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After all, it matters very little what the *Christian Century* or the *Spectator* has to say on the subject of baptism, or as to the interpretation to be placed upon Romans 6: 3.



Their opinions are only of value in so far as they are in agreement with recognised Biblical scholarship.

THE REAL BAPTISM.

Our Methodist friends appear to have made a great discovery. In the *Spectator* of August 8 it is claimed that "a Disciple paper, *The Christian Century*, has come out with an endorsement" of the Methodist view of baptism. What this amounts to is given under the head of "The Real Baptism," and reads as follows:—

We have frequently called attention to the obvious common-sense idea that in Rom. 6: 3, where believers are said to be baptised into Christ's death, and buried with him in baptism, the mode of water baptism is not referred to at all, but purely a spiritual experience, although in every immersionist argument we have seen it is quoted to prove a case. A Disciple paper, *The Christian Century*, has lately come out with a most emphatic endorsement of our view. As quoted by the *Toronto Guardian*, it said, "Let us be forever done with the crude delusion that baptism in the New Testament means immersion. It robs many NT. passages, not only of their moral content, but of their intelligibility, to translate the word as Disciples and Baptists have been accustomed to do. We know that immersion is not the way into Christ. We know that millions are in Christ who have not been immersed.... What the apostle has in mind in Rom. 6: 3, is baptism itself, not the particular physical act by which it was administered. This baptism is initiation or induction.... It is not a symbolic thing that Paul has in mind, but an actual experience." And the writer goes on to congratulate his own people and the Baptists that they are thus coming to see that, while their "fundamental position on the meaning of the word," as previously held, was "false," they should hereafter be able to use New Testament language in a less dangerous fashion. Precisely. More mischief than enough has come from confusing things that differ. It is "by one Spirit that we are baptised into one body" as Paul says, and it is thus that we are "baptised into Christ."

The Christian Century.

For the information of the readers of the *Spectator*, it may be well for them to know that the *Christian Century*, which is publish-

ed in America, is not recognised as a representative organ of the Churches of Christ. So far as it is representative it is only so in the fact that it is run by a small section who have adopted higher critical views in regard to the interpretation of Scripture. In any representative gathering of Disciples, its views on the question of baptism, and also on some other questions, would be repudiated. Its value therefore as an authority for the position held by the Churches of Christ on any subject must be treated as a negligible quantity. The *Spectator*, of course, may not know this, but if it does, it would only be another example of the avidity with which it seizes hold of any kind of poor defence for the position it holds.

An amazing statement.

It may be noted that the paragraph which the *Spectator* delights in is not given direct from the *Christian Century*, but as quoted by the *Toronto Guardian*, and even then it is incomplete in some parts. If the full text had been given, it is conceivable that some opinion might be formed of the writer's views on the subject of baptism, but as it is, it leaves much to be desired in the matter of intelligibility and consistency. That the *Christian Century* advocates the admission of the unimmersed into church membership we have long known, but it comes as more than a surprise that it should commit itself to such an absurd statement as "Let us be forever done with the crude delusion that baptism in the New Testament means immersion." People who perpetrate statements of this kind are always careful to avoid defining terms. If baptism does not mean immersion or its equivalent, what does it mean? Even the most ardent pedobaptists admit immersion as one of its meanings, but contend that pouring or sprinkling are also valid. To say that immersion "robs many New Testament passages not only of their moral content, but of their intelligibility" is to say what is precisely the reverse of truth. The attempt to use any of the so-called other meanings is at once a demonstration of their unfitness.

Romans 6: 3.

The difficulty of understanding the position of the *Christian Century* is made still more complicated when it attempts to explain Romans 6: 3. "What the apostle has in mind in Rom. 6: 3," it says, "is baptism itself, not the particular physical act by which it was administered. This baptism is initiation or induction.... It is not a symbolic thing that Paul has in mind, but an actual experience." It would be difficult for anyone to make sense out of this paragraph, and it is rather a reflection on the acuteness of the *Spectator* that it should be so eager to accept it as an "emphatic endorsement" of its view. What could be more absurd, for example, than to say that in the verse under consideration the apostle had in mind "baptism itself" but "not the particular physical act by which it was administered," and further that "it was not a symbolical thing that Paul had in mind, but an actual experience." To deny that baptism is a physical act, and at the same time assert that it is an actual experience without symbolic meaning, is a kind of conundrum that may appeal to the editor of the *Spectator*, but has more the appearance of a distinct contradiction of terms to the man of average intelligence.

What is it worth?

After all, it matters very little what the *Christian Century* or the *Spectator* has to say on the subject of baptism, or as to the interpretation to be placed upon Romans 6: 3. Their opinions are only of value in so far as they are in agreement with recognised Biblical scholarship. Judged by this standard they are completely out of court, as the following citations in regard to Romans 6: 3 will abundantly prove.—"According to the ancient manner of baptism by immersion."—*Wesley's Notes*. "We are buried with him (in the act of immersion) through that baptism into his death."—*James Denney*, "Expositor's Greek Testament." "Baptism has three parts—descent into a burial under, and ascent out of water. Paul's

statement assumes that baptism is by immersion"—A. E. Garvie in "The Century Bible." "Immersion is implied in Rom. 6: 4."—"Hastings' Bible Dictionary." "The passage cannot be understood unless it be borne in mind that the primitive baptism was by immer-sion"—Comlycare & Howson. "Baptism has a double function (1) It brings the Christian into personal contact with Christ, so close that it may be fitly described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ.

Immersion=Death.

Submer-sion=Burial (the ratification of death).

Emergence=Resurrection."

—Sunday and Headlam in "International Critical Commentary." Many other citations similar in import to the above could be given, but space will not permit. In the face of these authorities, of what value are the incoherent utterances of unknown scribes in the *Christian Century* and the *Speculator*?

The real baptism.

In one thing we are pleased to agree with the *Speculator*, namely, that "Mischief more than enough has come from confusing things that differ." Shall we say that the *Speculator* itself affords a conspicuous example of this? We also agree that when Paul said "In one Spirit we were all baptised into one body," that the reference was to "The Real Baptism." We imagine, however, that our conception of the meaning of this passage is different to that of the *Speculator*. Our conception is that of the eminent Methodist Biblical scholar, J. Agar Beet, who in his Commentary on Corinthians gives the following:—"It denotes either the aim or the result of baptism; perhaps here the latter. They were made by baptism members of an outward and visible community, which has a oneness similar to that of a human body. Nothing suggests any, but the commencement of water-baptism."

We warn the *Speculator* that the *Christian Century* does not represent the views of the Churches of Christ, and that if it persists in regarding its utterances as endorsing the Methodist view, it will find itself in strange company.

Editorial Notes

Close the Door.

