the town is not yet gone. Why don't we build then? We are one thing lacking. Gifts are needed and straight out giving is Scriptural. Will you send a gift, brother? The brethren at Lismore gave 29/6 at their anniversary meeting; also H. Williams, 10/-; church at Auburn, 10/-; Taradale, 10/6; and Miss Cook, Geelong, collected 14/-. Thanks to all. £14 is now our total. Any other gifts are welcome.—W. A. Strongman, July 25.

ERSKINEVILLE.—Splendid meeting for the breaking of bread on Sunday, July 30. Bro. T. Morton spoke, and Bro. and Sister T. Jones, of Marrickville, were received into the fellowship of the church here. On Sunday evening Bro. Clydesdale preached the gospel. We have received a little more towards our fund. The total now stands at £336.—Geo. Morton.

ENMORE.—Bro. Thos. Savage and family are leaving us for some months, owing to Mrs. Savage's health. Though Bro. Savage is one of our busy merchants, he has not allowed his business cares to interfere with his duties as a member of the choir and an officer of the church. His at-

tendance at the prayer meeting, choir, and Sunday services has greatly cheered the preacher and the choir leader. Bro. Savage has also been musical conductor of the brotherhood, and has been one of the recognised leaders of this organisation. All our members unite in earnest prayers for the speedy and complete recovery of Sister Savage. We can ill afford to lose this good family, that has always been ready to entertain those visiting Sydney. Good meetings all day yesterday, Bro. Weldon, of Grote-st., Adelaide, being present.—G.T.W.

HAMILTON.—Heavy rain interfered with our meetings last Sunday, but splendid weather and meetings to-day. Bro. More exhorted the church, while Bro. Wright, of Merewether, proclaimed the gospel.—S. G. Goddard, July 30.

JUNEE.—The work here goes steadily on. We are very pleased to have Sister Armstrong, from Ballina, with us on a visit. Mrs. Armstrong is one of our isolated members and takes a keen interest in church work. Our F.M. offering on July 2 amounted to £5/17/6.—S.W.

SYDNEY.—Owing to the weather conditions the attendance for the past month has only been fair. On July 19 the church annual business was held. The following were elected deacons for the next 12 months:—Bren. Morris, Stimson, Roberts, Warner, Chapple, Logan, Taylor, Tannar, Potter and Crawford. Bren. Stimson and Crawford re-elected as treasurer and secretary. Bro. Newby, who has done excellent work as a deacon for many years, resigned from the position. We have to report three losses by death during the month. Two died away in the country, and Sister Mrs. Lockley, who has been ailing for some time, passed peacefully away, and was interred at Rookwood on July 21. Bro. Franklyn conducted the service. Our late sister was the oldest member in the church, being a true and faithful member since 1867. To-day a number of visitors were present: Bro. Brown, from Hay; Bro. G. P. Jones, and Sisters Nellie and Miss Jones, from Paddington; Bro. Ross, from Lygon-st., Carlton, Vic.; Bro. Woolley, from North Fitzroy, Vic.; Sister Ashwood, from Petersham; and Bro. Lockley, who has been absent for some time. Bro. J. Parker, from the church at Lismore, was received into fellowship. Good address by Bro. J. Fox, at the morning service, and to-night an in memoriam service was held for the late Sister Lockley. Bible School anniversary services, Aug. 6 and 8.—J.C.

Victoria.

BALLARAT.—Yesterday was our Lord's day School anniversary. In the afternoon to a large audience E. Stanley Tape gave a children's address on "Two Little Foxes Trapped." At night he preached to the largest audience we have had for some time on "The Crisis of Youth." We continued to-night, by the children's demonstration, at which the whole school excelled themselves. One of the best anniversaries we have had.—July 31.

BRIGHTON.—The gospel service on Sunday evening took the form of a men's service. Several members of the Literary Society took part, and J. C. F. Pittman gave a special address. We are looking forward to the return of our secretary, T. R. Morris.—P.H.L., July 31.

