



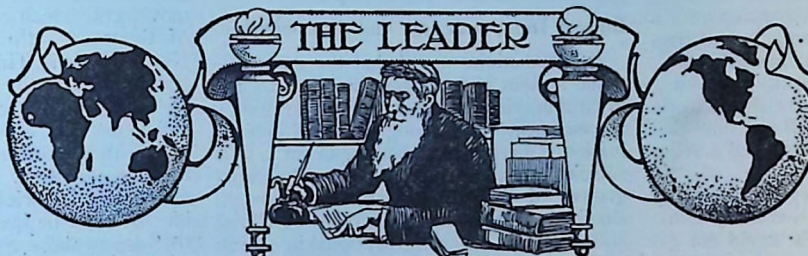
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"It is the little knowledge that leads to Atheism."



It will be time enough to pay attention to the claims of Spiritualism when it presents to the world a system of spiritual and moral teaching transcending that given to us by Jesus Christ.

SCIENTIST VERSUS SPIRITUALIST —A CONTRAST.

We have received a small pamphlet entitled "An Open Letter to Orthodox Clergy," with a request that we should reply to it in the columns of the CHRISTIAN. It appears that the pamphlet is being circulated broadcast by the Spiritualist community, and is endorsed by them as being expressive of their attitude towards Christianity. To deal with the pamphlet as a whole, even if it were worth while doing so, would take up more space than we are at liberty to give to it. It is made up of two parts, mere assertions and denials on the one hand, and on the other, quite an imposing number of questions. Of the latter there are no less than seventy-eight. Most of these have quite a familiar appearance, and are as old as infidelity itself. Happily, there is no need for us to reply to them, as this work has been done over and over again, and done very effectively. To those who desire to see replies to these questions, we would refer them to Lambert's Notes on Ingersoll, Waugh's *The Clarion*, and the Bible, and some of Frank Ballard's brochures. These can all be had at moderate prices, and should prove satisfactory to the intelligent enquirer.

Revelations?

Our only reason for noticing the pamphlet is because of its assumption that the scientific mind does not accept the Bible. "Let us urge upon you," it says, "a few reasons for discarding the Old Theology and accepting the new teachings of our age—brought to us by scientific study and experiment, and by revelations from the spirit spheres." In regard to the latter statement it is enough to say that the majority of the revelations which have come to us in this age have been those of trickery and fraud. And where there has not been trickery and fraud, the outcome has had no beneficial result upon the human race. On the con-

trary, the result in the main has been most disastrous. Dr. Hatch, one time a Spiritualist himself, says: "There are thousands of high-minded and intelligent Spiritualists who will agree with me that there is no slander in saying that the inculcation of no doctrines in the country has ever shown such disastrous moral results as the Spiritual theories...." Proof of this statement can be found in abundance. Spiritualism has originated nothing new in moral teaching, and its so-called revelations are for the most part absolute drivel. It will be time enough to pay attention to the claims of Spiritualism when it presents to the world a system of spiritual and moral teaching transcending that given to us by Jesus Christ.

The scientific mind.

When the author of the pamphlet speaks about the scientific mind, we are reminded of the saying of Lord Bacon, "It is the little knowledge that leads to Atheism." The scientific mind does not speak of the Bible in terms such as those used by our Spiritualist author. The greatest scientists have been profound believers in the Bible and its teachings. There are no greater names in the scientific world than those of Newton, Faraday, Tait, Clerk Maxwell and Lord Kelvin—all believers in the Bible—all earnest Christian men. Let us take the last of these great names—that of Lord Kelvin. Dr. R. F. Horton says, in speaking of him, "I think it should be remembered—and we are justified in laying emphasis upon this point at the present moment—that the greatest man of science amongst us in the nineteenth century, that most scientific of centuries, and yet the century which is considered to be the most sceptical, the most disturbing, was from first to last, in theory and in practice, a humble Christian man." Well, this man, who was regarded as the prince of scientists and whom England honored by conferring upon him a peerage—this man we say we may listen to rather than the man who derives his inspiration

from the mutterings of spiritualistic mediums.

Science and Christianity.

One thing is quite clear, and that is that Spiritualism and Christianity are not compatible with each other. They cannot exist together for any length of time. Spiritualism eventually leads to infidelity and the slackening of the moral fibre. We may, therefore, leave the contemplation of this philosophy of the darkened room and turn our thoughts to the distinguished scientist, who loved his Bible and found his science and his Christianity to be in complete harmony. We quote at length from Dr. Horton's fine tribute to the memory of a great man of science. He says:—

And now let me remind you that his—Lord Kelvin's—faith was simple and immovable. He found it confirmed and not weakened by his unequalled mastery of scientific law and of scientific truth. He is perhaps the most brilliant example we have had in our time of the great principle that Bacon expressed: "It is the little knowledge that leads to atheism; it is the deeper knowledge which leads you back to God." The reason why many scientific men are not believers is that they are not scientific enough; they are only the second-rate minds; they can see only a part of the thing and not the whole; but wherever a mind of the first order is discovered at work in science, that mind is always reverent and essentially believing. It was Kelvin's teaching that science positively affirms a Creative Power; the fact of a Creator, of a Creative Power, was proved, he maintained, by two points in the inorganic world, to mention only two. First, Fourier's equation for the flow of heat requires a beginning, an initiation; and, secondly, the permanence of the atoms as a vortex of motion could not be produced by any known animate or inanimate agency. And therefore Kelvin distinctly asserted that not spiritual realities prove God, but the atom of matter proves him. And, further, he

felt that the unity of the plan along with the variety of expression was a proof of the Creative Power in the inorganic world. When he approached life, he taught that science brought us to the threshold of life and knew its own inability to explain it by chemistry, electricity, or in any other terms. As life proceeds only from life, the necessity of believing in an Author, an Origin of life becomes manifest. "The mystery and the miracle of the creation of living creatures," to use his own phrase, were a proof of God, confirmed by the demonstrated daily miracle of human free will. Kelvin, therefore, had no difficulty in holding religious faith amid all his scientific work, because he was conscious all the time that the scientific work itself demanded a religious faith.

He was president of a large Bible Society in the little town where his country house was placed since 1875; if he could not get to church on Sunday he would propose a Bible reading. In his beloved yacht, the *Lalla Rookh*, on which he spent so much of his time and did so much of his work, he would stop to get a missionary to the seamen to come on board and hold a service. He never wavered. His profound and simple faith in the divine truth of our religion led him to oppose a secular solution of the education question, though he was equally opposed to the denominational solution. And thus we may say quite simply, as he would have said it, that from first to last this greatest man of science of the nineteenth century was a simple Christian. Lesser men will do well to follow the example of this giant intellect and give no heed to the chattering of ill regulated minds.

Editorial Notes.

The Congregational Polity.

The question of church polity is one that must ever be alive. While we hold what is known as the congregational system—that is that each congregation is independent and in itself complete—it is evident this, when carried to an extreme, must result in isolation, and often stagnation. There is a mutual relationship of churches, and it is necessary in order to successful evangelisation of home and foreign fields, that they should co-operate. But co-operation necessitates the sacrifice of extreme independency. There must be consultation and agreement upon fields and methods of labor, and this means the existence of a representative committee to carry out the wishes of co-operating churches. This committee in turn becomes advisory as well as executive, and there is also a possibility of its becoming legislative unless a firm adherence to the congregational polity stands in the way. There is a tendency to seek for some central authority which shall decide questions in dispute, and this tendency carried out to its full limit has resulted in

the R.C. system of government. Here all authority centres in the chief bishop, whose word is final. But between that baneful extreme and the New Testament position there are other systems such as the Presbyterian, Methodist (which is somewhat similar) and Episcopalian. Are we prepared to adopt any of these? Or are we still content with the practice of the churches of the New Testament organised under the inspired directions of the apostles?

Church Independency and Co-operation.

It is sometimes urged that the congregational system is necessarily inimical to any great numerical progress, and the very slow advancement of the Congregational denomination is presented as an argument. It is sufficient in reply to point to the rapid growth of the Baptists and those known simply as Christians or Churches of Christ and which are also congregational in church government. It appears to us, that, apart from Scriptural precedent, much may be urged in favor of this polity. But, as a people committed to the New Testament, we have really no option but to follow the apostolic precedent. And we are persuaded that in doing so, there need be no difficulty in the hearty co-operation of the churches in every good word and work. As long as it is distinctly understood that our Conferences are not for the purpose of settling doctrinal questions or legislating for the government of the churches and that no churches are bound by any resolutions passed at such Conferences to which they may take exception, so long will their independency be preserved. By united effort a great work may be done in sending out preachers to needy fields in this and other lands, and in the scarcely less important work of preparing preachers for the great work of the gospel. And while no churches can be bound by Conference enactments, yet every self-respecting church will respect the recommendations of the church representatives in Conference assembled, and will do its best to bring these to a practical issue. The Conference recommendation, for example, that an offering be taken up for the College of the Bible on Sept. 3, will meet with the hearty endorsement of all those churches which feel interested in the work of the gospel.

Union Literature.

Are we doing all we might to promote the Scriptural teaching on the union of Christians? It is true that our paper sometimes contains excellent articles on the subject which are of great educational service to those already united on the New Testament basis, but these are not read by people in all the denominations there are many who are tired of plea we are presenting, and which we believe to be the one Scriptural remedy for the world's denominational unrest. Our American brethren have a standing committee on union, whose work it is to confer with

similar committees of other bodies, and also to publish literature prescribing the New Testament platform for union. We have done something in the publication of the work "That they All may be One," which ought to be sent broadcast among religious leaders throughout Australasia; but is this all we can do? Would it not be advisable for the Federal Conference Executive to arrange for the publication of a short statement of our history and aim as a religious movement, which could be sent out by tens of thousands throughout Australia and New Zealand? This would be calculated at least to remove the common impression that we are merely a sect with our own little peculiarities, "A little Zion walled around," and with no ambition beyond denominational recognition. Such a pamphlet must necessarily be brief and to the point, and its cost must be insignificant. We commend the idea to those concerned.

A Hospital or a Workshop?

"Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing." This quotation is true, and if we do nothing to help on the cause we are identified with, we shall soon be found hindering it. Many would be willing "to do some great thing" if the way only opened, but neglect the many little things already at hand, and by their neglect, set the example of idleness to others. What a mighty impetus would be given to the work of God if we would all "do with our might what our hands find to do." Hundreds and thousands of Christians simply die for want of spiritual exercise, or their faculties become atrophied and they are useless members of the church, requiring the time and attention which should be devoted to the winning of souls. The church has abundance of talents and ability if rightly used to win the world for Christ, but for lack of "the effectual working in the measure of every part" the body fails to make the increase it should. The fact is that the majority of church members regard the church as an institution from which they may receive benefit rather than as an organisation in which to work for the benefit of others. They join the church for what they can get rather than for what they can give. The church, to them, is a home for invalids in which they can be nursed and nourished instead of a workshop of the Master's in which they are employees. While Christians have this radically false conception of Christianity and the church, they will never do much for Christ. Let every church member pray, "Lord, what wilt thou have me to do?" and then do it.

Spotlessness may do for angels—Repentance unto life is the highest that belongs to men. Faith ought to be a sanguine, cheerful thing; and perhaps in practical life we could not give a better account of faith than by saying that it is, amidst much failure, having the heart to try again.—*F. W. Robertson.*



Living Epistles.

By A. J. Saunders.

"Ye are our epistles, written in our hearts, known and read of all men.—Paul—2 Cor. 3: 2.

Theme:—Effective witnessing of people to the message of God in their community.

Paul's association with the church at Corinth was real and intimate. He was their father in the gospel. At least two eventful years he had spent in their midst prior to this writing. For several years after the establishing of the church Paul's position and authority and apostleship were unquestioned by the Corinthian Christians. But latterly sectarians—miserable, narrow Judaisers, to whom Christianity was a set of rules, and to whom Paul was a dangerous man, because he was too broad, came in, splitting the church, and winning the hearts of many from their great leader and founder, Paul.

The church was in a fearful condition. They had lost the warmth and ardor of their first love. They were lax in discipline, even harboring immorality. There were at least four cliques or divisions in the church. Paul's apostleship was being called in question, and in another connection he argues that point at length. And in addition to all this, they even go so far as to resent his interference. Who are you, any way? What right have you to be busying in our affairs? Where are your letters of character? Produce some commendation.

How those words must have cut into the tender heart of that man of God. His own church, built by his tears and prayers and anxieties of soul. People there baptised by his own hands, and before his very eyes. Letters of commendation from the father of the church! Of course Paul had no letters; his opponents knew it, and that is where they thought they must humble him.

From material to spiritual.