An exchange tells the story of a man in a telephone box who could not hear his friend at the other end until he closed the door and thus shut out the noise of the street. The moral, of course, is that the noise of the world often hinders our communion with God and prevents our listening to his message. And this is true. The real difficulty of the man who does not understand the will

of the Lord is not that the Master's word is indistinct, but that the listeners' ears are so occupied with other sounds that they do not grasp the full import of his message. If we would shut ourselves in with God there would be no difficulty in learning his will. An anxiety to know in order to obey will lead us to close the door and shut out the confusing cries of the world. "If any man willeth to do his will he shall know of the doctrine."

The King and Sunday Travelling.

A few months ago the statement was made upon good authority that King George of England promised his mother, when a boy, that he would read a chapter of the Bible every day, and that he has kept his promise ever since. In July, 1910, an official message was sent to the Secretary of the Imperial Sunday Alliance that "the King heartily sympathises with any movement towards securing to working people rest on Sunday." Recently the Dean of Canterbury publicly stated that "His Majesty made it a rule never to travel on Sundays unless it was absolutely necessary." The *Church Family Newspaper* wrote to Lord Stamfordham, the King's private secretary, to know if this was correct, and has received a reply in the affirmative. It is well when those who occupy such positions as that of the King of England, and the President of America, set an example of this kind to the public. It would be a good thing if all those who are prominent in Australasia were as anxious for the preservation of the day of rest.

The Congo Mission.

The African Mission of the American brethren is one of the most successful in the world. At Bolenge the tenth anniversary has just been celebrated. During the last year 443 were baptised, making a total of 1862 for the decade, and the Bolenge church membership is now 1405. Besides these other churches have been established as the outcome of the Bolenge work, at Longa, Lotumbe and Monieka, with a combined membership of over 1600. The total baptisms for the year were 1301. The success of the work is largely due to the consecration and liberality of the converts. During the first year 34 were baptised, and these gave 5,035 brass rods to extend the gospel, and some of their number became evangelists. So liberal and self-denying are the native Christians that the Bolenge church alone supports sixty evangelists to devote their entire time to the work of the gospel. These go out, mostly in twos, throughout the jungle for hundreds of miles with the gospel message, and return with their converts and enquirers, who after careful examination are generally baptised. The work is evidently of a permanent character, and the American brethren are to be congratulated on the splendid success of their work on the Congo.

Pastor Russell's Methods.

The followers of Russell make abundant use of the press in their propaganda, and

not always very creditably. In America the "Bible Study Club" has circulated the country, offering to supply Bible study quarterlies free of cost. The *Continental* has investigated and finds that the "club" is but another disguise of Mr. Russell, who receives mail at the address given in the circular. The *Continental* says, "Of course, Pastor Russell has the right to disseminate his writings as far and as liberally as the gifts of his followers enable him, and a certain measure of respect would be due his industry if he always stood out and out for what he is. But a man who so characteristically loves and uses masks, disguises and misleading evasions is obviously governed by a spirit not at all in harmony with that sort of character which Jesus applauded—the character which comes to the light that its deeds may be revealed." In Australia, too, Mr. Russell's disciples are very active in disseminating their literature, largely through the post. We are wondering what effect it will have on them if his prognostications of the visible manifestation of Christ in October next year should by any possibility fail of fulfilment. One of them assured us that were this possible the B.B.'s would be false, and we fear this is not a solitary example of those who confound Mr. Russell's fallible inferences and conclusions with the Word of God itself.

The Prayer Meeting.

"When we arrived at Moscow on the 14th of May, carrying with us a letter from the officers of the Christian Union in St. Petersburg, we found nearly two hundred and fifty people in the prayer meeting, although the members had no idea of our coming. So writes L. R. Patmont in the *Christian Standard*. He accompanied Z. T. Saterby, who went to Russia on behalf of the American brethren to enquire into the character of the Restoration movement in that country. Bro. Zweeney reckons that about 100,000, including several men of importance, are united in this work. Very few of these had ever heard of the work in America, but found them-selves on the same platform as a result of taking the same Book as their sole guide. They are a people of profound faith and prayer, and their prayer meetings are meetings for prayer, not to hear able addresses or to have an entertainment. The Moscow prayer meeting of nearly 250 represents the normal state among our Russian brethren. In this respect they set us an example. It may be that the persecution to which they are subjected makes them feel their dependence on God for help more than we in this country of religious freedom. Whatever the explanation, the fact remains, and it may well lead us to reflection. In many cases the week prayer meeting is crowded out by other organisations, and can only be rendered popular by the introduction of attractions which, while perfectly legitimate, form no essential part of the original purpose of the meeting. Is it possible that we are losing our hold on prayer as a means of spiritual growth?



Are the Critics Right about Daniel ?

No. 5.

By C. M. Gordon.

The third argument urged by Dr. Driver against the early date of the Book of Daniel is based on an alleged historical error in the first chapter of the book itself. That chapter tells us that in the third year of Jehoiakim, king of Judah, Nebuchadnezzar came against Jerusalem, besieged it, subjugated Jehoiakim, and carried away with him certain of the sacred vessels of the temple and several of the royal princes of Judah. Commenting on this, Dr. Driver says:—

"That Nebuchadnezzar besieged Jerusalem, and carried away some of the sacred vessels in the third year of Jehoiakim," though it cannot, strictly speaking, be disproved, is highly improbable; not only is the Book of Kings silent, but Jeremiah, in the following year (ch. 25, see v. 1), speaks of the Chaldeans in a manner which appears distinctly to imply that their army had not yet been seen in Judah."

Dr. Farrar, too, is greatly concerned about this alleged historical misstatement. In that dogmatic style which, in other connections, he condemns with such rhetorical vehemence, he says abruptly: "There was no deportation in the third year of Jehoiakim." He sees in Daniel 1: 1 a "confused reminiscence" of the "three years" mentioned in 2 Kings 24: 1. The Book of Kings, he tells us, "is silent about any deportation having taken place in the reign of Jehoiakim, and so is the contemporary prophet, Jeremiah." Moreover, "it seems impossible that it should have taken place so early as the third year of Jehoiakim, for at that time he was a simple vassal of the king of Egypt."

"Came" or "going."

Summarised, the whole objection amounts to this: It is not true, as Daniel alleges, that Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim; for the Book of Kings is silent concerning such an expedition, and Jeremiah, in addition to being silent about any expedition against Jerusalem in the third year of Jehoiakim, represents Nebuchadnezzar as fighting Egypt at Carchemish in the fourth year of Jehoiakim. Daniel's blunder, then, consists in placing this campaign against Jerusalem *one year too soon*. It is claimed by the critics that one who was contemporary with these events could not have blundered into such a wrong conclusion, and that the mistake favors a much later date for the origin of the Book of Daniel, at a time when the history of the sixth century B.C. was relatively

speaking forgotten. But maybe the critics, not Daniel, have blundered in the matter. Let us see.