MELBOURNE (Swanston-st.).—This morning very wet weather interfered with the attendance, but we had an enjoyable meeting. Bro. Gilbert Chandler gave us a splendid address. In the evening Bro. Main took for his topic, "The Blind See," and his address was much appreciated. We hope to have Bro. Allen with us in a fortnight's time. The steamer by which he is travelling is expected to reach Brisbane on August 5, and Sydney on August 7. We are fixing our welcome meeting for Monday evening, August 14.

BRUNSWICK.—Bro. L. Shirt gave an acceptable exhortation. In the evening Bro. Way, our evangelist, continued his subject, "The Basic Weakness of Protestantism." It was a splendid

Continued on page 514.

Correspondence.

THE LEAKAGE PROBLEM.

Our leakage, though bad enough, is not quite as bad as it first appears. I have just spent a week in and around Rochester and find there are at least sixteen disciples there, who, I understand, were not accounted for last Conference, and no doubt there are many others scattered throughout the State who have simply been lost sight of. This is a mistake that could be remedied by every church keeping in touch with its isolated members where there are twos and threes. They should not neglect the breaking of bread, and laying aside each week the Lord's portion, thus their interest would be sustained, and many who now disappear altogether would be retained. Let us be zealous in keeping them.—J.R.C.

CHURCH LEAKAGE.

Much could be written upon this great and important subject, and already several good suggestions have been made to stem the tide. But it seems to me that one of the things most required to this end is more education. Converts need to be educated and (much as I regret to be compelled to say it) members of the church of long standing need educating very badly in some respects.

The Christianity of Christ—of the New Testament—is three-sided: Christ, others, ourselves. We need to realise as Christians our position and duty to Christ. Our position is one of absolute surrender to him. Half measures are of no avail in this matter. We often sing that beautiful consecration hymn of Miss Havergall's; but do we mean it?

It would, I believe, pay us to review this subject. We sing, "Were the whole realm of nature mine, that were a present far too small," but when asked to surrender completely to Christ some little idol that we cherish, we draw back from our consecration vows.

To my mind a great amount of present day Christianity is of the head only. As Christians we sing

"Take my silver and my gold,
Not a mite would I withhold,"

but we forget that God will not take by force from any one. He only accepts what is freely given. The early Christians knew how to give to God. Their hearts and their purses were surrendered to Christ and his cause, and so we hear of but few leaving the ranks of the early church. But it is not so in a great many instances to-day, for when being in the church nominally involves parting with some of this world's goods (which are only entrusted to us as stewards) there is a refusal, and consequently a loss to the church in membership, simply because of the want of being educated in the grace of giving. In too many of our churches are to be found those like the man who went to hear Mr. Spurgeon preach. He was speaking on the "Grace of Giving." His first point, "Get all you can," pleased his hearer immensely. His second, "Save all you can," better still. His third, "Give all you can," spoilt the lot. So I am afraid it is in many of our churches, and this spirit is the cause of much leakage. Brethren, it will pay us to go to Calvary and there

learn how to love and how to give. Saved to Serve is a grand motto. In living for others we forget self. We confess Jesus to be the Christ. We are baptised into Christ, so that we may put on Christ, for how long? For a few years, or for all time?

Individually we are responsible for the leakage. When we each one realise our true position as individual members of the one great body, the church—responsible for its success or failure—there will be more love, more liberality and less leakage.—Thomas G. Mason, Vice-president of Queensland Conference.

Victorian Home Mission Notes.

By M. McLELLAN.

Never in the history of our Victorian work have we had so many men engaged. Twenty preachers are in the field under the Home Mission Committee. About £45 per week is required to meet our obligations. The desire for the spread of the gospel in our home land is keenly felt by many, and the work by them is generously supported. With the increase of population comes the increase of responsibility to proclaim the "glad tidings." The desire of the Committee is to see a church in every suburb and in every town in Victoria, and a preacher in every church. Never in the history of our work has there been a time when there was a greater need for the presentation of the New Testament plea. Salvation to all through faith and obedience to Jesus Christ and Christian union on the Bible and the Bible only.