But notice just here Paul makes a very significant change in the situation. At one turn he takes the whole matter out of the material into the spiritual realm. The apostle counts commendation in spiritual values. That very church was his monument. With Sir Christopher Wren, of St. Paul's Cathedral, only in a deeper spiritual sense, Paul could say: If thou requirest a monument, a commendation, look round. "Ye are our epistles . . . manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but

in fleshly tables of the heart." Paul had that rare insight of being able to read into the common places of life a deeply spiritual significance.

With Paul also character and accomplishment were the great tests of life. He did not systematise his doctrine; he did not write a treatise on his distinctive views; it was not a matter of dogma with him. Ye Christians are my epistle. "Do men gather grapes of thorns, or figs of thistles?" "By their fruit ye shall know them." See what a commendation the remaking of their character was. Corinth was corrupt. She was the cess-pool of the world, and out of those ugly, filthy lives Paul, through preaching the ideals and principles of Christ, had made clean, beautiful characters. Like Michael Angelo's famous masterpiece, David, made of the spoiled stone upon the rubbish heap, and which gave him recognition by the world for all time, so Paul's perfecting and spiritualising of those poor, broken, sinful lives of Corinth was his claim to recognition. So too:

Sculptors of life are we as we stand
With our souls uncarved before us;
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives, an angel vision.

Epistle of Christ.

We have a splendid illustration in this passage of Paul's humility and deeply religious soul. Look at that first statement: "Do we begin again to commend ourselves? . . . Ye are our epistle." On the face of it is there not a touch of egotism there? Is he not boastful? He sees it, but in one magnificent generalisation he changes the whole color of the setting. "Ye are our epistle written in our heart, known and read of all men: being made manifest that ye are an epistle of Christ, ministered by us . . ." In other words, the saving and reclaiming grace of God in the lives of these people was the proof of his sincerity. To God be the glory, was his constant prayer.

They were epistles of Christ in a twofold sense. They were the epistle of Christ to his own heart. To see the triumphs of the gospel in their lives was courage and

strength to his own faith. Ah, so few people think of the hardships and trials and temptations which beset a minister's way. This man himself said: "I buffet my body, and bring it into bondage: lest by any means after that I have preached to others I myself should be rejected." But his very success was the voice of Christ to his soul. How true that is on the mission field. I had a letter some time ago from a college mate, a missionary now in China, and his faith was established in just that way. "I love the Chinese," he said, "I would not return to America if I could. When I see these earnest young men about me, and observe their growth, my own love deepens, and my own faith strengthens." Henry Van Dyke puts it so well: "What we men in the ministry need is not so much an answer to our doubts as more nourishment for our faith."

They were also epistles of Christ—known and read of all men. In other words, Christ was writing his revelation to that community "not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of their hearts." It is in the character and life of living people to-day that Christ is making his appeal, and writing his revelation to this whole community. Christ is revealing himself now in you and me. What do the generality of men care about the Bible to-day? The Bible is the most revered, and yet the least intelligently read and understood book we have. But people are studying diligently your life and mine. Jesus says to us: Ye are my epistle. How often he must hide his face for very shame. My letters are forged. My signature is not genuine. My choicest writings are palimpsests. The true original writing has been blotted out, and some one else has written over it. But my brethren, the true original epistles of our Lord must be restored.

The religious spirit is the writing of God upon the human heart. Man writes the book out of his own religious experience. "Keep thy heart with all diligence, for out of it are the issues of life." Do not misunderstand me now; let us not minimise the unique position and influence of the written Word, but let us magnify the supreme importance of the incarnate Word. As Sabatier writes:—

"By degrees, and not in a book; but in souls, not with ink; but in practical truths and in sentiments of love, God indites his supreme revelation, the eternal gospel."

The present day.

So to-day, my Christian friends, Paul speaks passionately and entreatingly to us: Ye are our epistle. In 621, B.C., in the reign of King Josiah, there was discovered in the Temple at Jerusalem, the Book of the law of God. The king had it read, and it became the occasion of a great revival throughout the land. The dark days of Manasseh were forgotten in a great outburst of religious emotion. O, what shall it mean to our city when it shall discover

that the church is the embodiment of the ideal God-life, and his real message to men.

But I think Paul's most insistent word is to the individual. Ye—each one is my letter of recommendation. How are we recommending the gospel of Paul, the message of Christ? I remember a little couplet which has caused me many a serious thought since, which may be seen as one leaves the Methodist Church in South Chicago, there in large print before one's very eyes, is this searching question:—

If every member of this church was just like me, I wonder what kind of a church this would be?

You know every letter has its sentences. A sentence is composed of a substantive and verb with their auxiliaries. The verb stands for action. The sentence as one definite complete thought. There are also the commas, the marks of interrogation and the full stops. Need I press this point further? What am I in the epistle of Christ to our community? Am I simply a comma, a little breathing rest? Am I a question mark, a note of interrogation? Or, am I a full stop, a complete obstruction to his work? Or, am I a full, rich, well rounded sentence, standing for some definite, complete expression in the message of Jesus? What is our epistle? Is it one of commendation or of condemnation? Christ very often stands or falls at our hands. We are the letters of joy, or of sorrow and sometimes of death to those who read. May Christ standing by be able to say of each one of us—epistles—as he sends us forth into a newer and larger life:—

Go, little letter,

I cast thee on the waters,—go thy ways;
And if, as I believe, thy vein be good,
The world will find thee after many days.
Be it with thee according to thy worth:
Go, little book, in faith I send thee forth.

O Lord, who art as the Shadow of a great Rock in a weary land, who beholdest thy weak creatures weary of labor, weary of pleasure, weary of hope deferred, weary of self, in thine abundant compassion and unutterably tenderness bring us, I pray thee, unto thy rest. Amen.—*C. G. Rossetti.*

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens.—*George Washington.*

If we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now.—*Annie Keary.*



By Sir William M. Ramsay, LL.D., D.C.I.

The feeling of disappointment which some tourists experience when they first make their way across Palestine, in the slow going old fashion of camp life, with abundant opportunity to see the country, is often acute. The contrast between the Promised Land, "flowing with milk and honey," of which they have formed an ideal in their minds, and the actual fact of a sterile land, far from picturesque or beautiful in a scenic point of view, rarely cultivated, inhabited for the most part only by a very scanty population of squalid and poverty-stricken semi-barbarians, strikes such travellers like a sharp blow.

On the other hand, the tourist with historical interests, who regards a country as the theatre of human life in its progress or its decay, and who loves to trace the interplay of cause and effect in the mutual influence of land and man on each other, finds that no country is so interesting as the Holy Land. The undying fascination which belongs to all the scenes of great events in human history belongs to this land in supereminent degree; if Palestine could be cut out of the world's history, what is the value of all that would remain, or what would be left of modern civilisation and modern ideals?

After describing the present condition of these ancient lands, Professor Ramsay goes on to say:—

The question that here interests us is whether the ruin of those lands can be repaired, whether it is likely to be repaired, and what must be the process of repair. Prosperity can be restored to those lands only in the same way as it was created there originally, viz., by the combination of hard work and wisdom.

The land must be dug, the stones must be gathered out of it, it must be wisely planted (*Isaiah 5: 2*); it must be irrigated (*Isaiah 58: 11*). For these and other processes science is needed to guide the labor; irrigation cannot be applied without considerable skill in water engineering, and so on. At present little skill exists and little work is applied in those lands; both have to be recreated before the lands can be restored to productiveness, and the population multiplied. The growing population must be supported by the produce of their own country. No one can desire to have a population that needs to be supported by foreign produce; such a condition is artificial and unhealthy.

Purely commercial schemes must be ruled

out for several reasons. There are few places where reclamation could be a paying commercial proposition; the expense is too great, and the return too remote. Egypt is an exception. So also, probably, is the plain of Iconium, to which water in great quantity can be brought from a lake at a higher elevation; but the great German scheme of irrigation there will not be completed for three years yet, and its commercial success can be proved only by the facts of the future. Mesopotamia, also, is perhaps an exception; but the irrigation scheme of Sir W. Willcocks, there, is even further from completion than that at Iconium.

Financiers will not undertake such schemes, except in so far as they promise to be remunerative within a reasonable period; and it is only where land is exceptionally good and water readily accessible, that this condition is fulfilled in the Levant lands.

Moreover, if reclamation of those lands were undertaken for commercial purposes, it would almost inevitably lead to exploitation of the country and the people for the benefit of foreign capitalists; and no one could desire to bring about such a condition. It would do little or nothing to improve the people, or to produce that higher standard of life and thought which alone can make permanent well-being.

Is revival possible?

The revival of the Bible lands can be brought about only by educating the people and producing in them the habit of work, and the knowledge how to direct their work. Those lands were in the beginning subdued to the use of man by the labor of generations of peasants, who worked for the benefit of their families and descendants, who trusted the future, and who did not demand a large or an early return on their outlay. Those peasants gave their labor and their lives, but they had no money to spend or invest. Only by that kind of work will the same lands again be made fully productive; and for that a mental and moral regeneration of the population is necessary as a preliminary.

How shall such a regeneration be wrought? Where shall we expect a saviour of the people? I venture to think that missionary enterprise promises to bring about that desired result; and I see no other cause that holds out the slightest hope, no other agency that aims at or even

dreams of improving the people of the Levant lands. Foreign nations desire to get what advantage they can for themselves out of Turkey, the modern ruler of the country, and if any one of them desires to see a strong Turkey, it is because its interests seem to be aided by the prosperity of Turkey. But the missionaries who go to the Levant countries have nothing to get out of them. Their purpose is purely beneficent and ideal, and entirely unselfish. They are in Turkey solely to benefit the people of the land; for that purpose they are sent, and for that they spend their work and their whole life.

In the Turkish missions, and mainly the American missions, which are far larger than all the rest put together, there exists a great organisation for the purpose of improving the standard of life and thought and aspirations among the peoples of the Levant lands. They have created a great educational system of schools and colleges all over the Turkish lands (except Tripolis and Cyrene), and they have produced a deep effect on the people. It is mainly through these missionary colleges and schools that Bulgaria has been able to maintain its effort to make itself a free people, seeking national development according to its own ideals, instead of sinking under Russian domination. The mission schools and colleges are gradually building up in those lands an educated middle class, thinking and working; and the strength and the future of a country lies in this class.

One can recognise at a glance the difference between the ordinary native and the one who has been educated at one of the American mission colleges; his face, his eyes, his very walk, are all different. Several times in a small town or a village of central Anatolia I have distinguished an approaching figure as mission taught, simply by his free walk contrasted with the shuffling step of the ordinary Oriental.

As Christianity began in Asia and spread to Europe and America, so in the great missionary movement of recent times we see the reflex sweep of the wave. The West has not been content to receive, it has been resolute to give back to the East. This modern crusade is as heroic as, and a million times wiser than, the Crusades of the Middle Ages. It does not narrow its aim to liberating the holy places from the Moslem; it does not try to achieve its aim by battle and the slaughter of opponents; it seeks to liberate both Moslem and Christian from the bondage of ignorance and sloth. It has done much already, and it has a far greater future before it. In seeking to influence the East, it is in the way to regenerate not merely the East, but also the West. The Christian religion lost something in narrowing itself to the West. It

must regain what it lost before it can touch the heart of Asia; and in restoring this, it revivifies itself in Europe.

Thus the history of the Levant lands begins from religion and leads us back to religion, "though a wide compass round be fetched." So the ancient poet found that the beginning and the end alike were in the supreme god Zeus. The Will of God is the soul of history.

There is another cause to which many look for the revivification of Palestine at least, and that is the Zionist movement and return of the Jews to their original home.

But this is after all a narrow sectarian movement. It does not seek to regenerate the land through the people; it aims at

Queensland Letter.

By A. W. Jinks.

I suggest that all of the churches send written reports to the Conference Secretary at least one month before Conference, so that, at Conference, and epitome can be read and, if need be, profitable discussion can follow. Verbal reports are never satisfactory, because they are either lengthy, exaggerated, or invidious. We need facts, and not surmises, or possible prospects. In these days we need to work on the basis of fact, and if the churches send brief and accurate reports to the Conference, good would, in my judgment, speedily result.

Every church should see that a brief report appears in the AUSTRALIAN CHRISTIAN every week or fortnight. If the secretary cannot find time to write ten or twelve lines to the aforementioned paper, a press correspondent should be appointed. Some secretaries declare that they have no time to write a short news paragraph, but they can find time to write letters to their friends and do business correspondence. There is an old saying, "Laziness is no good unless it be well carried out." *L'erb sap!*

Money, if rightly used, gives power. If every disciple of Christ gave one penny per week, and gave that small amount willingly, missions could be held, new churches formed, and joy increased and deepened. Some of those who declare they cannot afford one penny a week are able to give a good deal more every week to the world. Christians, don't rob God! You want God to bless you, but how can he bless mean persons? You can bank your money, and receive interest, and yet you grumble when asked for a very small sum towards the work of the Lord whose money you are hoarding up. Let us repent in sackcloth and ashes for our indifference, laziness and meanness, so that God will forgive, bless and empower us for effective service.