1. It is true that the Book of Kings does not say that Nebuchadnezzar proceeded against Jehoiakim in the *third* year of the latter's reign. But it is equally true the Book of Kings does mention that Nebuchadnezzar came against Jehoiakim and reduced him to vassalage (2 Kings 24: 1). This is confirmatory of the statement in 2 Chronicles 36: 6, which also records Nebuchadnezzar's expedition against Jehoiakim. Both Kings and Chronicles, then, confirm Daniel *as far as they go*, and it seems foolish to reason that, because they do not mention that this expedition took place in the third year of Jehoiakim, Daniel is probably wrong in saying that it did. It would be fairer to infer that Kings, Chronicles, and Daniel all confirm each other as to the fact of Nebuchadnezzar's campaign, and that Daniel is more explicit as to when it took place. If Daniel is right as to the fact of the expedition, why may not he be equally correct as to when it occurred?

2. But it is claimed that Jeremiah contradicts Daniel in regard to the time of Nebuchadnezzar's western campaign. Jeremiah tells us that Nebuchadnezzar defeated Pharaoh-necho at Carchemish in the *fourth* year of Jehoiakim. Carchemish is really on the most frequented road from Babylon to Jerusalem, which fact makes it very improbable that Nebuchadnezzar would visit Jerusalem before he met the Egyptians at Carchemish. It is therefore freely claimed that Daniel is wrong in saying that in the third year of Jehoiakim Nebuchadnezzar came against him.

Let us remember, however, that the Hebrew verb which in Daniel is translated "came," is a word which may be applied to the *beginning* as well as the *end* of a campaign. I am no Hebrew scholar, but according to the testimony of those who are, I am justified in saying that "came" in Daniel 1: 1 may correctly refer to the *start* of Nebuchadnezzar's expedition. This is certainly sustained by the use of the same word in other connections. Take, for instance, the use of the word in Jonah 1: 3. It is there said that Jonah found a ship *going* to Tarshish. The same Hebrew word translated "*going*" in this passage is translated "came" in Daniel 1: 1. But in Jonah it can only refer to the *start* of the voyage. And if in this passage it refers to the *start* of the voyage, why may it not in Daniel refer to

the start of Nebuchadnezzar's expedition westward? For a similar use of the word Gen. 15: 15; 37: 30; 45: 17; 2 Kings 5: 5 may be consulted. In each of these passages the word is rendered "go," and can only refer to the beginning of the journey. The word, therefore, may mean to "go" or to "come," to "set out towards" or to "arrive at." Why then do the critics limit it to Nebuchadnezzar's actual arrival at Jerusalem? In the five passages I have referred to it could not mean to "arrive at." Why then insist that it has this meaning in Daniel 1: 1? We are under no philological compulsion to conclude that Daniel in the opening verse of his book makes Nebuchadnezzar arrive at Jerusalem in the third year of Jehoiakim, for according to analogous Scriptural usage of the same verb he may refer to the start of the expedition which eventually brought Nebuchadnezzar before the walls of Jerusalem. We are perfectly justified in saying that Daniel in his opening statement refers to the *beginning* of Nebuchadnezzar's campaign. Daniel means nothing more than that Nebuchadnezzar "*set out*" against "went" against Jerusalem in the third year of Jehoiakim's reign. Being in Babylon at the time of writing his history, it would be perfectly natural for Daniel to refer to the beginning of the expedition.

A consistent narrative.

This simple fact breaks the back of the critical objection. The order of events is as follows: Nebuchadnezzar commences his march westward in the third year of Jehoiakim. As usual, he follows the Euphrates until in the fourth year he reaches Carchemish, where he meets and defeats the Egyptian power. He next proceeds against Jerusalem, which was then in alliance with Egypt. All this is perfectly consistent with every statement in Jeremiah and Kings which bears on the subject, and moreover, it is perfectly consistent with the whole political situation as we know it from other sources. When Dr. Farrar says that Jehoiakim "was a simple vassal of the king of Egypt" he provides us with the very motive that would impel Nebuchadnezzar to proceed against Jerusalem. For some time Egypt and Babylon had been contending for possession of Western Asia, of which Palestine was a part. The Jewish kings found themselves wedged in between these two mighty powers, and their lot in consequence was by no means one to be envied. With which power were they to sympathize? Jehoiakim, favored by Babylon, and consequently brought down upon himself the wrath of Egypt. He was deposed, and Jehoiakim placed upon his throne by the very Pharaoh-cho who was crushingly defeated by Nebuchadnezzar at Carchemish. Jehoiakim being a vassal of Egypt and king of a province which was really part of the Egyptian Empire, must needs be subjugated if the Babylonian victory over Egypt is to be complete. Hence Nebuchadnezzar follows up his victory at Carchemish by marching against Judah. He reaches Jerusalem, takes it after a short siege, and binds Jehoiakim in fetters.

intending to take him prisoner to Babylon. But he subsequently changes this intention—no doubt because Jehoiaikim renounces his Egyptian policy and takes the oath of allegiance to Babylon—and leaves him in possession of his throne in Jerusalem, as the vassal king of a state now subject to Babylon. Having done this, Nebuchadnezzar purloins some of the temple treasures, and taking several of the royal princes of Judea as hostages for the loyal behaviour of Jehoiaikim, he returns to Babylon.

Lost in the desert.

This is confirmed by Berossus, the Chaldean historian, who tells us that Nebuchadnezzar "subjugated Syria and all Phœnicia." This statement includes Judea, which was part of the Syrian province. This is just what we would expect Nebuchadnezzar to do. He would naturally wish to follow up his victory at Carchemish by pushing his conquests further west and south, thus securing the subjection of those states which were either formally allied to Egypt or in sympathy with that power. I am aware that Dr. Farrar disagrees with this interpretation of Nebuchadnezzar's movements. Says he: "Nor did Nebuchadnezzar advance against the Holy City even after the battle of Carchemish, but dashed home across the desert to secure the crown of Babylon on hearing the news of his father's death." But the road from Carchemish to Babylon does not lead across the desert. If Nebuchadnezzar "dashed home across the desert," he must have been considerably further south than Carchemish. The words "dashed home across the desert" are perfectly in point if Nebuchadnezzar was in the neighborhood of Jerusalem when he received word of his father's death; for if he wished to take the nearest route from Jerusalem to Babylon, he would have to dash across the desert. So Dr. Farrar, while protesting against our conclusion unconsciously confirms it by the very phraseology he adopts, and incidentally betrays the fact that he himself is lost in the "desert"; for to speak of dashing from Carchemish to Babylon across the desert is about as silly as to speak of dashing in haste from Melbourne to Sydney by way of the Gippsland lakes. This phrase "dashed home across the desert" seems to be a "confused reminiscence" of some language found in Berossus, who tells us that when Nebuchadnezzar "heard of his father's death he committed the captives he had taken from the Jews" to the charge of others, "while he went in haste over the desert to Babylon." Berossus is correct in his topography, for, according to him, Nebuchadnezzar is on an expedition to Palestine when he receives information of his father's death, and from Palestine the nearest route to Babylon is across the desert. And note that Berossus informs us that Nebuchadnezzar has in his possession certain Jewish captives. Where did he get them from? Undoubtedly from Judea, and undoubtedly they are the very captive princes to whom we are introduced in the first chapter of Daniel. I have long since ceased to trouble when Dr. Farrar

speaks. The rush of his rhetoric too often carries him afar from reality, and he not infrequently commits blunders which, had

they been committed by Daniel, would certainly have been proof enough that the latter was not inspired of God.