Every member in the State should have fellowship in this good work. In most of the churches there are collectors who receive from one penny per week from the members. If you are not on their list, inquire of the church secretary the name of the collector and have your name enrolled, or send offerings direct to M. McLellan or W. C. Craigie, 263 Little Collins-st., Melbourne.

The work of saving souls in the grandest work on earth, and we can all help to provide the means to send forth messengers in his name. Church officers and secretaries kindly see that your church has its collectors.

The Society of Christian Endeavor.

THE PRIESTHOOD OF BELIEVERS.

Topic for August 14.

Daily Readings.

A nation of priests. Exod. 19: 1-6.
Prisoners who become priests. Isa. 61: 1-6.
Called with a holy calling. 1 Thess. 4: 1-14.
Consecrated by Jesus Christ. Rev. 5: 1-10.
Offering ourselves as living sacrifices. Rom. 12: 1-5.

Our great High Priest. Heb. 7: 23-28.

Topic—The Priesthood of Believers. 1 Peter 2: 1-10; Rev. 1: 5, 6.

Who are the true priests in the Church of God?
What sacrifices are they expected to bring?
What do we object to as Protestants; and why?

Victorian Churches of Christ C.E. Union.—The next Council meeting will be held on Monday, August 7, at 8 p.m., in the lecture hall, Swanston-st. chapel. All delegates are requested to be present. An address will be delivered by Bro. L. Larsen.

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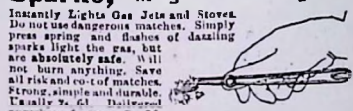
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The Historical Setting.—"I long for the day when the husbandman shall sing portions of them to himself as he follows the plough, when the weaver shall hum them to the time of his shuttle, when the traveller shall wile away with these stories the weariness of his journey."—*Erasmus*.

"I perceive by experience now that it is impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text."—*Tindale*.

The Bible in Literature and Art.—"Only, therefore, in days when the Cross was received with courage, the Scripture searched with honesty, and the Pastor heard in faith, can the pure Word of God, and the bright sword of the Spirit, be recognised in the heart and hand of Christianity.

"The effect of Biblical poetry and legend on its intellect must be traced farther, through decadent ages, and in unfenced fields; producing 'Paradise lost' for us, no less than the 'Divina Commedia'; Goethe's 'Faust,' and Byron's 'Cain,' no less than the 'Imitation Christi.' Much more must the scholar, who would comprehend in any degree approaching to completeness, the influence of the Bible on mankind, be able to read the interpretations of it which rose into the great arts of Europe at their culmination..."—*Ruskin*.

The Bible and Character.—"But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the Book which she had opened for her people. The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone. And its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of life and of man superseded the old. A new moral and religious impulse spread through every class."—*J. R. Green*.

"I have before me one of these great old folios in black letter, in which the pages, worn by horny fingers, have been patched together... Hence have sprung much of the English language, and half of the English manners; to this day the country is Biblical; it was these big books which had transformed Shakespeare's England. To understand this great change, try to picture these yeomen, these shopkeepers, who in the evening placed this Bible on their table, and bareheaded, with veneration, heard or read one of its chapters. Think that they have no other books, that theirs was a virgin mind, that every impression would make a furrow... that they opened this book not for amusement, but to discover in it their doom of life and death."—*Taine*.

"But what is meant, after all, by *uneducated*, in a time when books have come into the world—come to be household furniture in every habitation of the civilised world? In the poorest cot-

tage are books—is one Book, wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."—*Carlyle*.

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MELBOURNE.

From the Field—Continued.

effort and was outspoken. Bro. Geo. Browne has been kind enough to present us with a new portable platform, having rungs back and sides.—W.T., July 30.