Every church should strive to give a preacher a wage which will enable him to pay his way and keep up appearance. It is true that the preacher should work for the glory of God, but only liberality on the part of Christians will make such working possible. A preacher has to keep up his studies and do a great deal more than most people are aware of. The Lord has ordained that those who preach the gospel should live thereby. A shabbily dressed preacher cannot command the respect, arrest the attention and do the work of an evangelist. No preacher can do justice to the cause of Christ on a mere pittance. Besides, to give faithful preachers as little as possible displays meanness and shallow spirituality.

We need to adorn the doctrine of Christ.



Ruins of the Smaller Temple, Baalbek.

Ruins of the Smaller Temple at Baalbek. In Thompson's "Land and the Book," the place is identified as Baal-gad of the Bible. The ruins are magnificent. Some of the stones are over 60ft. long.

replacing the people by a new and an exclusive race. It is impossible for me, with the view of history that I hold, to believe that the Bible lands can ever revive again through a narrow separatist movement. That they will revive, and be prosperous, populous and happy, I do not doubt. Whether they will again become great in the sense of being once more the centre and motive power of the world's history, as they once were, must be left to the future to show. No man dare prophesy or anticipate the remote future.

The world reads the Christian. The disciple who lets his light shine glorifies God, but the secret disciple brings judgment upon himself. Little or no good can be done when and where there is sin in the camp. It is of no use holding an evangelistic mission in any place where some of the members who, living corrupt lives, are tolerated and allowed to hold prominent positions in church life. The churches need spiritual and spiritualising missions, so that when the church life has been purified and vitalised, successful evangelistic missions could be held.

Much has been said and written about leakages. How can we stop the leakage? Is it not true that some of those who are concerned about the leakages are spiritually drifting themselves? For instance, in this State there are 1200 disciples—known and unknown—and yet very few of them get the AUSTRALIAN CHRISTIAN! They will subscribe to labor and socialistic journals, but the journal that has to do with the culture of their minds and the deepening of their own spirituality they do not read. Paul would say: "I speak this to your shame." Then, again, some disciples do not meet regularly to partake of the Lord's Supper, and yet some of them are office-bearers! If we live Christ and be faithful to the Word, we shall have no reason to fear. We give to the world, but what are we doing for God and his truth?

Correspondence.

MAMMON OF UNRIGHTOUSNESS.

I beg to thank you for your reply to my enquiry re Luke 16: 9. I am also glad to read the correspondence which has come to hand, and would now state the conclusion I had come to some years ago. If I am not mistaken, the 9th verse contains the only instance where the Saviour ever advised his followers to make friends by means of money gotten by improper means, for that is evidently what is meant if we accept the words as they stand in the verse. So after searching for a parallel case, and not finding one in the teaching of Christ, or the apostles, but finding all their teaching to be the very opposite to verse 9, I then thought there must have been an error. I could not believe the Saviour would be wrong, so concluded that the translators were in error. It appeared to me that to comply with the general teachings of Jesus, the verse should read thus:—And I say unto you, make *not* friends by means of the unrighteous mammon. And when I read the 16th chapter through, with this one alteration it seemed to make the whole very clear; it blended then entirely with verse 13: No servant can serve two masters, etc., and ye cannot serve God and mammon.—E. J. Paternoster, senr.

NEWS FROM OUTBACK.

Kindly allow me space in your columns to refer briefly to the prospects of the cause of Christ in this district.

Last May, in company with my brothers, I came to reside in the Hundreds of Manting, and

since then have had no opportunity of meeting with the brethren in Christ around the table of the Lord, or of taking part in the propagation of the gospel. Latterly I have been looking for members of the Church of Christ. Thanks be to God my efforts have not been fruitless. Members of the church are gradually coming under my notice. It is my desire to find how many members there are in the Hundreds of Manting and Bakara, and having done so, to see if it is possible to hold meetings for the breaking of bread and preaching of the gospel of the Nazarene. I am willing, God helping me, to preach the gospel every Lord's day evening.

Thus far I have heard of the following members:—Sister Mrs. H. Laurence, daughter of Bro. W. H. Griffin, of the church at Milang, and Bren. Ronald and Allan Gordon, brothers of Coningsby and Gifford Gordon; R. and D. Curtis, and Bro. Hindas. Bro. Hindas is a convert of our beloved and revered Bro. Gore, and became associated with the church at Grote-st., some seventeen years ago, during Bro. Gore's ministry with that church. Our brother is to be commended for his Christian endurance. At Swan Reach he has commenced a Bible School, and is trying to form a Bible Class for the young people of that place. Thank God for the power of the implanted life. Am glad to say our brother has decided to take the AUSTRALIAN CHRISTIAN.

If there are any other members in this district I should feel pleased if they would send me a line, stating where they live, in order that we may come together and rejoice in fellowship in the work of the Master. My postal address is:—Eastern Well, via Bakara, River Murray, S.A.

This letter would be incomplete if I did not refer to the great help the AUSTRALIAN CHRISTIAN is to me. Although not able to meet with the brethren, by reading the CHRISTIAN I can rejoice with them in the great success of the gospel throughout the whole world. May God bless the paper in its great mission, is my earnest prayer.—Louis J. Curtis.

Notes and News.

N.S.W. FOREIGN MISSION NOTES.

The Chinese Church, Sydney, presented a good report, and showed a creditable financial condition.

Considerable time was spent in the discussion of the appointments of new missionaries. It is a matter for thanksgiving that so many brethren and sisters are responding in person to the call for laborers.

The report of the annual offering on July 2 was received with applause. The response has been magnificent. Asked for £500, the churches gave £507/11/8, an increase over last year's offering of £186/16/8, or more than 61 per cent.

Practically every church participated in the increase—the highest increase being at Hornsby, £55/11/6, the offering being £61/11/6, second largest for the State. The decreases were few and small, one being sixpence. We hear of some further amounts to be received.

Arrangements for Children's Day were reported well forward, and advance copies of the exercise were available. It should prove very popular. Workers will find useful information in the new missionary paper preparatory to the day.

The Committee tested the phonograph records which have been prepared. These are excellent, the words carrying distinctly, and their effect was very impressive. These will be issued to the churches on application, in order of application.—Fred. T. Saunders.

RE THE CASE OF HOPE POON GOOEY.

1. That we, the Members of the Chinese Christian Union of Victoria, enter our emphatic protest against the cruel action of the Acting Minister for External Affairs in refusing to allow Mr. Poon Gooley to have his wife and young child to live with him in Australia. We are of opinion that such inhuman treatment only tends to create ill-feeling between two Friendly Powers and is a great hindrance to our Missionary enterprise here and in China. And further, that it is an outrage upon the law of God and man.

2. That the Federal Government in refusing to permit law-abiding Chinese citizens to bring their wives out to Australia is subversive to the maintenance of racial purity for which the "White Australia" party contend, and a violation of treaty right solemnly entered into between Great Britain and China. We do express the hope that our co-religious leaders and right-thinking citizens will use their best endeavors to right this great wrong that a Christian country is inflicting upon the subjects of China.

3. That we hereby express our deep Christian sympathy to our esteemed member, Mr. Poon Gooley, and pray that the threatened separation of his family may be avoided.

And that copies of the above resolution be forwarded to the Acting Minister for External Affairs, the Chinese Consul General, the President of the Council of Churches, and other religious bodies.

The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: VIII.

Topic for August 21.

Daily Readings.

Read and rejected. Jer. 36: 20-24.
Read and misused. 2 Peter 3: 14-16.
Read and expounded. Acts 8: 29-35.
Read and applied. Luke 4: 16-21.
Read and retained. Deut. 11: 18-21.
Read and obeyed. 2 Chron. 34: 18-21.

Topic—Lessons from Nehemiah: A Model Bible Reading. Neh. 8: 1-8.

What methods do you adopt in your own Bible study?

What is your testimony as to the benefit received?

What do you suggest to improve Bible study in your Society?

S.A. Churches of Christ C.E. Union.—At the Executive meeting held at Grote-st. on Friday, August 4, arrangements were made for night at Conference, which will be Saturday, Sept. 16, when the speakers will be Bren. A. G. Day, and H. R. Taylor. The honor banner to be presented by H. J. Horsell is to be awarded on that occasion. Societies please be sure and send in the special reports asked for, in respect to this; also send statistics promptly for compilation of report. Election of officers resulted as follows:—President, Ira A. Paternoster; Vice-President, Geo. H. Mauger; Secretary, Albert J. Ingham; Treasurer, Miss Snook; Junior Supt., Miss D. Fischer; Musical Conductor, Mr. Kentish.—Geo. H. Mauger, 84 King William-st., Kent Town.

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In the Realm of the Bible School.

The Holy Spirit—I.

Work of Inspiration; Baptism in the Spirit;
Spiritual Gifts.

Sunday School Lesson for August 27.

A. R. MAIN, B.A.

Reading.

Acts 1: 4-9 and Acts 2: 1-4.

Introductory.

Before we inquire into the work of the Holy Spirit, a brief preliminary study should be made of Him whose work we wish to notice. In our English Bibles we have the names "Spirit" and "Ghost" used indiscriminately as the translation of the same word. Since the word "Ghost" has now other and inharmonious meaning and associations, we prefer to use invariably the word "Spirit." (See margin of R.V., Matt. 1: 18.)

We have various titles of the Spirit in the Bible. He is "the Holy Spirit" (Matt. 3: 11, etc.), because he is pure and purifying; "the Spirit," simply (Matt. 4: 1); the Spirit of Christ (Rom. 8: 9); the Spirit of the Son of God (Gal. 4: 6), being sent forth by Christ; the Spirit of God (Rom. 8: 9); the Spirit of the Father (Matt. 10: 20); the Spirit of the Lord (Luke 4: 18); the good Spirit (Neh. 9: 20); the Spirit of grace (Heb. 10: 29), He alone having revealed the grace of God in Christ Jesus; the Spirit of truth (John 14: 17); the Spirit of life (Rom. 8: 2); the Comforter (or better "the Paraclete," Advocate, i.e., the invoked Helper of the soul, John 16: 7).

It must be noted at the outset that we have to deal with the work of a Person and a Divine Person, not merely with a holy influence or disposition of God and Christ. That personality may be predicated of the Holy Spirit is clear from many passages of Scripture. Some have been somewhat misled through a misuse of the truth that the word for Spirit (*pneuma*) is neuter, and means "breath," and so cannot of itself indicate personality. But a careful reading of Christ's great address in John, chapters 14 to 16, shows that Jesus speaks of the Spirit as a Person. There, e.g., we find masculine pronouns used, though *pneuma* is neuter (see John 15: 26; 16: 7, 8). Again, consciousness and personal action are attributed to the Spirit. He can teach (1 Cor. 2: 13), speak (Acts 10: 19, 20), help (Rom. 8: 26); comfort (Acts 9: 31); intercede (Rom. 8: 26); knows the things of God (1 Cor. 2: 11). We can grieve the Holy Spirit (Eph. 4: 30). It would not make sense to apply the words of Matt. 12: 31, 32 to an influence. The Spirit is Divine. He is omniscient (1 Cor. 2: 10), omnipresent (Psa. 139: 7), Creator (Psa. 104: 30), Eternal (Heb. 9: 14). Peter said, Ananias lied to the Holy Spirit, and continued, "Thou hast not lied unto men, but unto God" (Acts 5: 4). In 2 Cor. 3: 16, 17 we read, "The Lord is the Spirit." In Isaiah 6: 9, 10 we have

a verse which is quoted by Paul in Acts 28: 25-27, with the introduction, "Well spake the Holy Spirit through Isaiah the prophet." In Isaiah 6: 8, 9, we learn that it was "the voice of the Lord" which the prophet heard. Since the Holy Spirit is sent by the Son (John 16: 7) we must in some way reverently believe in a subordination of the work of the Spirit to that of the Son, just as in the case of the Son's work with reference to the Father. The Son was divine, yet he could say, "The Father is greater than I" (John 14: 28). We believe in one God, but in harmony with Scripture we must declare that Father, Son and Holy Spirit are Divine Persons. Matt. 28: 19 settles the question of the divinity of the Holy Spirit—"baptising them into the name [not "names"] of the Father and of the Son and of the Holy Spirit."