STAND FAST IN THE FAITH.



By M. M. Davis.

This sentence has a distinctly military ring. Paul was fond of military figures. He sees the church as an army engaged in battle, and, watching the conflict as a great leader, he notes here and there in the long line a tendency to waver, and he shouts to them to stand fast in the faith. There must be no yielding. However fierce the foe, and however furious the struggle, he would exhort them to quit themselves like men, and be strong. The young church was undergoing a serious test. Satan would destroy it in its infancy. Its fundamental teachings were being assailed. In the preceding chapter, the apostle had made his most elaborate argument in proof of the doctrine of the resurrection, which some denied, and others claimed was a thing of the past, and he besought his brethren, in view of the great things at stake, to stand fast in the faith.

Unionism in the air.

And to-day, though these words are two thousand years old, they are as applicable as when they first fell from the lips of this old-time hero. The battle, somewhat changed in some of its details, still rages, and men are wavering now as they did then. And the issues at stake are not less fundamental in the twentieth century than were those of the first century. And if Paul were here again in the flesh he would be in the forefront of this struggle, and urging us to be loyal to the Lord and his truth—to "stand fast in the faith."

This condition of things brings us, as a religious people, face to face with a most important question. Unionism is in the air. The situation is just the reverse of what it was a hundred years ago, when the Campbells and their collaborators first unfurled the banner of Christian Union and called upon the children of God to become one in the service of their Lord, and thus restore primitive Christianity, and reproduce the marvellous victories of that day. Their plea, regarded by religious leaders generally as chimerical, was denounced as neither desirable nor practical, but was the wild dream of well-meaning but misguided enthusiasts. They argued that a mixed church was a corrupt church, and pointed to Rome as proof of their contention. They said that men were by nature different, and the variety furnished by denominationalism appeal-

ed to these differences and made the appeal more powerful. Some men could not be Methodists, but they could be Baptists, others could not be Episcopalians, but they could be Presbyterians. The church was a mighty army composed of infantry, cavalry and artillery, and each soldier could choose the arm of service he liked best. But a mighty change has come over the spirit of their dream, and instead of a defence of denominationalism, we now hear it denounced on every hand. All over the land, at home and abroad, from big men and little men, we hear the plea for union. The secular press joins the press of the church in this work, and statesmen and preacher-stand arm in arm in its advocacy. The Federation of churches, now known the world over, is perhaps the best embodiment of this plea to be found.

Here is our dilemma. We might be compared to a small congregation which had been for years praying and laboring for a large ingathering, when, suddenly, almost in a single day, a thousand converts come. And there comes with this multitude of spiritual babes a crisis, and one that involves her very life. Will she be swept off her feet by this rushing tide of sincere, but untaught, men, and yield to their wishes, regardless of the teachings of the Master? If so, her days are numbered and her work is done. But if she can retain her head, as well as her heart, and can blend tenderness to the convert with loyalty to her King, she will both save herself and those whom God has sent her.

A vital problem.

This is the great and vital problem with which we have to deal to-day. The plea made by the fathers a hundred years ago, and made apparently in vain, is the plea of the hour. Theirs was the task of seed-planting, and ours is that of reaping. Are we going to perform our task as faithfully as they did theirs? No people in the history of the world ever had a greater opportunity than this. Mordecai's thrilling appeal to Esther may be applied to us. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed; and thou

knoweth whether thou art come to the kingdom for such a time as this?" Esther, the beautiful and brave young queen, was equal to the emergency, and, as a result, not only were her people saved, but her name and fame were secured for all time. Had she faltered she would have failed, but God's purposes would not, for deliverance would have been wrought through some other agency.

The Book teaches it.

The union of God's people is right. The Book teaches it, the Saviour prayed for it, and the early church practised it. But division, the mightiest evil ever known among men, has well-nigh wrought the ruin of the church. It is deaf alike to the teachings of the Bible, the prayer of the Lord and the history of the best days of the kingdom. But the day of its doom has dawned, and God has signally honored us in allowing us to become the agency through which its complete and final overthrow may be secured. If, like Esther, we are true, ours will be even a greater deliverance than hers; but if we are untrue, then another people, more worthy, will inherit this glorious reward.

God's Word clear.

Our duty is a plain, but difficult, duty. We must remember that nothing is ever settled until it is settled right. We must remember that it is not ours to legislate, but it is ours to execute; and that God's word is clear as to the basis of union. Preferences and prejudices should be yielded for the sake of this union, but principles never. "To the law and to the testimony" must be our everlasting cry. For the doing of this we will be characterised as narrow, bigoted, liberal and unkind, and some in our own household will join in this cry, but we must stand firm. Had our noble ancestors been of this namby-pamby type we would have had no place in the religious world to-day. But being men of convictions, clear as light and strong as steel, God honored them, and used them mightily in his service. Let us be worthy sons of these noble sires, and he will so use and honor us.—Christian Standard.

Gleanings from N.S.W.

By H. G. Harward.

Are there any fresh cases? Have you been vaccinated yet? How is your arm? These are the prominent questions in the everyday conversation of the people of Sydney. In a mild form smallpox has been seeking out its victims. There is general rejoicing that this dreadful scourge has not been more severe. Vaccination depots have been opened; doctors and nurses have been kept busy; over one hundred thousand have submitted to having their arms "punctured" and the preventive lymph applied. There is a trifle of desire and action in order that this malady should not increase or become permanent. Members of the Cabinet, legislators, commercial men, lawyers, actors, preachers and representatives of every other

class in the community, look upon this epidemic as a foe to the welfare of the State, and have made common cause in uniting to thrust it out. The liberty of individuals has been curtailed for the general good.

But in this State there are greater evils than smallpox. Very few have been permanently disfigured by it, and so far there has not been a single fatal case. But during the past few weeks the drink scourge has continued to claim its many victims, and to write its sad record of crime, infamy, and shame. In the last ten years drunkenness has greatly increased in this State. "No church or political party increased in anything like the same way. There have been eleven hundred more convictions each year until last year there were nearly 33,000 convictions for drunkenness." At the Central Police Court, in Sydney, from June 27 to July 17 (18 days) 398 men and 130 women were convicted on this charge. During the past six months, Mr. Hammond, and Mr. Creagh have been working in this court, and have induced 1383 drink victims to sign the pledge. But only a few are doing anything to fight and stamp out this monstrous iniquity. What a spectacle it would be to see

the same union of forces, which, to-day, are fighting the smallpox, combining to overthrow this greater evil. Oh, for some statesmen bigger than party, broader than any section of the community, with backbone, moral courage, grit, and vision to see that economically, socially and morally, the drink question is the biggest question of the day, and one that waits for righteous settlement! In a few months' time the citizens of the State will have the opportunity, at the ballot box, of crippling the influence of the traffic in intoxicants. May the vote lessen the consumption of alcohol, decrease the dividends of Bung & Co., and close up many of the "annexes of Hell."