SOUTH MELBOURNE.—Last Thursday evening the C.E. gave a social evening for the purpose of bidding farewell to our evangelist, Bro. J. Frith, who has left us in search of other fields. There was a large gathering, when Bro. Copeland, on behalf of the Bible Class and friends, with a few well chosen words presented our brother with a massive nickel plated, suitably engraved inkstand. Bro. Frith feelingly responded, after which there were recitations, games, and every one partook of the good things provided by our social committee. We wish our brother every success in his future work. On Lord's day morning we were much cheered by a visit from Bro. and Sister Bagley. In the evening the Morton Brothers occupied the platform and proclaimed the gospel to a fair audience. Our brothers have undertaken the work here until the Home Mission Committee can supply us with a resident preacher.—S. Northeast, July 30.

CARLTON (Lygon-st.).—It could hardly be said that any of our meetings suffered much through the inclement weather on Sunday last. Splendid interest all day. We were delighted to have with us, and also enjoyed the fellowship of the Bros. Richard Verco, from Mosman, N.S.W., and William Verco, from Mile End, S.A. (who have been visiting their aged mother), the former presiding, and the latter also taking part in the meeting. Three received into fellowship (two by obedience, the other restored). Bro. Reg. Enniss gave a very fine address upon "The Importance of Bible Study." In the evening Horace Kingsbury appealed with great earnestness as he discoursed upon his theme, "Kept by the Power of God." We were made glad by one stepping out and confessing Jesus as her Saviour. The hearty singing of the choir and the congregation makes the gospel meeting bright. The Sunday night prayer meeting preceding the service is largely attended, many taking part.—J.McC.

NORTHCOTE.—Last Lord's day was a red-letter day with us. It was the day of our special offering for our building fund, the final day of a six weeks' financial campaign. It was a day of showers. Undeterred by the rain, the brethren and sisters attended in good force to take part in the great effort. Our aim was to raise in the six weeks £100 from local brethren. The result was £98/13/7½ in actual cash, and £23/11/- in promises to be fulfilled within three months. We are confident that some more money will yet come in, as some doubtless were prevented from attending because of the weather and other causes. Then there are a few of our isolated members from whom we hope to receive contributions. In addition to this I have to acknowledge with thanks the following further donations:—Church at Dawson-st., Ballarat, £1; Bro. W. Hing, 10/-; Bro. and Sister Thorn, Wallalla, 5/-; Church at North Fitzroy, £10. We are still some £125 short of the price of our land, and cannot think of building till that is paid. Brethren, will you help us to establish the cause of Christ more firmly in this fast-growing town?

CHELTEMHAM.—The Bible Class held their annual social last week. The function was a fine success. Endeavors please note. The C.E. anniversary is fixed for August 20 and 22.

CASTLEMAINE.—We were pleased to have with us last Lord's day Bro. S. Stephens, who is to be with us till Bro. Gale's return. Bro. Stephens gave a very nice address in the morning, also gave an interesting gospel sermon at night. There were good attendances all day.—A.H.A.

HARCOURT.—We had the pleasure of witnessing in the chapel on Saturday the marriage of Bro. J. Michell to Sister Ada Symes, Bro. A. W. Connor officiating. The C.E. Society prettily decorated the chapel. On Lord's day we had with us

at our morning worship Sister A. Pritchard, from Castlemaine, and Bro. A. E. Horton, from Melbourne. Bro. Manning has started a Men's Bible Class in the afternoon, which is increasing, and we believe will be the means of doing good. The chapel was again filled at the gospel meeting, Bro. Manning giving a splendid address as usual, and having a very attentive congregation. Bro. and Sister Horton favored us with a duet, "The Beautiful City," from Sankey's collection, being received with very great attention. We all are very pleased to have our brother and sister in our midst again.—A.E.G.