In connection with the extraordinary manifestations of the Spirit's power, we have first to notice

The Work of Inspiration.

"Inspiration" comes from a verb meaning "to breathe into." We speak of the *men* who were used by God to write the books of the Bible as inspired, rather than of their *works* as inspired, though in an accommodated sense we often speak of the writings as themselves inspired.

We have already in the first lesson, in stating the Bible's claim to be God's Word, said some things which could appear under the heading of "inspiration." Here we shall notice some Scriptural statements as to the Spirit's work in this direction.

Many men are said to have been speaking the words of the Spirit, from whom we have no books. For instance, Zacharias was filled with the Spirit and prophesied (Luke 1: 67-79). So Stephen (Acts 7: 55), Agabus (Acts 21: 11). See also Num. 24: 2, Jud. 3: 10, 2 Chron. 15: 1, etc.

The apostles of Jesus Christ were promised this inspiration. Jesus told them: "When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10: 19, 20; cf. Mark 13: 11; Luke 21: 12-15). Later, this promise of the Spirit's guidance was extended beyond help in answering the charges of adversaries: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth" (see John 16: 12-15; 14: 15-18). Now, we have ten books of the New Testament written by the apostles to whom these promises were spoken; so we have Scriptural authority for the inspiration of the writers of these. In the case of the Apostle Paul, converted after the other apostles had been commissioned, to whom we owe thirteen or fourteen of the books of the New Testament, we have the witness of the Apostle Peter that Paul wrote "according to the wisdom given to him" (2 Peter 3: 15). In addition we have some most instructive words from Paul himself, which require

special notice and throw clear light on what inspiration means. Read carefully 1 Cor. 2: 4-16; 14: 37; Eph. 3: 1-7; 1 Thess. 2: 13. We can quote but these: "Unto us God revealed them through the Spirit"; "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth."

In the New Testament, too, we have a number of most significant statements regarding the inspiration of the Old Testament books. Peter, for example, says, in reference to the prophets of old, "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1: 21; cf. 1 Peter 1: 8-10). This is in harmony with what Paul said of the Old Testament Scriptures as a whole: "Thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Every Scripture inspired of God is profitable for teaching," etc. (2 Tim. 3: 15, 16).

Theories as to inspiration abound, but we are not warranted in asking men to accept our theories. We are much more concerned with getting people to believe the claims which the writers of the Bible themselves make than to agree to our views of how the Spirit of God inspired these men. These writers received special revelations of things else unknown to them; they were guided in their ideas and choice of words; and they wrote in all things according to the will of God. Nothing less than this can possibly satisfy the requirements of the case. Personally I should say that inspiration implies: "the personal presence in the inspired of the Holy Spirit; the communication to his mind of ideas; selecting the words in which these ideas shall be spoken and written." Nothing less than this last can be claimed in the case of Matt. 10: 19, 20 and 1 Cor. 2: 13.

This inspiration of the Bible writers did not do away with the distinctive style of each writer. The Holy Spirit did and could use and work through men of various temperament and style.

The fact that we have the sayings of Satan and wicked men recorded in the Bible is sometimes urged as an objection. "Are these inspired?" we are asked. Clearly not; but it is no objection. We simply say that the writers of the books which contain the narrative were inspired. The record is a true one. The Holy Spirit inspired holy men to give a faithful account of even the evil deeds of men and the beguiling words of Satan, for our instruction and warning. Inspiration is not affirmed of men who copied or translated our Scriptures. We only



claim that the authors were inspired in their work.

Have we inspiration to-day as the apostles had? We have no evidence of such a thing. We believe that when the last apostle to whom Jesus gave the promise of the Spirit's help in utterance and recollection died, this work of inspiration ceased. Many to-day claim to speak the Spirit's words; but, alas, they often contradict the word which the Spirit spoke nineteen centuries ago. We prefer to believe that they err in their claim, rather than allow for a moment that God's Holy Spirit can contradict Himself. We would also naturally ask that the alleged inspired man of to-day should be as able to work miracles in proof of his claim as were the inspired apostles. We know of none possessing this power. We are sure, too, that in the Scriptures we have enough given for the man of God to be "complete, furnished completely unto every good work."

Spiritual Gifts.

We read in the New Testament of a whole series of special gifts being bestowed upon different Christians. These endowments are called by Paul "spiritual gifts" (1 Cor. 12: 1). A reading of Rom. 12: 6-8, 1 Cor. 12: 7-11, 28-30; 14: 1-18 is recommended. Many non-miraculous endowments which we possess—traits of character, mental and spiritual qualities—may fittingly be called gifts of God and of His Spirit. But it is evident from the above passages that certain miraculous gifts were bestowed in the early church on other than apostles. We have the gift of speaking with tongues, the gift of interpreting these tongues (by another than the one speaking with the tongue), gifts of healing, gifts of prophecy, working of miracles or "powers," as exorcism (Acts 16: 18; 19: 11, 12). We have the intimation that such gifts were transmitted on the laying on of apostolic hands (2 Tim. 1: 6). Acts 8: 14-19 bears this out. It seems that Philip, not an apostle, had no power to pass on the gifts; hence Peter and John laid hands on the Samaritans. Simon Magus prayed, not for the gifts, but that the apostles would grant to him their power of transmitting the gifts (v. 19).

Such gifts must be distinguished from "the gift of the Holy Spirit" promised to the obedient believer (Acts 2: 38). This we shall deal with in next lesson. The Samaritans in Acts 8 had already complied with the conditions of receiving the Holy Spirit, and the Corinthians had the Spirit dwelling in them (1 Cor. 3: 16). But both Samaritans and Corinthians received in addition special manifestations of the Spirit. These miraculous powers were peculiarly fitted to corroborate the message of the gospel in its first great conflict with the hosts of evil. Evidence is lacking that such gifts are at our disposal to-day.

Baptism in the Holy Spirit.

In the Gospels and Acts we read of the "baptism in the Holy Spirit." John the Baptist foretold that Christ would so baptise (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33). The Lord Jesus on the day of his ascension, said to his apostles, "Ye shall be baptised in the Holy Spirit not many days hence" (Acts 1: 5). We have the expression used again in Acts 11: 16, when Peter associated the coming of the Spirit upon Cornelius and his household with the Baptist's

prophecy. These six passages are the only ones in which the phrase "baptised in the Holy Spirit" occurs in the Bible.

The phrase "baptised in the Holy Spirit" is clearly a metaphorical one; used to denote the fact that, just as in immersion a man is overwhelmed, so the Spirit took full possession of, covered, overwhelmed the man who is said to be "baptised."

We have only two recorded instances of such baptism in the New Testament. Men have imagined others, but it is undisputable that only two cases are definitely indicated as baptisms in the Holy Spirit. These examples are: the apostles on Pentecost (Acts 2: 1-14) in fulfilment of the Saviour's explicit word (Acts 1: 5); and Cornelius and his household (Acts 10: 44-46), of which Peter said, "The Holy Spirit fell on them, even as on us at the beginning," and which he declared reminded him of John's promise (Acts 11: 15, 16).

We do not think those men are right to-day who proclaim the necessity of this Holy Spirit baptism, and who sometimes indeed make it the one essential thing. We simply point to the clear facts:—(1) No one was ever commanded to be baptised in the Holy Spirit. (2) Only two certain cases of its occurrence are recorded, each of which shows special features and reasons which we do not find in alleged modern cases: (a) Miraculous signs followed (Acts 2: 4; 10: 46). These are not exhibited in the case of present-day claimants. (b) The baptism and its miraculous effects were used as the apostle's credentials to convince the unbelieving Jews, and in Cornelius's case, to convince dull-minded Christians that God was willing to receive Gentiles into the church on the same terms with Jews (see Acts 10: 45; 11: 17, 18). This special need does not now exist. (c) Paul has told us, "There is...one baptism" (Eph. 4: 5). This was unquestionably the baptism commanded by Jesus (Matt. 28: 19). That the Holy Spirit baptism neither came in the place of nor rendered unnecessary baptism in water in the name of Christ is conclusively proved by the simple fact (which the Holy Spirit has apparently recorded to keep men from being misled) that *after* Cornelius and his house were baptised in the Holy Spirit, the Apostle Peter said: "Can any man forbid the water, that these should not be baptised, which have received the Holy Spirit as well as we?" and then "he commanded them to be baptised in the name of Jesus Christ" (Acts 10: 47, 48).

It is clear that many persons to-day, when they speak of the "baptism in the Holy Spirit," mean the filling of the Spirit which is referred to by Paul in Eph. 5: 18. We shall see in next lesson that all Christians have the Spirit dwelling in them and are exhorted to be "filled with the Spirit." We can but plead that men will call Bible things by Bible names; it clearly cannot be proved that Eph. 5: 18 has to do with the baptism in the Holy Spirit.

The words of W. C. Morro, in his little book on "God's Spirit and the Spirit's Work," are so pertinent here that I close with them: "I candidly believe that the religious world has made the scope of baptism in the Holy Spirit far too extensive. Nowhere in God's Word is a man taught to pray for it. Nowhere are we told that it will bring a man into Christ. Sins are not forgiven

on being baptised into it. No conditions are laid down by which a man may receive it. It is never held out as a promise to the church. We are never told that men who receive it will have a closer walk with God. In short, every consideration convinces us that it was designed to serve a temporary purpose. Having accomplished that, it ceased, and we should not lament its loss."



George E. Moore.

George E. Moore, one of our Victorian boys in America, has acquitted himself well in his studies at Drake University. The Des Moines Register says of him:—

"Mr. Moore received highest honors in the senior liberal arts class at Drake University, and also won the Herrington prize of 25 dollars for excellence in classical Greek. He has been elected to an instructorship in Greek at the University next year, to fill the place of Erwin E. Stringfellow, who was granted a degree of Master of Arts, and will leave for an Eastern University to continue his study of classic languages."

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Married to an Idol.

I was called into the house where the little ten year old bride was a friend of mine, and so got an opening for speaking to the visitors and the others there about him whom we love. Many visitors are here on account of the weddings, so we are not only having as many as the people's room will hold, but crowds round the door. At times the heat is almost unbearable, and the perspiration streams down; but we rejoice that again some have had an opportunity of hearing. One little boy said that his school master had told him of God the Creator, but he had not heard of Jesus. He joined in the singing of a hymn because it was the same tune as one of the Hindoo songs. Another day a Sonarinebai wishing to show us a little favor, asked us to come to her house at 4 o'clock. We were taken into the inner room and plates and bowls made of dried leaves were placed before us, and we were served with Indian bread and mango juice. This friendliness opened up other homes to us. All the women of this Wadi have promised to visit us soon. On Wednesday a Maubhav took special interest in the message given, and as she has heard often, we do trust that some light will have entered her heart. Sometimes parents vow that the next child shall belong to the idol, so the individual is called Maubhav, and always wears a peculiar dress, and when old enough is married to an idol, though not going to the temple to live. Perhaps the fate is worse, for they have a house in the village, and many are deceived thereby. They are supposed to live an ascetic life, eating only what they receive by begging, and never taking the life of an insect or anything. Oh, that the power of the gospel may be experienced amongst this people.—R. Tilley, Baramati, India.

An Additional Bible Woman for Miss Thompson.

All the missionaries thought it would be well for me to have another helper, and just after I had secured one, I received a letter from Mrs. Zelius, saying she was sending extra money for a helper. Minnill is the wife of one of our helpers, who a little over a year ago was a priest in a temple near our Girls' Orphanage in Mahoba. He has been in Harda for some months past, but went back to Mahoba some weeks ago and married a young woman who had been in the Orphanage there. She has had training as a nurse in a woman's hospital in N. India, and is enjoying the work amongst the women here. We had

her and two other couples who have been lately married into dinner with us one evening lately, and had a very pleasant evening together. The women are interested in my new helper, and ask all sorts of questions about her. We have been to six villages together, two of them three times the last month, and spent 15 days visiting in Harda, averaging eight visits a day. She also helps in Sunday School. The week before last we had a service in our chapel in honor of the



Dedicated to a life of crime. A Zakka Khel Hindoo woman wishing that her boy may become a cunning thief, and holding him in a burglar's hole.

King's Coronation. It was a great day for the children. They had a march around the town, sports on the school ground, and sweets. Our Christians had an interesting service in the evening, conducted by Bro. Shah. He, with a number of others, are going up to Jubbulpore this week to attend a school for preachers. Our work here is not yet quite up to what it was before the plague, but the schools are improving. In three of the schools I visit I gather a number of the

children together. If I could go on Lord's days it would be a Lord's day School, but I am at present spending my time between two town schools.—M. Thompson, Harda, India, July, 1911.

"Be a Thief! Be a Thief!"