A great man has fallen in our Israel, Bro. E. Gole has gone home to God. On July 27 he communed with his brethren around the table of the Lord. On July 29 there came to him the vision splendid in the presence of the King. Bro. Gole walked with God. He lived in daily anticipation of the coming of Christ. He has been a tower of strength to the cause of Christ in New South Wales. Especially will he be remembered for his earnest advocacy of the work in the regions beyond. For many years he was the conse-



Jesus Before the Sanhedrim.

And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.—Matt. 26: 62-66.

erated champion of Foreign Missions, and at a time when the brethren were not so responsive to the claims of the heathen, or the command of Christ. Truly, he was a good man, full of the Holy Spirit, and of wisdom, and the grace of God was upon him.

The passing of these pioneers in our movement should intensify the appeal to the young men of the churches to fit themselves for the responsibilities of the Lord's work. Even for earth's little while it is sad to say farewell to the brethren who receive the summons to the higher life, but the sadness is lessened when the younger men step into the breach and consecrate themselves to the service of the Lord.

The writer attended a prayer meeting last Saturday night. It is held weekly in an upper room. A number of earnest followers of Jesus spend an hour upon their knees in supplication at the throne of grace. They are not parochial in their views and prayers. Workers and work everywhere are remembered. That upper room is a place of power. These Christians get very near to Jesus. He is revealing himself, as he did to other disciples centuries ago. It will trans-form individual lives, and give added power to the church when in all of the congregations of this State members gather together for these seasons of special prayer.

We are not experiencing "boom" times in the Lord's work in this State. In Sydney there is a sad spirit of indifference to spiritual things. The Sunday paper is read more eagerly than the Bible. Sport and pleasure are more earnestly followed than Jesus Christ. Picture palaces and theatres have crowded audiences every night. A very small percentage of the population attend any religious service. This is the time for Christians to buckle on the whole armour of God and fight with increasing earnestness the good fight of faith. Among not a few of the church members, there is a spirit of apathy and worldliness. This makes for loss of power in the church in its witness for the Lord. We are finding it exceedingly difficult to get audiences inside the buildings, to listen to the message of the gospel. And the difficulties are increased when the members of the church are walking arm in arm with the world. A revival is needed in this State. But it must come first of all to the church itself, that it may awake from its lethargy, and strong in the Lord, and in the power of his might, go forth to great victories for our God.

We praise God for the splendid response the churches in this State have made to the Foreign Mission appeal. Empire is practically a living-link church. Under the efficient leadership of Bro. Hingworth, that great congregation is pressing forward to even bigger achievements for the Lord. And now we wait the brethren to give prominence to our Home Mission work. The development of the Home work is imperatively necessary if we are to foster and develop the work in other parts. Let us not lose the vision of the fields near by. Let each of our congregations strengthen its own work with a view to conquest in its own territory. Let

preachers and officers plan to lead their congregations in some definite, aggressive work in the immediate future. Brethren, clear the decks for action. There is fighting all along the line. See that your part of the force is in the front of the battle.

The Home Mission Committee wish to be remembered. They will do their part in pushing the work if you will supply the means. They have no desire to be niggardly in their administration of the Lord's work. But they can only *plan and push* as the members *pay*. The Treasurer, C. J. Lea, 45 Park-st., Sydney, will gladly send you a receipt for your offering. Brethren, keep him busy, and start right now.

"We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

"Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Giver of All."

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on August 8. Mrs. Ira A. Paternoster led the devotional exercises.

Business Session—Minutes of the last meeting read and confirmed. Proposed that the Sisters' Conference be held on Friday, Sept. 12. Sunday School Additions—Queenstown, 6; York, 3; Onkaparinga, 1. Total, 10.

Gratitude Report, Mrs. Dumbrell.—During July Sister Murgie, of the Grace-st. church, and Sister Vera, of the Burdett-st. church, received the home-call, and also in August Sister Pierson, of the Norwood church.

Treasurer's Report, Mrs. Bond.—Receipts for July: Home Mission, 14/1; in hand, 42/14/1/2; Total, 42/8/1/2. Foreign Mission, 12/18/2; in hand, 42/6/2/2; Total, 48/4/4/2. General Fund: Collection, 11/0/2; in hand, 49/15/9/2; Total, 40/15/1/2.

Duress Report, Mrs. Cant.—The societies are still doing good work for the poor in their districts. There is a lot of distress about this winter. The Committee will visit the different societies.

Prayer Meeting, Mrs. Thurgood.—

A MOMENT IN THE MORNING.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world
Ah! then alone with Jesus in the silence of the
In heavenly, sweet communion let your duty day
be born.
In the quietude that blesses, with a prelude of
 repose,
Let your soul be soothed and soothed, as the dew
revives the rose.

A moment in the morning, take your Bible in your
hand,
And catch a glimpse of glory from the peaceful
promised land,
It will linger still before you, when you seek the
busy mart,
And, like flowers of hope, will blossom into
beauty in your heart.
The precious words, like jewels will gladden all the
day,
With a rare effulgent glory that will brighten all
the way.

Hospital Committee, Mrs. T. H. Brooker.—Visits for August: Adelaide Hospital, 43; Destitute Asylum, 29; Convalescent Home, 4; Home

for Incurables, 4; Children's Hospital, 4; Private Hospital, 4; Sick and Aged, 59. MAGAZINE, 52. We have to thank the donors for two fur neckties, also jackets and clothing, which were taken to the Destitute Asylum. Flowers, fruit, fish, cakes, and many sick comforts have been taken to the various institutions.

Foreign Missions, Miss Whitfield.—We would remind the collectors in the different churches that we would like the contents of the nice boxes to be handed in before the end of this month so that we can get the returns before Conference. The box for Pentecost will be sent away as soon as possible; over 100 garments were completed at our second all day meeting, while about 30 were taken home by the sisters to finish. Mrs. Johnson has received a nice parcel of soap and medical comforts from Narcisoote C.E., also a parcel from the sisters at Wallaroo, including toys from J.C.E. and a postal note for 8/-. The Foreign Mission offering to date is 4386/10/10. Our missionary elect, Sister Cameron, has commenced her studies at Kensington College. We pray that she may be richly blessed in her labors. We have been saddened by the passing away of Bro. T. B. Fischer. Our sympathies go out to the dear one who have been bereaved, and we pray that our heavenly Father will comfort and sustain them in the dark hour of sorrow. We pray that the earnest life of our brother may be an incentive to those who follow, so that the great work of world-wide missions may not suffer. During the month Sister Davey passed through Adelaide, and some of our members were privileged to listen to her talk on the work in Japan. Amounts Received—Greatest, Mothers' Meeting, 3/3/5; Queenstown, 11/0/5; Norwood, 11/0/1; Glenelg, 11/10/-; Mile Box, 11/0/1; Croydun, 11/7/4; Bro. Nott, Mile Box, 16/4/4; Hindmarsh, Mile Box, 8/-.