MILDURA.—On July 14, a social was given to R. G. Cameron, who has accepted an engagement under the Commonwealth Liberal League as district organising secretary. An enjoyable time was experienced, concluding with refreshments. A travelling rug, gloves and umbrella were presented to him as a mark of esteem, and was suitably acknowledged. Bro. Cameron and family have removed to Merbein, where some 20 of our members are now residing. On the 16th inst., a church was organised there with 16 members. A word of thanks is due to Bro. R. W. and Sisters Ethel and Florence Cameron for their help in the past in the Mildura Lord's day School. Yesterday, 23rd inst., we had the pleasure of welcoming as visitors, Bro. and Sister Perkin, from St. Kilda; Sisters Mrs. Bodle and two daughters, from St. Arnaud; also, Bro. E. Griffiths, from Mallala, S.A., who edified the church in the morning and preached acceptably in the evening.—L.A.F., July 24.

MARYBOROUGH.—We are having a good time here lately. On Thursday, July 22, the writer had the pleasure of baptising three young men at Bet Bet. One of these had made the confession at Maryborough; the second was the son of Bro. A. Freemantle, while the third was Mr. Baker, the Bet Bet school teacher. Mr. Baker has been a Presbyterian lay preacher, but has decided to renounce sectarianism and yesterday he received the right hand of fellowship at Bet Bet. Mr. Baker is held in high esteem in the district and we believe he will be a great help to the cause of Christ here. We also had the joy of welcoming the eldest daughter of our Sister Kerr into the congregation at Bet Bet yesterday. Our sister has been immersed some time, but owing to a bodily affliction has not been able to get to the meeting. Bro. Mott, from Swan Hill, is coming to reside within four miles of Maryborough. We are very happy to know that we will have his presence at the meetings. Our meetings are splendidly attended, and there seems a fine interest everywhere in the district, and we believe there is a bright future before us here. To God we give all the praise.—H. Leng.

NEWMARKET.—The half-yearly meeting of the church was held on the 26th July, with a goodly number of members present. The secretary's report, while encouraging in regard to our Lord's day meetings, showed lack of interest in the week-night meetings. The receipts from all sources amounted to £206/4/1, also our Foreign Mission collection more than doubled that of last year. The contractor has finished his part of the additions to the front of the chapel, while our varnishing, also effecting necessary repairs about the building. The sisters have also been busy as collectors, etc., having collected £56/17/8 towards the new additions. Splendid meetings last Lord's day, notwithstanding the inclement weather. In the absence of Bro. Stevens at Castlemaine, Bro. F. M. Ludbrook occupied the platform in the evening and gave us an excellent address, while Bro. Morton, of the College of the Bible, addressed the church very acceptably at the morning meeting.—W.V.B.

COLAC.—Good meetings on July 23. Bro. Swain is in good working order. Large congregational meetings at evening, and at the close of the invitation hymn one young lady confessed her faith in Jesus. Our Sister Williamson has had to part with her aged mother at Daylesford, who has been ailing for some time.—J.G.L., Aug. 1.

Here & There.

Education Sunday, the first Sunday in September.

J. Stuart Mill, from Kalgoorlie, Australia, has taken work with the church at New Bloomfield, Missouri.

We understand that P. A. Dickson has accepted an engagement with the church at Norwood, Sth. Australia.

Received from a sister (1 Cor. 16: 1) the sum of £1 for the Davey Fund; also A. L. Crichton, 10/-; J. Scott, £2.

The Christian for August 17 will be devoted to the claims of the Education as represented by the College of the Bible.

Next week we hope to publish the acknowledgments of Foreign Mission July offerings. Will churches who have not yet sent in returns please do so at once.

Another "church built in a day." This was at Beloit, Michigan, and it was begun and completed on May 30. The building is 26 x 60 feet, and will seat about 230 people.

In our issue of July 13 it was stated that the Bundamba church would give a little over £300 a year to the College of the Bible. It should have been a little over £3 per year.

H. E. Knott, formerly of Victoria, but who for the last seven years has been studying in America, has taken his M.A. degree at Harvard. He is expected to arrive in Australia in September.

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

H. Watson, our latest missionary for India, will visit Sydney and Melbourne and Perth for a few days, and will also be present at the Adelaide Conference in September, before going to India.

Gilbert E. Chandler, just returned from America, has accepted an engagement under the Victorian Home Mission Committee. He will be located at Colac. We believe he will do a good work there.