Extraordinary Custom among People who regard Thieving as Honorable.

Verily, it is true that one half of the world knows not how the other half lives! It will come as a shock to British subjects of King George to learn that among the people who own allegiance to the King are a remarkable people who, in our eyes, are nothing but common thieves.

Strangest of all strange things about these queer people, is that they regard thieving as an honorable calling.

Our artist has depicted a remarkable custom that obtains among these people. The cult of thieving is so strong amongst them that it is considered the greatest of all virtues to be an accomplished hand at pilloining other people's goods.

The dearest wish of a mother is that her little boy may become a cunning thief, and every child is dedicated to crime, so to speak, at its birth. A hole is made in the wall similar to that made by a burglar, and the mother passes the infant back wards and forwards through the hole, singing all the while, "Be a thief! Be a thief! Be a thief!"

We fervently hope that the day is not far distant when, by the means of the spread of the gospel among these people, they will be taught the principles of common honesty, as well as the beauty of a life consecrated to the service of others, as contrasted with the life of robbery from others.

It is amongst similar people that Bro. and Sister Watson will, it is expected, eventually be engaged in, as seen as the Government sanctions the Bampton work, which the Committee has in view.

"This is the decisive hour of Christian missions." "It is an opportune time, a critical time. It is the testing time of the church."

The question is, will she be equal to this great emergency?

Only as individual Christians realise the fact of their personal responsibility to obey this rousing call to united action all over the world.

Otherwise she will fail disastrously—fail with the mockery of the divinely-appointed prayer daily upon her lips.—"Thy kingdom come."—Edinburgh Conference.



West Australia.

COLLIE.—A very enjoyable evening was spent at the Church of Christ, Johnston-st., Collie. The occasion was a social to welcome Bro. Ewers and wife to Collie. Bro. C. Ware occupied the chair. Addresses were given by Bro. Whiteaker for the church; Bro. Pearce for the Sunday School; Bro. Burchell for the H.M. Committee; also an address from Mr. Jackson, minister of the Congregational Church. Mr. Pearce, minister of the Methodist Church, sent an apology. Several solos and recitations were also given. After these, refreshments were handed around, and a very pleasant time ensued. A vote of thanks was given to the sisters for their excellent supper and for their efforts to make the social such a success. —L. J. Moignard.

Tasmania.

HOBART.—On Monday last the Dorcas Class held a sale of work amongst the church members. The proceeds amounted to £8/3/4, which will be added to on completion of orders taken during the day, and will be applied to the renovation of the interior of the chapel. Great credit is due to the sisters who worked so zealously in this direction. On July 26 a wedding took place in the chapel, the contracting parties being Sister May Adecock, of Hobart, and Bro. Frank A. Ashlin, of Geeveston, Bro. G. Manifold officiating. Hobart's loss will be Geeveston's gain. Our treasurer, Bro. Jones, has been suffering from a severe attack of appendicitis. There is now a slight improvement in his condition, and it is sincerely trusted that he will soon be restored to health. —J.A., Aug. 3.

New Zealand.

DUNEDIN.—A young member of the Tabernacle, Jessie Kroon, aged 16, died suddenly on July 23. The late Bro. Captain J. Stewart, who passed away on July 29, was for many years a member of the Tabernacle. Writing from Gore on July 28, Bro. H. G. Harward states: "Meetings continue with interest; 34 confessions, three restored and one from Baptists. Many others are interested. We close next Friday night." —L.C.J.S., July 31.

AUCKLAND (Ponsonby-rd.).—At the close of Bro. Turner's address last Sunday night, one of our elder scholars made the good confession, and was baptised into the name of her Lord last night. At the morning meeting Bro. Carr spoke a few words about our late Bro. Stewart, of Dunedin, and proposed that the church should empower him to write to the relatives and express their sympathy. All present rose in silence, and thus carried the motion. —F.D., July 31.

ONEHUNGA.—Sunday, July 30, was a red letter day in this church. Bro. Hadfield in the evening gave a splendid address, which was listened to with close attention by a very large audience. He and his good wife also addressed the Sunday School scholars in the afternoon, both giving entertaining talks to the children, who have decided to contribute £6 to the annual support of a black child in Rhodesia. Amongst other visitors to the meetings were the Misses Craigie, of

Melbourne. The church is on the up-grade, and the erection of a meeting house is being discussed. A fine building section, 66 x 150, is owned in the main street, and a building fund is well established. Contributions to this would be thankfully received by the church secretary, Bro. J. Raw, Onehunga. There is a splendid opening in this town, the population of which is 4700, and growing rapidly. Large numbers of strangers attend the meetings, and the church is well thought of by the townspeople. —H.A.Y.

NELSON.—Lord's day, July 23, meetings were fairly well attended. In the evening Bro. Vercor preached a splendid sermon on "Almost, but Lost" to a very attentive audience. We have every confidence that before long many will obey the pleading of the old-time gospel. The Endeavorers held their weekly meeting on Monday, when the Methodist Society paid a visit. The visiting society also took part in the discussion on the topic. A very profitable and enjoyable time was spent. Instead of the usual mid-week Bible study, an evening was spent with favorite hymns. —E.M.J., July 27.

Queensland.

BUNDAMBA.—On the 22nd July a welcome was given by the church to A. W. Jinks, State Evangelist. W. McKie, the veteran of the cause, presided over the meeting. Addresses of welcome were given by G. Green, J. J. F. Henrickson, A. Bushe, C. M. Fischer, T. W. Burrows and J. Swan. The speeches were interspersed with selections of song. On Lord's day, the 23rd, Bro. T. W. Burrows, of Brisbane, exhorted the church very acceptably, and Bro. Jinks preached the gospel at night to a good audience. Our brother also preached on Monday and Tuesday nights, having chart subjects, namely, Christ and the Old Paths. He has created an interest amongst us. Our very best thanks are due to Sister M. Lennox, of Brisbane, who assisted at the three night meetings, by singing a solo every night. We are looking for great things in the Master's service, when our State Evangelist arrives on August 20, to conduct a tent mission. On the 23rd July we had the pleasure and joy of extending the right hand of fellowship to an old brother who had been away from our meetings for some years, but who has cast in his lot with us again, also Bro. F. Suchting, from Vernor. Brethren, pray for us that our mission may be a success. —G. Green, Aug. 2.

MA MA CREEK.—Pleased to report three more additions. Our evangelist, Bro. Jones, is causing quite a stir in our midst with his outspoken addresses and visitations. He has helped to restart the Mt. Whistone Bible School, with encouraging results. Our C.E. is doing a good work in helping to support one of the native teachers at Pentecost. Our Dorcas Society is meeting now regularly, and are now collecting for Home and Foreign Missions, making garments to sell for Foreign Missions, and putting the CHRISTIAN in the School of Arts, which is causing an enquiry. —T.A.C., Aug. 3.

IPSWICH.—On July 23 we were favored with a visit from our State Evangelist, Bro. A. W. Jinks, there being a record attendance present to hear him. His exhortation was enjoyed very much indeed by all present and we are looking forward with pleasure to the time of starting a tent mission in this town. —M.A.B.

South Australia

NORWOOD.—Meetings fairly well sustained. To-day our morning service was a bright one. Bro. Rankine exhorting on the "Will of a Bro. Hawkes presided. At night our brethren preached on "The Chain of Salvation." We were quite a number of strangers present. On 30th we tender to H. F. Bristow a complimentary social and presentation in recognition of his able services as organist and choir master, having been upwards of 20 years in the latter position. P. A. Dickson has accepted the position of evangelist to the church, and will take up duties in November. —G.H.J.

GLENELG.—To-day the evangelist commenced his fourth year with the church here. The Young Men's Class conducted the meetings, taking part in the morning and 22 in the evening services. The writer gave two addresses—on "True Joyfulness," and another on "A King's Advice to his Son." —E.W.P.

WALKERVILLE MISSION.—A substantial forward movement has been made by a combination of the Norwood and Grote-st. Men's Bible Classes in undertaking a three months' mission in the Walkerville District Hall. Though Walkerville is a suburb of over three thousand inhabitants, and almost one of the closest to the city of Adelaide, the number of places of worship are limited to members of Episcopalians and Wesleyan Churches. Last Sunday evening, July 30, Bro. W. Jackson, of the Norwood Class, opened the mission with a good address on "Our Plea." A strong choir under the leadership of Bro. Pilkington, the Queenstown choir-master, made the opening a very great success. The attendance was over a hundred, and the whole service proved quite inspiring to those who had been attracted by the zeal of the leaders of the mission. To-night, the 6th inst., Bro. R. Graham addressed almost as large an audience, but we were pleased to see a considerably larger number of strangers. Bro. W. Miller led the choir, and everything points to a successful mission. —E. D. Clark.

HIINDMARSH.—August 3, the church choir under Mr. O. H. Finlayson, the conductor, gave a very successful concert in aid of the choir fund. Several choruses were rendered by the choir, and a programme of recitations, solos, duets and quartettes were given. During the interval I. A. Paternoster, on behalf of the members of the choir, and friends, presented the conductor, O. H. Finlayson, with a blackwood English music cabinet in recognition of his services as choir conductor, and as a small memento of the recent success of the choir at the Unley competitions. August 6, good meeting at the breaking of bread. One young man who came forward at the recent tent mission at Mile End, and who wished to unite with the church here, received the right hand of fellowship. —J. W. Snook.

PORT PIRIE.—Good meetings to-day. Special addresses were given to the children in connection with decision day. In the afternoon Bro. Bieler gave a nice little address to the children. In the evening we were gladdened by seeing four young children from the Sunday School make the good confession. Bro. Wilson gave a special address to the children. We had a very good congregation. We believe there are several others who are thinking seriously of deciding for Christ. —H. W. Overland.

SEMAPHORE.—At a meeting of members held at the home of Sister Pinklater, it was resolved as the result of an interview with representatives of Home Mission and Church Extension Committees, to prepare plans and specifications and call tenders for the erection of a chapel. The officers have been busy visiting the various chapels in and around Adelaide to find something suitable and up to date, so we pray God will bless our efforts. Lord's day, July 30, Bro. Collins, of Norwood, presided. Bro. Taylor extended the right hand of fellowship to Bro. and Sister Poole, by letter from Narracoorte. 61 broke bread. Bro.

Taylor exhorted. The Bible School, after being closed for two Sundays, was reopened with good attendance. On August 6, 54 broke bread at the morning meeting, and a Sister Wright was received into fellowship by letter from Port Pirie. Bro. Paternoster exhorted, his address being much appreciated. The evening service was well attended, there being 96 present. The church has lost the services of a grand worker in Bro. Burden, he being transferred to Victoria, Ascot Vale being his home. The members tendered him a social evening. Our best wishes go with him.

YORK.—The second week of the mission has been successful; the attendance increased on the previous week, averaging 177 for each week evening. 12 persons altogether have confessed Christ, 9 of whom have been baptised. Good meetings to-day. The afternoon was devoted to women only, some 200 being present. The tent was packed at night. Four young people confessed Christ. Total to date, 16.—H. J. Horsell, Aug. 6.

MILE END.—Good meetings yesterday. One received by letter. The postponed F.M. offering was taken up. Our apportionment was £10, and the offering was £10/10/-, with a little yet to come.—D.E., Aug. 7.

TUMBY BAY.—We were pleased to have with us last Lord's day our Bro. John Lawrie and his sister wife, from Alma. There was a good gathering of the members to remember the Lord's death. At the gospel service in the evening a young lady confessed her faith in Christ.—R.M., Aug. 1.

KADINA.—Last Thursday afternoon our Bro. Warren baptised a young lady from one of the other churches. At the prayer meeting a young lady from the Bible Class came forward and accepted Christ, after which Bro. Warren baptised her. To-day is the church anniversary. W. J. Taylor, from Semaphore, was the preacher. Bro. Warren presided at the Lord's table. Bro. Gordon, from Alma, was received into fellowship this morning by letter, and also the young lady who was baptised last Thursday evening. Bro. Taylor spoke this afternoon at the Young People's service. To-night, over 300 at the service, when Bro. Taylor spoke. At the close a young man came forward and will be baptised next Thursday evening.—G.H.T.