Home Missions, Mrs. E. Thomas.—Amounts as follows:—Mallala, 14/1/1; Long Plain, 11/18/-; North Adelaide, 17/6; Mallala, 19/9; Queenstown, 13/15/9; Maylands, 11/1/3; Glenelg, 4/5/-; Mile End, 11/13/6; Norwood, 11/3/-; Grest-st., 11/0/-.

Leader for next devotional meeting, Mrs. Cant. Programme Conference Committee meet at Grest-st. on August 14. Luncheon Committee on August 22.

All Home and Foreign Mission note boxes to be handed to the Executive meeting not later than September 4.—A. E. Manning, Secretary, North Parade, Torrensville.

VICTORIA.

Secretary, Miss Romsch, 50 St. Vincent st., Albert Park.

"Trust in the Lord."

The Executive met in the hall, Swanston-st., on August 1. President, Mrs. Chown, presiding. Miss Hill conducted the devotional exercises. Bible reading, Matthew 18. "Christ and the Children" was the subject of a paper given by Miss Hill. A Miss Pittman sang a solo. Mrs. Chown gave a cordial welcome to Sister Griffith and Bro. Hingworth. Correspondence included letters from Bro. Kingsbury, Mrs. Downing (President of the W.C.T.U.), Mrs. W. C. Thurgood, and Mrs. Dawson and apologies from Mrs. Chapman and Mrs. Dawson. Additions from Bible School, 14; North Adelaide, 2; North Melbourne, 2; North Melbourne, 1; Balmston, 2; Middle Park, 1; Hawthorn, 2; South Yarra, 5; North Fitzroy, 2.

Home Missions.—During the past month there have been 29 additions to the churches. This year's Conference 230 have been added. The State Board, proving to be a fruitful one. The State Board's little team have been at North Melbourne, an old and difficult field, but good meetings have been held, with 17 additions. Other fields are waiting for the gospel, and as soon as the men are forthcoming some of these must be met. Our people have much to be thankful for, and should praise God for the opportunity to help in this great work.—L. Pittman, Supr.

General Duress.—The usual monthly meeting was held on Wednesday, July 16. There was a good attendance, and a large number of garments were cut out and made. Several needy cases were assisted. 61 garments were sent out, including a

large parcel to the Bouverie-st. Free Kindergarten. The Committee thank the following givers for parcels of clothing: Brighton, Cheltenham, Middle Park, Doncaster, and Dandenong, Dorcas Clubs, also Mrs. Ray for cotton. Relief was sent from the Goudie Fund to members of the following churches: Collingwood, Lygon-st., North Richmond, Middle Park, and Swanston-st. The next meeting will be held on Wednesday, August 20, from 10.30 a.m. till 4 p.m. A good attendance is expected.—L. R. Martin, Supt.

Temperance Committee visited Box Hill on July 21. There was a good attendance, Mrs. Ray presiding. A very instructive paper was read by Mrs. Jenkins. Addresses were given by Mrs. Barrett and Mrs. Holmes. The Committee will visit Brunswick on August 20 at 3 p.m. All the members of the Committee are kindly urged to be present.—N. Ray, Supt.

Hospital Visitation for June.—Mrs. Cameron reports a visit to Old Folks' Home, 2 visits to Alfred Hospital; 60 books given away, and baskets of lollies for the children. Miss Jerrens, 2 visits to Children's Hospital; distributed 40 books and a large number of pretty cards, also donated 2 dozen large woolly balls made by the girls of the "Virginia Club, Swanston-st. Mrs. Tully, 4 visits to Eye and Ear Hospital; 60 books and papers distributed, fruit, lollies, and biscuits, also 2 parcels of houses and skirts given to needy cases. Mrs. Myers, 5 visits to Eye and Ear Hospital; 36 books and papers given; books and daily papers read to the patients; fruit, lollies and cakes, also 2 parcels of clothing, given. St. Vincent's Hospital, 4 visits. Miss Pechev, to Alfred Hospital, 2 visits; Melbourne Hospital, 2 visits; 36 magazines, oranges, lollies and biscuits given away. Members of the following churches visited.—Blackburn, Swanston-st., Emerald, also a scholar of Middle Park Bible School. Thanks to the following for books, magazines, etc.: Sisters Chosen, Cousins, Dale, Martin, Robinson, Heywood, Lygon-st. Boxes for parcels of unrequited clothing for needy case, Mrs. Zelius for woollen shawl, and the Swanston-st. "Virginia Club"—E. C. Thurgood, Supt.

Benevolent Asylum was visited by the members of Middle Park on July 30. The wards were visited, and a meeting held in the Carmichael Hall, 50 minutes present; not so many as usual, owing to sickness. Mrs. Martin presided, Mr. B. Huntman gave an address from the words, Faith, Hope, Love. Mrs. Chapman and Mrs. Johnstone sang with the visitors distributed tea, sugar, cakes and literature amongst the inmates.—C. Chapman, Supt.

Prayer Meeting Committee visited Footscray on July 21. Mrs. Trimmick presided over a good meeting. Papers were given by Mrs. Wilson, Mrs. Clow, and Mrs. Baker, and an address by Bro. Moore. The visit was much appreciated. The Committee also visited Hawthorn on July 10. The meeting was held in the new lecture hall. Mrs. Rankine engaged in prayer. Papers were given by Mrs. Trimmick and Mrs. Baker; a reading by Mrs. Sharp, and an address by Mrs. Wilson on "The Duty of the Christian Women to the Church." Several talk parts in the prayers, and a very interesting and profitable meeting was spent. The Committee will hold a meeting in the chapel, St. George's Road, North Fitzroy, on Thursday, August 14, at 3 p.m.—N. Trimmick, Supt.

Bro. Hagger gave a fine address on "Home Mission Needs," and made several suggestions for the coming day and jubilee rally. Our aim, £500. "Righteousness exalteth a nation, but there can be no righteousness without Jesus Christ and his gospel." Miss Rometech and Bro. Hagger are to act as joint secretaries for rally.

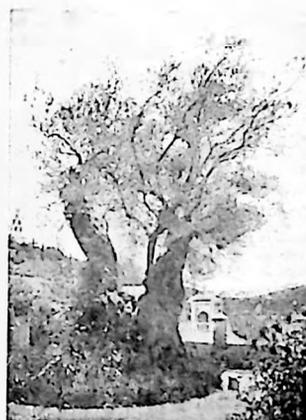
The next Executive meeting will be held in the Hall, Swanston-st. on Friday, September 13, at 2.30 p.m. Mrs. W. H. Allen will conduct devotional. All sisters cordially invited.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little bit to the impetus of that onward movement which is bearing humanity onward toward a richer life and higher character.—Pike.

The Tree of Paul.

We knew that the olive tree was a frequent figure with the sacred writers, but we never quite realised the justice of its claim to be the tree of the Bible until we read what Professor Deissmann has to say about it in his "St. Paul," a translation of which, by Mr. Lionel Strachan, has recently been published by Holder and Stoughton.