While we will be sorry to lose Bro. Dickson from Victoria, we are glad to get A. C. Rankine who, we believe, has accepted an engagement with the church at Hawthorn. Fair exchange is no robbery.

J. R. Clarke, of Gore, N.Z., writes:—We are just in the middle of a mission here, conducted by Bren. Harward and Binney. The Lord is being honored both in story and in song. Already 25 have taken their stand for Christ, and the church of the New Testament.

The City Temple Bible School, Sydney, has a good programme for its anniversary services. The services on Sunday, August 6, will have reference to Bible School work, and on the following Tuesday, August 8, there will be a grand entertainment. Special singing by the scholars and presentation of prizes.

Important Notice.—The Victorian Government Statist is desirous of obtaining the late Bro. Peter Brown's marriage register book for 1895, so that a necessary alteration may be made. It will probably be in Mrs. Brown's possession. Can any one supply us with Mrs. Brown's present address, so that the book may be obtained?

The North-Western Advocate, Tasmania, says: "It has been decided by a large majority of the subscribers to the Bishop Goe memorial fund to erect a baptistry in St. Paul's Cathedral, Hobart, to perpetuate the memory of the deceased bishop, who died last year in England. The baptistry will be used for the baptism of adults by immersion."

A good meeting greeted Miss Vial, the Kindergarten expert, at the lecture last Tuesday evening, in the Swanston-st. chapel. The course will

be a great help to all workers amongst the young. We understand similar courses are being held by others and charged for, but there is no charge for these lectures, the Kindergarten Committee paying all fees.

The *Christian-Evangelist* says: "P. D. McCulum is to close up his work at Veroqua, Wisconsin, soon. He returns to his parents and home in Australia, from whom he has been separated nine years. He has been a true, earnest minister, a man in all respects."

W. C. Morro, formerly of Lygon-st., after five years' connection with the College of the Bible, Lexington, Kentucky, has resigned his position as Dean of the College and Professor of the Department of the New Testament, to accept the position of President of the Bible College of Butler, at Indianapolis, Indiana. Five presidents of colleges have been students at Lexington.

G. B. Moysey arrived in Melbourne last Sunday afternoon and made his way down to Williamstown in time to attend the evening service. His visit was unexpected, as he was not due until the following Sunday; but as the preacher for the evening did not put in an appearance, Bro. Moysey's services were utilised, the church feeling very thankful for such an easy way out of the difficulty.

Bro. W. H. Allen, who is to take up the work with the church at Swanston-st., is expected, with Mrs. Allen and daughter, to arrive at Brisbane on August 5, at Sydney on August 7, and at Melbourne on the 9th or 10th. He will begin his work with the church on Lord's day, August 13, and a public welcome meeting will be held on Monday evening, August 14. See notice in Coming Events.

The inaugural meeting of the S.A. Church Officers' Association was held in the Grote-st. chapel, on Monday evening, July 24. The following officers were elected:—President, W. Burford; vice-president, James Manning; sec. and treasurer, W. J. Harris; committee, T. H. Brooker and Warren Cosh. H. R. Taylor read an excellent paper on "The Ideal Church." Meetings will be held quarterly. It is hoped that much benefit will be derived by officers attending, and the churches with which they are connected.

A most successful Home Mission workers' rally was held at the City Temple on Tuesday, July 25. A "conference of methods" took place respecting the more effective organisation of the collectors' work in each church. An attempt is to be made to reach every member in the State for small gifts regularly per week. At this meeting the opportunity was taken to congratulate Bro. J. Stimson, President, upon reaching his 60th birthday. The good wishes of the members present were expressed by Bro. L. Rossell.

S.S. Union, S.A.—The results of the Teachers' Examination recently held, for which Bro. R. Harkness, B.A., set and judged the questions, is as follows:—1st, Miss E. Williams, Norwood 99 per cent. 2nd, Miss E. Caldicott, Grote-st., 95 per cent. 3rd, Miss L. M. Wayland, Grote-st., 91 per cent. Eight received first class certificates, and six second. The subject was from part of Moninger's book, *Training for Service*.—A. L. Read.