NORTH ADELAIDE.—August 2 the church held its anniversary tea and public meeting. At both gatherings there was a good attendance of visitors from sister churches. W. C. Brooker, President of the Conference, presided over the public meeting. After devotional exercises the secretary presented his annual report, and reported 279 members on the roll at beginning of the year. During the year 10 have been received by faith and obedience, 1 by letter, and 1 formerly immersed, making a total of 12 additions. We have transferred 20 to sister churches and lost 3 by death, so that our roll totals 265. The various organisations in connection with the church were reported to be in a satisfactory state. The financial part of the year's work has been most satisfactory. The total amount collected for all purposes has been £598/14/11, being an increase of £83/7/10 on last year. An organ has been purchased for the chapel, as well as a smaller instrument for use in the Kindergarten class. Encouraging addresses were given by Bro. Rankine, of Norwood, and Bro. Taylor, of Semaphore. Miss Wilson contributed a solo, and other vocal items were rendered by members. Bro. Ludbrook proposed a comprehensive vote of thanks.—V.B.T., Aug. 7.

GROTE-ST.—The meetings both morning and evening are well attended. T. J. Gore addressed the church this morning. Bro. Thomas preached to a full congregation at night. The Walden-Thomas mission commences Oct. 15.—W.J.M., Aug. 6.

PROSPECT.—Last month the Young People's Society paid a visit one evening to Sister Henshaw, one of the church members unable at pres-

ent to meet with us. An enjoyable evening was spent. Some of the young ladies of the Society during the month made up garments for the Adelaide Children's Hospital. On August 3 Bro. Pike, of the China Inland Mission, gave an address at the consecration meeting of the Y.P. Society. His address was most interesting. Literature was sold after in aid of the said mission. Bro. Pike addressed the meeting attired in the Chinese dress.—L. Thomas.

Victoria.

COLLINGWOOD.—Our S.S. anniversary celebrations have been crowned with great success. We commenced on Sunday, July 23, at 3 p.m., favored by delightful weather; a splendid gathering was the result. Bro. Ludbrook was with us, and gave an address which the children enjoyed very much. The singing by the scholars under the leadership of Bro. Pearle, was excellent. We also had the scholars with us again at the gospel meeting, at which a good number assembled. Bro. Larsen's subject being, "Not Wanted." The demonstration by the scholars on Tuesday evening, July 25, contributed largely to the success of our celebrations. A lengthy programme was provided, consisting of dialogues, recitations, and action songs. The attendance was splendid. During the evening Sister Brooker was presented with a handsome gold brooch by the girls of the school. Our supt., Bro. Burns, was also the recipient of a gold medal, suitably inscribed, by the boys of the school. Both presentations were made by Bro. Larsen, on behalf of the scholars. Our services on the following Sunday were not so well attended owing to the wet weather.—F.W.J.H.

MERBEIN.—For some considerable time past a few brethren have met occasionally for worship at this place at the house of Bro. F. Henderson, senr. With the removal of R. G. Cameron and family to the settlement, it was resolved that a church be at once organised, and on Lord's day, July 23, a meeting was held for that purpose. Bro. Cameron was voted to the chair, and after introducing the business, submitted a motion that a church of the New Testament faith and order be organised. This being carried unanimously, 16 names were handed in as foundation members. The following were duly appointed as deacons:—F. Henderson, senr., Chas. Harrop, H. Symes, S. Harrop, and F. C. Henderson, the last two being appointed treasurer and secretary respectively. A public hall is shortly to be erected on the settlement, and an application will be made for the hire of it for morning and evening services. Meantime the meetings will be held in the houses of the brethren. The newly formed church will co-operate with the brethren at Mildura in the support of an evangelist.—R.G.C., July 23.

MIDDLE PARK.—Our meetings at both services yesterday were very encouraging. The morning service was one of the best for some time past. Our Bible School keeps up its best numbers; our C.E. Society reaches an attendance of over 40, and our mid-week meetings keep up to very fair numbers. Yesterday evening service found a well filled building, and at the close of a fine address by Bro. Irvine, three made the good confession, two of whom were from our Sunday School.—J.S.M.

MELBOURNE (Swanston-st.).—Very fine meetings all day. Bro. Gordon presided in the morning, and Bro. Main was the speaker. A special offering was taken towards the cost of recent improvements and renovations to chapel, which amounted to £70, and a few more items are still expected. Bro. Main gave a fine address in the evening on the subject, "A Model Audience," to an excellent gathering.

BRUNSWICK.—Last Tuesday the C.E. Society held its business meeting. Sister Miss Phæbe Capp was appointed secretary. The mission committee are to collect the 2d. per week mission money, Home and Foreign, and will be supervised by Bro. J. Donaldson. At the mid-

week meeting Bro. L. Williams, from Preston, took charge in the absence of Bro. Way. M. W. Green gave the exhortation to-day, and Bro. Way preached on "Christ the only Posthumous Teacher the World has ever Known." Bro. Mann, from Bunbury, W.A., visited us.—W.T.

NORTHCOTE.—Good meetings Sunday last. The Bible School established a new record—121; splendid gospel meeting and good address by Bro. Marrows. As anticipated, our local effort to raise £100 for the building fund, has been realised, with a few shillings to spare, and possibly still a little to come in. We have also to gratefully acknowledge £1 from Bro. and Sister Chivers, Templestowe, and 2/- from Sister M. Lygon-st. Our annual business meeting was held on Monday night, and reports showed a year full of blessing. Our membership has increased during the year by 9, being now at 105, a number of the losses being due to a stricter revision of roll. Financially the year was most successful, about £230 being collected for all purposes, as against £90 for the previous year. About £35 of that amount came in response to our appeal to the brotherhood; but even deducting that, the local brethren have given more than double the previous year. Our trouble now is to get sufficient seating accommodation, especially for our Bible School, until we can have that desired building of ours, which we believe will not be long.—S.G.C.

COLAC.—On Wednesday, August 2, Bro. Swain baptised the young lady who last Lord's day confessed her faith in Jesus. There was a large meeting, and Bro. Swain gave us some splendid thoughts on baptism. On Lord's day, Aug. 6, Bro. Williamson presided and Bro. E. Lewis addressed the church very acceptably. In the evening Harry Dunn preached the gospel, taking for his text "God so loved the World." There is a great work to be accomplished here in Colac. We are practising for the anniversary to be held this month, Bro. Sage being in charge.—J.G.L.

HAWTHORN.—At the half-yearly business meeting of the church held on July 24, Bro. A. C. Rankine, of Norwood, S.A., was selected as evangelist to fill the place of Bro. P. A. Dickson, who closes his labors with us on the 20th of the present month, after 4½ years. Bro. Rankine is expected to begin his ministry about the second week in October.—T. H. Parkes.

STAWELL.—Bro. Shipway was with us yesterday, exhorting, preaching, and conducting the afternoon Bible Class. We had a most delightful time. We are now counting the days till he, with his sister wife, shall take up his residence with us, when, under his leadership, we hope to accomplish much. We are truly grateful to the Committee for helping us, and doubly so for sending us so excellent a man. Bro. Shipway will take charge on Sept. 10. Welcome social probably on Sept. 19.—A.P.A.B.

CARLTON (Lygon-st.).—There was a large meeting at the breaking of bread on Sunday morning, including several visitors, amongst whom were Sister Inez Judd, from Cheltenham; also Bro. and Sister Field, from Williamstown. Two received into fellowship by letter. Horace Kingsbury exhorted the church upon "The Faith that Saves." He also preached the gospel at night, the chapel being full; subject, "Evening with the Master Teacher." The C.E. Society has been aiming for some time to reach a membership of 100. Their object was attained last Wednesday evening, when that number was present.—J.M.C.

BENDIGO.—Good meetings both morning and evening; one restored to fellowship. Dr. Cook preached at night at Golden Square. The anniversary services of the Bible School took place on Sunday, the church being nicely decorated for the occasion. Dr. Cook addressed the morning meeting, the children taking part in the Scripture readings. In the afternoon and evening we had our new evangelist with us, who interested the children by his illustrated address. At night Bro. Connor spoke. The singing by the scholars was

Continued on page 530.

Acknowledgments.

FOREIGN MISSION FUND.
Including July Special Offerings.
Victoria—Churches.

Ascot Vale	£10 10 0
Do., Weekly Collection	1 10 0
Bendigo	1 0 0
Bet Bet	14 13 3
Do., per Mrs. Russell	1 1 0
Berwick	20 0 0
Brighton	24 15 8
Berringa	0 6 0
Buninyong	0 10 0
Brunswick	6 8 3
Do., per Bro. Peters	1 10 0
Bayswater	0 13 6
Do., per Mrs. Clements	0 9 8
Bordertown, S.A.	11 10 0
Blackburn	1 15 0
Box Hill	5 2 6
Carlton, Lygon-st.	68 13 5
Carlton, North	2 5 0
Chinese Church	11 0 0
Cheltenham	21 7 3
Castlemaine	9 2 9
Cosgrove	5 17 0
Croydon	0 15 6
Colac	3 3 3
Doncaster	15 10 0
Doncaster Mission Band	3 0 0
Dunmunkle	1 13 6
Do., per Mrs. Rowan	0 16 1
Dunolly	2 0 0
Drummond	6 7 0
Dandenong	2 14 6
Emerald	3 4 0
Echuca	0 10 6
Fitzroy North	35 7 9
Do., Ordinary Collection	10 17 5
Fitzroy Tabernacle	13 13 8
Fairfield Park	4 0 0
Geelong	3 3 0
Gordons	1 6 0
Hawthorn	30 13 5
Harcourt	6 10 0
Horsham	2 0 0
Kaniva	17 6 8
Kyneton	11 2 6
Do., Weekly Collection	2 3 4
Kerang	2 5 0
Lancefield	1 3 6
Lillimur	5 5 4
Melbourne, Swanston-st.	70 14 0
Per Miss Lawson	1 19 8
Per Miss Rometsch	2 0 0
Per Miss Bett	0 17 2
Melbourne, South	5 3 0
Do., per Mrs. Candlish	0 5 0
Maryborough	3 0 0
Montrose	2 0 0
Do., per Mrs. Chandler	0 12 3
Malvern	0 16 0
Mildura	13 5 0
Mystic Park	0 12 6
Murrumbidgee	0 15 0
Moreland	8 7 9
Meredith	3 10 0
Northcote	1 0 0
Newmarket	1 13 6
Newstead	1 13 6
Pakenham	2 10 10
Prahran	2 1 0
Polkemmet	9 2 0
Preston	1 10 0
Richmond, North	7 0 0
Richmond, South	6 2 6
Do., Junior Endeavor	0 5 6
Do., Senior Endeavor	0 2 6
Do., Collected by Sister Gladstone	0 14 0
Do., Collected by Sister McKenzie	0 12 6
Richmond, Hunter-st.	0 12 1
Do., per Mrs. Durbridge	0 13 3
Red Hill	0 15 0
Stawell	1 3 0
Shepparton	3 5 0
South Yarra	6 11 0
Do., per Mrs. Lewis	2 10 0

St. Kilda	0 12 6
St. Arnaud Bible Class	0 14 3
Swan Hill	1 12 0
Taradale	1 15 0
Terang	5 15 0
Tankerton, French Island	1 17 6
Ultima	1 0 0
Warrnambool	0 15 0
Wedderburn	3 14 2
Windsor	8 17 6
Wampoon, S.A.	3 0 0
Walhalla	1 0 0
Wonga Park	0 10 0
Warracknabeal	0 14 0

Other Contributions.

J. Scott, Broadford	2 0 0
Mrs. Pang, Carlton	2 0 0
W. Cowper, Lake Rowan	3 0 0
F. Cowper, Lake Rowan	1 0 0
Chappell Family, Telford	1 5 9
W. Woodburn, Sea Lake West	1 0 0
T. Hair, Clear Lake	5 5 0
E. Pearl Ward, W. Portland	0 2 0
G. T. Stevenson, W. Portland	0 2 6
E. Nightingale	0 5 0
M. Hopkins	0 5 0
G. Goudie, Ultima	3 6 0
E. Fisher, Burnley	2 0 0
T. McCullough, Warrnambool	3 0 0
H. Watson, Sea Lake	1 0 0
H. Hedge	0 11 7
Mrs. Rose, Cheltenham	0 1 0
Mrs. Eastwood	1 0 0
W. Russell	0 10 0
Bro. and Sister, Ultima	0 5 0
W. Gale, Castlemaine	0 4 0
E. Davis, North Richmond	0 2 0
Brother, Ascot Vale	3 0 0
Mrs. J. F. Robinson	1 0 0
W. W. White, Brim	1 0 0
Bro. McCance, Shepparton	0 5 0
Two Brothers, Boort	1 5 0
Mrs. Hanger, Brighton	1 0 0
Mrs. McQuinn, Cohden	0 7 0
Milne Family, Bordertown, S.A., for support of Native Teacher, Pentecost	6 0 0
Mrs. Gilmour, Tallarook	1 0 0
Collected from Sister of Victoria, per Mrs. Zelius, for Miss Thompson's Bible Woman, Sarubai	8 0 0
For Miss Thompson's New Bible Woman	4 0 0
For Miss Tonkin's Bible Woman	7 10 0
For Mrs. Stratton's Bible Woman	4 0 0
Friend	1 15 0
E.D.W.	1 0 0
Isolated Sister, Cranbourne	0 2 0
Isolated	2 0 0
Isolated	0 2 0
Isolated	0 2 0
C.E. Society, Junior, S. Melbourne	0 5 0
C.E. Society, Hawthorn, for Native Helper	4 0 0
School, Lillimur South	0 8 4

Tasmania.