Without the provision of olives, the world-wide journeyings of Paul would be inconceivable; on



Olive Tree in the Garden of Gethsemane, said to be over two years old.

his voyages especially, the fruit of the olive tree must have played the same part as it does to-day on the Levantine steamers and sailing ships, particularly for the sailors and deck passengers. A handful of olives, a piece of bread, a drink of water—the Levantine requires nothing more.

"The world of Paul," says Professor Deissmann, "is the world of the olive tree. There exists a map of the distribution of the olive tree in the Mediterranean area. Seldom have I learnt so much from a map as from this. When I first looked at it without having noticed the title, it seemed to me like a map to illustrate the Jewish or Primitive Christian Dispersion. As a matter of fact, the zone of the olive tree coincides almost exactly with the region throughout which scattered Jews were living in the Roman imperial period. Really, we might name the Jews of the Dispersion in the same way as one of the many synagogues in the ancient capital of the empire was called: 'Synagogue of the Olive Tree.'"

"But the zone of the olive tree, if we leave out Tunis, Algiers, and Morocco, also coincides almost exactly with the map of Paul's missionary work; especially striking is the almost complete absence of the olive tree in Egypt, where traces of Pauline journeyings are entirely wanting. It may be accidental, but still it is very remarkable that almost all the important places in the history of Paul lie within the olive zone: Tarsus, Jerusalem, Damascus, Antioch, Cyprus, Ephesus, Philippi, Thessalonica, Athens, Corinth, Illyricum, Rome."

North Melbourne Mission.

The mission concluded with a splendid thanksgiving service on Wednesday night, August 6. We were pleased to have on the platform Mr. McLellan, President of the Home Mission Committee, who, at the request of Bro. Hagger, led in prayer. The local preacher, Bro. Hutson, spoke first on "Thankfulness," briefly reviewing and enumerating the reason for special thankfulness, the chief reason being that during the mission 21 had made the good confession, and two who had been previously immersed had united with the church. We cannot estimate the good done by numbers. The church has received a splendid uplift. We have a hard field here, and here a reason to be thankful to God for the blessings received. Bro. Clay spoke on "Earnestness," his talk being a rebuke to lukewarm Christians and an exhortation to all to be more whole-hearted in God's service. Bro. Hagger gave some wise and timely advice to the church members, especially to new converts. The closing appeal resulted in two decisions. The thank offering to Home Missions amounted to £8/12/6, probably more to come in. We are grateful to our brethren for their faithful labors, and to the Committee for making their visit possible. Our prayer goes with our brethren in their future work. Again we desire to thank all who helped to make our services bright and helpful. To God be all the honor and glory.—A.H.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, towards support of Preachers: Kyneton, £2/4/3; Colac, £13; St. Arnaud, £4/10; Warrnambool, £4/7/6; Wanga Park, 10/0; Healesham, £3/17/6; Drummond, £4/4/6; Shepparton, £3/12/4; South Melbourne, £3/13/6; Castlemaine, £1/12/6; Bourt, £2/5/6.

Churches, per Collectors: Northcote, nine boxes, per Mrs. Morris, 10/-; Footscray, per Mrs. Hunter, 12/3; Colton, Lygon-st., Sisters, per A. E. Crichton, £4/6/8.

Individual Contributions: Mrs. Johnson, Carlton, Lygon-st., nine box, 7/6; "L.B." Bagnall, £1; Mrs. J. S. McIntosh, Middle Park, Conference, 6/-; Miss Stevenson, Perth, W.A., £1; W. Freeman, Rodney Mook, £1; W. Cuse, Camberwell, £5/5.

Miscellaneous.—Victorian Christian Endeavor Societies, per C.E. Union, for seats for mission tent, £18/8/9; Mission Thank offering, North Melbourne, £6/3/6.

Total, £102/10/7.
Thos. W. Smith, Sec., W. C. Craigie, Treas., "L'Alliego," Rathdown-st., 25 La. Collins-st., North Carlton, Melbourne.

HOME MISSIONS DIRECTORY.

AUSTRALIA (FEDERAL EXECUTIVE): A. C. Rankine, 59 Manningtree-road, Hawthorn, Victoria.

QUEENSLAND: F. A. Bignill, Kobe-st., Albion, Brisbane.
NEW SOUTH WALES: H. G. Payne, Pretoria Parade, Hornsby, N.S.W.

VICTORIA: T. W. Smith, "L'Alliego," 720 Rathdown-st., North Carlton.

SOUTH AUSTRALIA: D. A. Ewers, Mile End, Adelaide.

WEST AUSTRALIA: R. W. Ewers, c/o Peet & Co., 45 St. George's Terrace, Perth.

TASMANIA: W. R. C. Jarvis, Collins-st., Hobart.
NEW ZEALAND: Auckland District: Middle District: Southern District: L. C. J. Schulenburg, 323 Leith-st., Dunedin.
*Names and addresses of secretaries wanted.

In the Realm of the Bible School

ISRAEL AT MOUNT SINAI.

Sunday School Lesson for August 31, Ex. 19.

A. R. Main, M.A.

Israel's journey was made slowly. It took two months to traverse the hundred and fifty miles between Egypt and Sinai. The vast host could not move quickly, and there were long pauses by the way.

The waters of Meribah.

There are a few things which happened on the way to Sinai, which ought to be noted in passing. After the manna was first provided, the Israelites went more inland, passed by Dolphkah and Abih (Num. 33: 12, 13), and came to Rephidim, sup-posed to be about twenty miles north of Sinai. When they came to this place, water was scarce, whereupon the people resumed the congenial occupation of grumbling. They forgot all the former provision which God had made, both of food and drink. Their anger was such that Moses feared they would stone him. Moses, as he was wont, referred the matter to God, who soon after heard him by making him the instrument of a bounteous supply of water. Moses struck the rock with his rod, and water gushed out. Let us not think of a dry trickling; there was necessary a large stream to supply a couple of millions of folk. It may well be that the rock for a considerable time continued to yield water for the people. Paul in 1 Cor. 10 refers to this provision; he saw in the rock a type of Christ, who fed the women of Samaria; that he could give living water which would eternally satisfy the thirst of men; "They drank of a spiritual rock that followed them; and the rock was Christ."

The struggle with Amalek.

The most powerful people in the peninsula of Sinai, the Amalekites, fought against Israel in Rephidim. These viewed with alarm the incursion into their territory of a new nation. They were doubtless jealous of their pasturage; and in addition may have looked upon the Israelites as an undisciplined multitude who would fall an easy prey to a trained host.