The New South Wales Home Missionary Committee have decided to offer the position of State Evangelist in New South Wales to an experienced evangelist in England. This brother is at present working under the G.E.C. of Churches of Christ in Great Britain. He is very highly recommended by Bro. W. Marsden, and Bro. Thos. Hagger. It is expected that he will arrive in Sydney early in the new year (if the invitation is accepted). Brethren in N.S.W., this will mean heavy expenses, and we ask you to send on your cheques to A. E. Illingworth, Sec.

Dr. Duncan Mackenzie, of the Palestine Exploration Fund, has made some remarkable discoveries at Beth-Shemesh (1 Sam. 6), where he is now exploring. The old walls of the town have been traced, and parts have been laid bare to the foundations, showing that there were several periods of construction. Evidence has also been found that at one time an extensive conflagration

destroyed the town; apparently there was a long siege, which ended in the town being set on fire. Another interesting discovery was that of the church built by Princess Helena, the mother of Constantine, over a cave in which, as tradition has it, Christ used to sit and teach his disciples. The cave itself has also been found.

"Enquirer" asks:—Is a single brother eligible for the office of deacon in a church where there are plenty of older married brethren? In reply we may say that this query raises the question as to whether the New Testament requires a deacon to be a married man. A difference of opinion exists on this question, but most authorities agree that the reference in 1 Tim. 3: 12 is in regard to a plurality of wives. A deacon, if married, must not have more than one wife. In pagan countries, polygamy was permitted by the State, but was disallowed by the church. As a general rule, we think it advisable that a deacon should be married, but we can conceive of cases in which a single man might be appropriately elected to the office.—Ed.

The preachers' meeting was held at Grote-st., on Monday. Just now considerable interest is being taken in the missions conducted by the State Evangelist, S. G. Griffith. At present the York mission is in progress, and a suggestion was made that it would be desirable to have more of the members of other churches visit these special efforts. Confessions reported: York, nine; Grote-st., two; Norwood, one; Maylands, two. A motion was carried to thank Bro. J. E. Thomas for his successful newspaper correspondence on the subject of the *Ne Temere* decree, conducted in the *Register*. It was felt by all that he had very successfully upheld the cause of Protestantism. A motion was also carried expressive of sympathy with the relatives of Bro. J. T. Harding, also of his great service to the Australian brotherhood.

F. D. Power, one of our best known preachers in America, died on June 13, aged 60 years. He accepted the work in Washington, D.C., in 1875, and was the preacher of the Vermont Avenue church for 36 years. This was the church of which President Garfield was a member, and he was generally known in the United States as "Garfield's pastor." When he went to Washington there was only the one small church building and one weak congregation. Champ Clark writes of him: "He built up that congregation until it is not only one of the strongest in Washington, but worships in a stately and spacious house. Better still, that congregation has the very laudable habit of swarming like bees, so much so that we now have a dozen strong working congregations in this centre of influence." Bro. Power was also an able writer, a capable organiser, and an eloquent preacher. He has been failing in health for nearly two years, and the end was not unexpected.

"A Chapel Built in a Day for N.S.W.—The church at Auburn, 11 miles from Sydney, has purchased a block of land at North Auburn, and intends erecting, with the help of the brotherhood, a chapel in one day. This movement is that we may be first in evangelising one of the large and rapidly growing manufacturing centres. Auburn is called the Birmingham of New South Wales. A few members reside here, and attend the services of the Auburn church as often as weather, and other circumstances permit. A Bible School of at least fifty can be organised at once. Now is the time to step in and reach the working men of this great industrial centre. 50 carpenters will be required, 15 plumbers, and 20 painters, and a large number of handy men. Tradesmen of the brotherhood, send your names to F. Collins, evangelist, "Carlowrie," Beatrice-st., Auburn, N.S.W. If you cannot come for a whole day, come for the afternoon. This event will focus the attention of the whole of Sydney upon us, as well as that of the locality. Shall we bring primitive Christianity thus before Sydney? A mission will follow the erection immediately, and the work will be assisted by the church at Auburn.