M. Barker, Hobart	1 0 0
Queensland—Churches.	
Per F.M. Committee (list to follow)	46 8 7
Twenty-six Mile Creek	0 7 6
Wallumbilla	0 6 0
Roma	22 4 9

Other Contributions.

A. Cooper, Maruba	0 13 0
Note.—Particulars of contributions in other States will follow, as supplied by the F.M. Committees.	
F. M. Ludbrook, Collins-st., Melbourne.	
T. B. Fischer, Cheltenham.	
R. Lyall, 39 Leveson-st., Nth. Melbourne.	

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The Power of a Penny.

Report of penny-per-week fund submitted to the quarterly business meeting of the Church of Christ, Robert-st., Hindmarsh, S.A., July 13, 1911.

Beloved Co-workers.—It is with special interest I bring up my report of this fund, seeing it will be 20 years ago on the 15th of this month since, as treasurer, I made the first deposit and opened a banking account for the Church of Christ in Hindmarsh. The first deposit was £20, the nucleus of a fund which was afterwards used in the enlargement of our chapel buildings, costing us £850, or a little over. £250 of this sum was raised from the brotherhood at the time by special donations; the remainder, £600, was obtained on loan at current interest, to be repaid as we could get it. The officers of the church in their wisdom evolved a scheme of asking the church members to contribute not less than one penny per week each member for this purpose, and appointed collectors, some of whom continue to collect until this day, to attend to the work.

I need scarcely tell you how well this project has worked in the hands of such splendid collectors. I would, however, like to tell you that I have gone through the banking account, taking each entry as entered in the pass books, and find we have passed through the Savings Bank £920 6/2 as principal, and earned as interest from the Savings Bank £16/7/5, making a grand total of £936/13/7 for 20 years' work.

This, however, does not represent the whole of the amount raised by this method, for in May, 1905, after our original loan of £600 had been repaid, the wisdom of the officers was again displayed in instituting two funds from this penny-per-week fund; one to be called the "Home Improvement Fund," and the other the "Foreign Mission Fund," so that for the last five years the Foreign Mission Auxiliary in connection with the Hindmarsh church has received from the penny-per-week fund as its portion £74/12/10. Thus our penny-per-week has brought us in for 20 years in its operation, £1011/6/5—assisted in the first instance by £250, special donations, as previously mentioned—a work which, as a church, we can look upon with devout thankfulness, I am sure.

I am sorry to say our income for the past year—1910-1911—has fallen off as compared to the previous year, £3/14/4, owing no doubt to the transfer of so many members lately. Nevertheless, it has totalled £27/15/5, for which we can feel thankful and push on for another year.

The success of our work is due to the readiness of members to fall in with the suggestions of the officers, to contribute their penny; to the splendid work of the collectors, and methodical banking each month of the proceeds. Not one month has ever missed a deposit during the 20 years.—A. Glastonbury, Hon. Treasurer.

Melbourne City Mission.

(Un denominational.)

The 56th ANNIVERSARY TEA and FESTIVAL

Will be held in the
MELBOURNE TOWN HALL
On Wednesday, 23rd inst.

Tea on the Tables at 6 o'clock.

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From the Field—Continued.

a feature of the services, under the able leadership of Bro. Streader, Sister S. Roof presiding at the organ, and ably assisted by four instrumentalists, including our Bro. Barnden.—J.S.

NORTH FITZROY.—Splendid meetings all day on Sunday. One sister, Miss Wedlick, who was immersed by Bro. Baker last Wednesday evening, was received into fellowship. A new Sunday School Building fund has been authorised by the church and £30 voted to its credit. The Sisters' Sewing Class has also contributed £40 to the same fund. A brother has secured a fine block of land, 100 feet frontage to Brunswick-st., within 60 yards of the chapel, which he is holding in the interests of the church for the proposed new Bible School building. £10 has been voted to Northcote brethren for the purchase of land for their chapel, and £5 to Bro. Sheriff, in aid of the Forest Vale Mission, South Africa. The Junior C.E. had a grand anniversary gathering on Monday evening, fully 400 present. We are looking for a full house on Wednesday evening, for the H.M. rally.—J.C., Aug. 8.

SOUTH RICHMOND.—The Young Ladies' Guild, which was started here some time ago, is growing both in attendance and interest. Members are quite enthusiastic about their sale of work, which they intend holding some time in November. The following have been appointed as officers:—President, Mrs. Jones; treasurer, Miss Ebsworthy; secretary, Miss F. Curry.—F.C.

BALLARAT (Dawson-st.).—Bro. T. R. Morris arrived by express this morning on his way home from England. He and Sister Morris joined us in fellowship. Our brother gave us a resume of his religious associations during his travel. Bro. E. Stanley Tape preached in the evening, when we had quite a number of men amongst a good audience.—B., August 6.

MONTROSE.—Splendid meetings yesterday. Bro. G. Chandler spoke at both meetings. At the close of the evening meeting a Sunday School scholar decided for Christ.—Robt. Langley.

New South Wales.

HURSTVILLE.—Good meetings all day, on July 30. In the morning the church was exhorted by Bro. Goode, who we are pleased to have with us again, and who gave a stirring exhortation on "The Walk to Emmaus." In the evening the gospel was preached by Bro. Abercrombie, to a large and attentive audience, taking for his subject, "The Magnetic Power of Christ," which was highly appreciated.—Eleanor Winks, July 30.

MEREWETHER.—We arranged a "working bee" for last Saturday, but, from a combination of circumstances, the "bee" did not "buzz." However, we hope to do better next time. There was a fair attendance at the meeting for worship last Lord's day. Bro. J. Fraser exhorted the church. Bro. More delivered the gospel message in the evening. His theme was "The Supremacy of Christ."—S.L., July 31.

LISMORE.—The 27th anniversary of the church was celebrated on July 19, by a tea and public meeting. The tea, which was tastefully set in the Tabernacle, was provided by the sisters. The public meeting was presided over by J. P. F. Walker, one of the three who first broke bread in an upper room in this town, and who is affectionately called by many "the father of the church." Some good singing was rendered by the members of the choir, under the leadership of Bro. E. C. Savill. The speakers were Bros. C. T. G. Rose, W. A. Strongman, and Thos. Hagger, the general theme of the evening being "The Restoration of New Testament Christianity." There was a good attendance. During the evening opportunity was taken to bid good-bye to Bro. and Sister G. Riley and Sister Miss Riley,

who have since left for Camden. In spite of the sickness and cold weather, the attendances are keeping up. The best Sunday evening audience since Bro. Hagger's arrival has assembled since last report, when a special sermon was preached to young men. One of the local papers gave an unsought and very appreciative report in Monday's issue. The Century Bible Class still forges ahead; there are now 35 enrolled. The mid-week prayer meeting is advancing; we are arriving at an average attendance of 75. Last Wednesday we reached the highest yet, when 31 were present, and nine brethren took part in the prayers. Good meetings at our outside preaching places. Last Lord's day morning Bro. Hagger preached to an audience of 40 at Keerong, and in the afternoon Bro. F. W. V. Stratford conducted service at the aborigine reserve, Dunoon.—E.A.P.

ROOKWOOD.—Records the order of the day. Larger attendance at each meeting than any for some time. We had a splendid meeting at the Lord's table. Bro. E. Andrews presided. Bro. W. J. Williams exhorted. The Bible School obtained an attendance of 44 scholars, 6 teachers, secretary and supt. At the praise and gospel services another splendid gathering to listen to W. J. Williams. The Y.P.S.C.E. had a good time at the last weekly prayer meeting, Tuesday, 1st inst., consecration meeting.—M. Andrews, Aug. 6.

ERSKINEVILLE.—Good meetings both in the morning and evening on Sunday, August 6. The evening service was the best we have had for some time; there was a large number of strangers present. The open air and all other departments of work are still running strong.—Geo. Morton.

PADDINGTON.—We had very good meetings to-day. Visitors: Sister Fancourt, Mulgoa; Bro. and Sister Bertleson, Junee. Received by letter: Bro. and Sister G. Clark, from S.A. By restoration: Bro. A. Campbell. By baptism: Sister E. Abigail. Bro. J. McG. Abercrombie delivered a splendid exhortation on "Dreams and Dreamers." Our secretary, Bro. Shearston, was absent through sickness. At the evening service we had a full house; our theme was "The Wicked Vine-Dressers." The Bible School anniversary is planned for August 20.—A.E.I.

NORTH SYDNEY.—On July 26 the chapel was the scene of a wedding between Miss A. E. Bushnell and Mr. J. Jenkins. The ceremony was performed by Bro. Saunders, the building being packed. Our sister has rendered long and valuable service in the Bible School, and her removal has caused another vacancy on the school staff. At the meetings on Sunday last we were pleased to welcome a number of visitors from sister churches, including Sister Mrs. Roberts, from Hindmarsh. Bro. Rigg, from Paddington, and Bro. Edwards, from Taree. Bro. Edwards addressed the meeting and gave a splendid and much appreciated address. At the gospel service Bro. Saunders delivered a powerful address on "Habit: Whence its Power?" We regret to hear of the death after a long illness of the father of our Sister Reid. Our sympathies go out to the members of the family, also to those others of our number who have loved ones laid aside by illness.—W.J.M.

HAMILTON.—Bro. Nisbet, of Merewether, exhorted the church this morning, and Bro. More at night. We thank the Merewether brethren for their assistance in sending speaking brethren to help us. The existing plan of having one evangelist working between the two churches (Merewether and Hamilton) is not proving the success we at first anticipated. We long for the time when a brother will be able to spend his whole time with us.—S. G. Goddard, Aug. 6.

ENMORE.—One of the features of our Bible School is the Kindergarten class introduced a few months ago. Before its introduction we had a dull room with stiff forms without backs. Now all is changed. A bright room with curtains, and individual chairs made especially for the comfort of the little folks, not forgetting a sand tray,

blackboard, birthday chairs, etc. The result of the experiment is want of room, as new scholars are coming every Lord's day. Over 100 names are on the roll, the average attendance being about 90. Bro. Hull is in charge of the Kindergarten section, and is assisted by eight or nine young ladies, most of whom are ex-scholars of one particular class in the Bible School. It is interesting to note an all round improvement in Bible School work under Dr. Verco's management, supported by a good staff of teachers, with Bro. Willis as secretary.—C.A.R., Aug. 6.

ENMORE.—We had a splendid day at the morning service. There was a fair attendance, and we had present as visitors Miss Rioch, missionary, Tokyo, Japan; Mrs. Kuhns, from Pennsylvania, U.S.A.; Mr. and Mrs. Meshell, Harcourt, Victoria; Mrs. Phillip Verco, from Adelaide, S.A.; also Mrs. Cliffe and Mrs. W. A. Ewers, two of our isolated members. At night the Tabernacle was filled, and the collection for temperance work was taken up and amounted to £7/10/-. The choir rendered a delightful anthem entitled "Sweet as the Sunlight." Two families have suffered bereavement during the past week, Mr. Fred. Whatley, an old Enmore member, dying in West Australia; and Mrs. Rankine's sister, dying in South Australia. Next Sunday is our Sunday School anniversary. The children will sing special anthems under the leadership of Mr. Norman Clarkson. Our Sunday School is doing splendid work under the able leadership of Dr. Verco, supt., and Mr. Fred. Willis, sec., and Mr. James Hull, supt. of the Kindergarten.—G.T.W.

Here & There.

Education Day, the first Sunday in September. W. H. Allen's welcome meeting on Monday, the 14th, in the Christian chapel, Swanston-st.

W. W. Davey Fund.—Received from John Stanyer, Yando, £1/10/-; J. H. Morrison, 10/-.

The General Dorcas (Vic.) will meet on Thursday, 17th inst., in the lecture hall, Swanston-st., from 10.30 a.m.

A Last Word.—The Conference accounts for S.A. close on the 16th. All H.M. money or church subsidies should be sent to the Secretary before then.

The Victorian Mission Band delegates are requested to attend a business meeting in the small lecture hall, Swanston-st., on Wednesday, Aug. 16, at 8 p.m.—H.C.L.

The Catering Committee of the Victorian Sisters' Conference are asked to meet the Council officers on Tuesday evening, 15th inst., in the lecture hall, Swanston-st., at 7.30.