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Churches—Lygon-st., per Miss Emily Jane, £3 6/-; per Mrs. Craigie, £1/3/6; Swanston-st., per Miss Lawson, £1/19/8; per Miss Bett, 17/8; per Miss McLachlan, £1; Shepparton, £12/3/-; Cheltenham, per Mrs. Stayner, £2/7/9; Buninyong, per Miss Sutherland, 6/-; Brim. £30; Dunmunkle, £8/10/-; Wilkur, £10; a Brother, Ascot Vale, £3; a Brother and Sister, Ultima, 5/-; Mrs. Irvine Goudie, Birchip, 8/-.

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IN MEMORIAM.

BENN.—In loving memory of our dear father, Henry Benn, who entered into rest, August 1st, 1910, aged 88 years. "So he giveth his beloved sleep."

—Inserted by his loving children.

COMING EVENTS.

AUGUST 8.—And every Tuesday, the Kindergarten course of lectures are being continued in the Swanston-st., Melbourne, lecture room, at 8 p.m. Those who have not yet commenced will find that they can begin the services even now, as each lecture is complete in itself, whilst forming part of the full series. All are welcome.

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.

MONDAY EVENING, AUGUST 14th

Church of Christ, Swanston Street.

Public Welcome Meeting

to Bro. W. H. ALLEN,

on commencement of work at Swanston-st.

Topic for Evening:—

"The Christian Warfare"

Speakers:—

F. G. Dunn, Introductory, "The Armor."
C. M. Gordon, "The Girdle of Truth."
F. M. Ludbrook, "The Breastplate of Righteousness."

A. R. Main, "The Gospel of Peace."

T. B. Fischer, "The Shield of Faith."

H. Kingsbury, "The Helmet of Salvation."

Gifford Gordon, "The Sword of the Spirit."

Also W. H. Allen.

Meeting begins at 7-45.

All Heartily Invited

Tasmanian Notes.

At this time of writing, ten churches have responded to the appeal to send the gospel to the regions beyond. One church regrets its inability to participate in the F.M. offering this year on account of the heavy demands made on their few members in erecting a church building a few months ago. One other church which promised to do its best has not yet sent word as to the amount raised. The total amount received so far reaches the sum of £41/5/7. In addition to this the sisters expect to raise £8 for the support of a Bible woman in India, of which more than half has been collected. Then the Bible School in Hobart will also send £5 for the maintenance of their orphan boy at Baramati. His name is Pyara. This will bring the amount up to £54, with still some more to come, for which we thank God and take courage. A detailed list will appear later.

With regard to the tent and Home Missions, only four churches have been heard from so far. I am pleased to report that £27 has been promised for the tent equipment and mission, and that £36 has been promised towards the support of an evangelist among the northern churches. Let every church have fellowship in this enterprise. Send along the amount or the promise of the same as soon as possible. It is only by the spirit of co-operation and systematic giving that the Churches of Christ in Tasmania can be placed on a better basis, and do effective work. If the Tasmanian brotherhood is in earnest, the Federal Executive will send speedy and effective help. We hope to announce in our next when the evangelist for the North may be expected.—G. Manifold.

Obituary.

HINDE.—Sister Mary Jane Hinde fell asleep in Jesus at Dandenong, on June 20, 1911. Baptised by Bro. Wilson at South Yarra in 1907, and moving from there about two years later, she was till the time of death in fellowship with the churches at Berwick and Dandenong. Though never in robust health, it was not realised that the great change was so near; after a few hours'

weakness she quietly passed away. She was for years sadly afflicted with infirmity that made walking a great difficulty, yet she rarely missed the services of the church. Her meek and quiet spirit, her patient cheerfulness and devotion, spoke of her trust and hope in God, and won the love and sympathy of all.

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