We regret to hear of the death of Herbert Moninger, author of "Training for Service," and many other aids to Bible School work. He died at the early age of 36. More details next issue.

The 56th anniversary of the Melbourne City Mission (undenominational) will be held in the Town Hall on Wednesday, the 23rd. For further particulars see advertisement in this issue.

A. G. Saunders, who has been on a visit to his people in South Australia, passed through Melbourne on his way to Sydney, thence to America. It is his intention to qualify himself for medical missionary work.

Mr. Sharp, of the Victorian Education Department, has kindly consented to supplement Miss Vial's Kindergarten talk on Tuesday evenings, by giving an exposition of the next Sunday's lesson from a Kindergarten standpoint.

The Lismore, New South Wales, Century Bible Class has accepted a challenge from the Auburn, New South Wales, class to reach the century first. Auburn had several weeks' start of Lismore, and at date of issuing challenge had 16 more names enrolled, but Lismore, with this handicap, has enthusiastically accepted it.

Alan Price, who is leaving Swan Hill, much to his own regret and that of the church, to take up his abode in Cudal, N.S.W., writes to say that—"If any of your readers or other brethren reside in the neighboring towns of Cowra, Blayney, Orange, Molong, Parkes, or Forbes, we shall be glad to get into touch with them."

Dorcas Work.—The Melbourne General Dorcas is short of funds. All our readers can assist in this good work by coming to a grand concert in Lygon-st., on Tuesday, Sept. 5. The Musical Society is providing a splendid programme, and the whole of the proceeds have been generously promised to the Dorcas Executive.

A grand rehearsal was held last Saturday evening by the Musical Society. By special request "Faith Triumphant," the beautiful sacred cantata, is to be given shortly in aid of Dorcas work. All past members of the Society are invited to assist in the successful production of this fine work. The next rehearsal will be held in Swanston-st., on August 19.

J. Inglis Wright, of Dunedin, N.Z., writes as follows, under date of July 30:—"You will, I know, be sorry to learn that Captain Stewart passed away quietly and in great peacefulness early yesterday morning, in his 79th year." This makes another veteran who has gone to his great reward. Our sympathy goes out to the bereaved ones and to the church for the loss they both have sustained.

Sunday School teachers are asked to note that at the conclusion of the Kindergarten lecture, held in Swanston-st. lecture hall every Tuesday evening at 8 p.m., a practical, helpful, and suggestive outline of the Bible School lesson (First Principles) for the following Sunday, is given. All teachers are requested to come and avail themselves of this opportunity. These outlines are helping others; they will help you.

N.S.W. Home Mission rally, men's meeting, held last Monday night in Enmore Tabernacle, was very successful. Fine and enthusiastic speeches were delivered by W. H. Allen and A. G. Saunders. Views of the chapel built in a day at Preston were exhibited and much appreciated. The scheme to build a "chapel in a day" at North Auburn was heartily endorsed. The volunteer workers include eleven Chinese brethren who are carpenters.

Brethren in N.S.W.—Please note. There are 11 evangelists in our State, directly or indirectly, under the auspices of the H.M. Committee. The monthly expenditure is now £130; before the end of the year three more are expected, and this will bring up the monthly pay sheet to £165. In addition to this we expect our State Evangelist to begin work early in the new year. The Committee is relying upon members to do their best to help.—A. E. Illingworth, Hon. Org. Sec.

As all the Churches of Christ in New South Wales are interested in the work of the Australian Protestant Orphan Society, they will be pleased to learn that the directors have purchased a suitable house in Auburn, and the furnishing has begun. In a few days we hope to have the first batch of children under our care. This is an attempt to save the helpless orphans to the great cause of Protestantism. Hitherto the Roman Church has scored through our indifference.—J. J. Franklyn.

Our Bro. W. C. Thurgood, who has for about 45 years been connected with the Lygon-st. Sunday School, has found it necessary, on account of increasing years, to resign his position as superintendent. The Lygon-st. officers and school teachers are joining to present to our brother a substantial testimonial in recognition of his long and faithful service. It is thought many old scholars and friends may be glad to join in this movement. Contributions can be sent to W. C. Craigie, 263 Little Collins-st., Melbourne.

Bro. Main's book, "First Principles," is appreciated in Queensland. In statement it is concise; in suggestion, it is profitable; and in argument it is powerful and persuasive. I am of

opinion that preaching which clearly presents first principles is the most powerful. We might embellish to profit, but, in my judgment, preaching which deals with basic truths convinces the intellect, reaches the heart, and subdues the will. In connection with tent missions, I am prepared to sell Bro. Main's book, as already I have disposed of many copies.—A. W. Jinks, State Evangelist.

C. R. Mitchell writes:—"I have graduated from Eureka College, taking my B.A. degree. There are many of the Australian brethren who would like to know that I have at last completed my college course. Also please announce that I have taken the work at Cookville, Illinois, U.S.A., and c/o the P.O. will find me if they want to write. Some of my friends have changed their addresses, and I have had my letters to them returned. I will be in Cookville for about two years at least. I left the Kalgoorlie church, W.A., to attend college in America. My Melbourne church was the Tabernacle, in Fitzroy. Our Australian boys are 'making good' everywhere in the States."

Temperance.—At our last Conference a resolution was presented, regarding the shortening of the hours for the trading at hotels. The same was accepted by Conference, and that a copy of the resolution be sent to all the churches in Victoria, asking them to endorse the action of the Conference, and send on the resolution to the Premier. I understand that a copy has been sent to all the churches. The Temperance Committee are anxious to know if this has been done. It would be wise if church secretaries would just drop a line to the Temperance Committee, stating what they have done. So far only four churches have done this. Brethren, on behalf of the Committee, may I ask your whole-hearted support in this great work.—L. Larsen.

In a recent article, Dr. Gotthell, Professor of Oriental Languages in Columbia University, spoke of the Jews as the real "builders of Zion." He says, "I see signs of this in the Palestinian colonies, where men are striving valiantly and daringly with many problems. I see it in the new quarter of Jerusalem (Zikron Moshe), the only one where an attempt has been made to approximate European standards of hygiene, salubrity, and order. I see it in the new Jewish quarter of Jaffa, with its pretty homes and its Hebrew 'Gymnasium'; in the Jewish 'Technicum,' which is being built at Haifa; and in the agricultural experimental station, to be financed from America. In a word, the immigrant Jews from Eastern Europe, who have kept some of the ancient ideals in their modern make-up, are destined to be the leaders in a new Palestine."

Chas. C. S. Rush, an Australian boy now located as a preacher in Vancouver, sends us the following:—"I am writing this note from Portland, Oregon, where our National Convention is in session. Bro. F. M. Rains gave us an account of his world trip on Foreign Mission day. During his remarks he said, 'In all my travels, Brethren, I never found a more loyal, devoted and consecrated set of people than we have in Australia. (Great cheers.) Not an anti-missionary church in the land. From the time I set foot on the Eastern side of the island till the time I left from the Western shore, they wouldn't even let me pay car fare. How could I help but like them. They are making more progress comparatively, out there in Australia, than we are here in America.' (Cheers.) In talking after the address with Bro. Rains, I told him I was an Australian. He said, 'Tell my Australian friends I wish them grace, mercy and truth to the end.' I thought our Australian brethren would be glad to hear of these good words."

A writer in the *Quarterly Reporter* of the German Baptist Mission declares that in all parts of Bohemia there is an awakening. The 6th of July, the birthday of John Huss and the day on which he was burnt, is kept as a great holiday in Bohemia, especially in Prague. At that time houses and windows are decorated, and on the hills bonfires are lit; moreover, addresses on Huss are given, and crowds of people in the streets sing

Hussite songs. The writer says: "In one part of Bohemia some people, awakened by the reading of the Bible, became dissatisfied with Rome, and met together every Sabbath for the reading of the Word of God, also to sing and pray. A man came a day's journey in a boat to these people, asking them to let him have a Bible, so that he might learn some parts by heart, and relate the same to his neighbors, who were without Bibles. At length the authorities heard of this 'secret' meeting, and the people were summoned into court, and questioned: 'What is the matter? What do you want? Are you dissatisfied with the church, and with the priest?' The reply was: 'We are dissatisfied with ourselves; and we begin to understand that in the Gospel we find the way to true happiness.'"

S.A. preachers met on Monday in their weekly meeting. Bro. Wiltshire, from Stirling East, was present, and gave a very interesting report on his work.

The opening of the work at Walkerville by the young men of Norwood and Grote-st. has been most auspicious. Last Lord's day it was reported over 100 were present. The work at Croydon is proving very satisfactory. The Bible School already numbers over 80. This school has been helped by the closing of the Brompton Mission conducted by the Hindmarsh young men. This mission was conducted for seven or eight years, but on the opening of Croydon, being less than half a mile away, it was deemed wise to close the Brompton work. 17 confessions were reported; 16 from York, and one from Grote-st.

Bro. Thomas gave a practical talk on "How to Improve the Finances of the Church," stating some old truths in his happy style. One thought we might mention is that we become too satisfied with past results. If our finances cover expenses we are contented, instead of looking to a larger work.

The Australian Christian.

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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.



## Obituary.

**LOCKLEY.**—We regret having to report that on July 19, after a long illness, borne with Christian fortitude, our Sister Lockley, very suddenly and peacefully fell asleep in Christ, in her 68th year. She united with the church now meeting at the City Temple, 49 years ago, and has been throughout her long discipleship a most consistent Christian, and devoted to the interests of the Redeemer's kingdom. When at all possible she was never absent from the assembly of God's people. In this respect her example is worthy of emulation. Her quiet and godly disposition won for her general appreciation. Truly, we have lost a mother in Israel. She was a sincere friend, a good wife, and devoted mother, and as this is the first break in the family chain, it will be keenly felt by our esteemed Bro. Lockley and the family of ten sons and daughters, to whom the church expresses feelings of deepest sympathy, ever praying that God will graciously bless and sustain them in this sore trouble. On Friday, July 21, a large number of brethren and friends followed her remains to the grave, where the service was conducted by the writer, assisted by R. G. Gilmour, brother of the deceased. On Lord's day evening, July 30, an in memoriam service was held at the City Temple, when a suitable address was delivered to a large gathering.

Sydney, N.S.W.

J. J. FRANKLYN.

**CHARLESTON.**—Bro. Charleston, who came to us from the North Sydney church, recently passed away amongst his relatives at Corrimal. He was a good man, and very generously disposed towards the church. We shall miss him from our midst. May the passing of our brother remind us of the brevity of life, and cause us to enter more heartily into the Master's work, while it is day.

Sydney, N.S.W.

J. J. FRANKLYN.

**ANDERSON.**—Bro. Alexander Anderson, one of the oldest members of the church in Wellington, fell asleep in Jesus at Lower Hutt, on the 6th of July. He was born at Dalnair, near Glasgow, Scotland, in 1883. He was baptised in 1862, and united with the Baptists. In 1875, with his family, he migrated to New Zealand, and two years later cast in his lot with the young church at Dixon-st. He was one of the first elders elected, and was the first superintendent of the

Sunday School. He was among those who wrote to O. A. Carr, asking him to choose a suitable evangelist for the Wellington church, and in response to that A. B. Maston was named and secured. For a time Bro. Anderson lived in the country, and took a very prominent part in social questions, especially the No-License question. Our brother was a life-long abstainer from intoxicants, and was very pronounced in his convictions against Christians visiting places of amusement, which were of a doubtful character. On returning from the country in 1906 he resided at Lower Hutt. His efforts were given for the church there, and in the capacity of elder he served until the day of his death. Bro. Anderson's love for the church was strong and pure. For her his tears fell, for her his prayers arose. Her prosperity was his pleasure, her failure was his disappointment. His intense love for those things which are divine developed in him that Christlikeness and true nobility of character for which he was so widely known and deeply loved. Alexander Anderson was a man of one book—the Bible. In the sacredness of its teachings he walked, and in the steadfastness of its promises he trusted. With the Psalmist he could say: "Thy Word is very pure, therefore thy servant loveth it." The fullness of his life can in a measure be gathered from the fact that right up to the time of his death he was engaged in the work of the Lord. On the 5th of July the President of the Middle District Conference, Bro. R. B. Davis, with the writer, visited Bro. Anderson in order to plan with him ways and means of placing an evangelist in the Eastern suburbs. In this movement our brother evinced a keen interest. He was given to hospitality, and his liberality was known throughout New Zealand. He will be greatly missed, for his counsels were wise, his rebukes gentle, his disposition lovable. In the presence of a large number of friends the writer laid the remains of the Christian hero to rest in the Taita Cemetery.

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