Moses entrusted the command of the army of Israel to the brave Joshua, the son of Nun. Moses, Aaron, and Hur (who is styled by Josephus the husband of Miriam, Moses' sister) went up to the hill top to watch the battle. Every one remembers the story of Moses' prayer, and of the holding up of his hands by Aaron and Hur. Rawlinson says: "Never to be forgotten is that sublime figure of the aged patriarch, lifting up his hands in the Oriental attitude of prayer, seeking, as it were, to draw down blessings from above." When Moses' hands were uplifted, Israel prevailed; when his hands fell down, victory seemed to be with Amalek. By the help of Aaron and Hur, the hands remained uplifted, and the final victory was with Israel. The story is one of the finest possible lessons on the helpfulness of prayer.

The importance of this victory should not be overlooked. It made a profound impression on the Amalekites and on the surrounding peoples.

"Until the valor of Israel was tested," writes Rawlinson, "and the metal whereof it was composed put to the proof, none could say whether a new nation had appeared in the world, which would have to be reckoned with by the previously existing powers, or whether a mere rabble of worthless slaves had escaped from the yoke of their masters, to melt away, perish, and disappear from the earth in the course of one or two decades." The great victory settled this question. The Amalekites feared, and Israel was respected. Josephus, the Jewish historian, says that "the victory of Rephidim was not merely of immediate, but of much prospective advantage to the people of Israel; for they not only subjected the bodies, but the spirits of their adversaries, and their defeat of the Amalekites rendered them an object of fear to all the nations round about."

We cannot dwell on, but yet should mention, the help which Jethro, the priest of Midian, Moses' father-in-law, gave in his sensible advice (see Ex. 18: 13-27). Jethro gave hints in organization. He showed Moses the advantage of a division of labor. There are people in the church to-day, who try to do all the work themselves and complain both at their own load and at the slackness of others, who might well sit for a time at Jethro's feet.

Sinai.

In the third month of their new year, on the same day of the month on which they had left Egypt, Israel camped before the mount in the wilderness of Sinai. Here they stayed for eleven months (Num. 10: 11), during which time God made his great covenant with them.

There is still some uncertainty as to the exact mountain referred to. The traditional site, still accepted by very many, is Jebel Mousa, "Mountain of Moses," 7263 feet above sea level, and fronted by a plain capable of accommodating the whole host of Israel.

Apart from the question of the exact site, the Old Testament reference to "Horeb" and "Sinai" have been much discussed. What was the relation of these two? Was one a range, and the other a peak? Dean Stanley has the following note in his "Sinai and Palestine": "It appears to me that this depends rather on a distinction of usage than of place. 1. In Exodus, Leviticus, Numbers and Judges, Sinai is always and exclusively used for the scene of the giving of the law; Horeb being only used twice—for the scene of the burning bush, and of the striking of the rock. (Ex. 3: 1; 17: 6 are doubtful; Ex. 33: 6 is ambiguous.) 2. In Deuteronomy, Horeb is substituted for Sinai, the former being always used, the latter never, for the mountain of the law. 3. In the Psalms, the two are used indifferently for the mountain of the law. 4. In 1 Kings 19: 8, it is impossible to determine to what part, if to any special part, Horeb is applied."

The covenant.

It is not within the scope of our present lesson to discuss what the covenant made at Sinai was. We have two lessons dealing with the Decalogue.

"A 'covenant,'" writes Trumbull, "among Oriental is, and always has been, a sacred compact binding two parties in loving agreement. Original covenants are made in various forms and by various ceremonies. The most sacred of all forms of covenanting in the East is by two persons commingling their own blood. Or the two will share together the substitute blood of a sacred animal. Usually, in such a case, a written compact is signed by each party and given to the other, with the stamp of the writer's blood upon it as a part of the ceremony of covenanting; and this writing is carefully encased in a small packet or case, and guarded by its holder as his very life."

At Sinai the covenant was brought before the people. On the one hand, God agrees to be their God, giving his fatherly care and love and forgiveness and protection, while they, on their part, agree to keep his commandments and serve Him alone. If they disobey, they forfeit all these blessings, as described in Deuteronomy 28-30. "Latter in the 'Knight's Dream of Raphael,' it exists in one hand the book of duty, 'Thou shalt live'; but in the other the drawn sword, 'Thou shalt die, and thou shalt perish.'" Read Ex. 24: 18.

In a great address on "The Ten Commandments a Covenant of Love," Henry Clay Trumbull made a good point. He said: "There is obviously a world-wide difference between a living covenant that binds two parties to each other in mutual affection and fidelity, and a series of arbitrary commandments enjoined by a sovereign upon his subjects. In our estimate of the Deity alone we have made too much of the law element, and too little of the element of love. As a consequence it has not been easy for us to realize it is that God's law is love, and that love is the fulfilling of God's law. But the Ten Commandments are a simple record of God's loving covenant with his people, and they are not the arbitrary commandments of God to his subjects."

"Farrar has this description of the law and of the relation of religion to morality: 'Josephus said that in other systems virtue was made a part of religion, but in God's covenant with Israel religion was but a part of virtue. It would be true to say that the two are inseparably united. In any other religion was it made so clear that the end of the law is to make men righteous. Because, if there be one thing which history has taught more clearly than another, it is that a nation cannot lose its religion without losing also its virtue and its integrity, and the fate of nation after nation, in speech after speech, has shown that ages of moral disbelief are ages also of moral impurity.'

We should remember that God has made a "new covenant" with his people. The old has passed away (Jer. 31: 31-34; Heb. 8: 7-13; 2 Cor. 3). Everyone should carefully read the contract which is made between Sinai and Zion in Heb. 12: 18-29.

Always remember that God comes to this in the sermons as really as in the laws. He has the law, and he builds up. Thou wilt not find God in any thing—M. Holmes.

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FOREIGN MISSIONS

Items of Interest.

During the recent Hager-Clay mission in Madura a Hindu was baptised into Christ. He has now set out for his home in the Punjab, India. The Acting-Secretary of the Federal Committee has forwarded him a letter of introduction to any Christian mission that may happen to be in his district. Unfortunately, we have no mission in that locality. Pray that this brother may be kept true to Jesus, and may grow in grace and in the knowledge of his Lord.

At the last meeting of the Federal Committee it was resolved that a minute be placed on record, expressing the Committee's appreciation of the services of Bro. Kingsbury, and its sense of loss in his departure from Australia.

By Bro. Horace Kingsbury the Federal Executive Committee has sent greetings to the International Convention of Disciples of Christ, to be held at Toronto, Canada, from September 30 to October 6. Bro. Kingsbury will represent our Federal Committee at that great gathering.

F. G. Filmer writes in his last report: "I regret to state that one of our students who went to his home a month or two ago ill, passed away last Saturday. I was at the village yesterday, and found that his death was a splendid testimony of the love and power of God. Since my arrival on Pentecost, dear old Andrew was at a cannibal feast, when four people were eaten. Later a teacher was placed in his village, he confessed Christ, and some months subsequently came along to be educated that he might teach his people. He, however, developed lung trouble, and after a short illness passed away amid the tears of his friends, whom he exhorted to prepare that they might meet him at 'home.'"

A. B. Chapell has been busy in the interests of our New Hebrides work, on the island of Maewo, considering the possibilities of work being entered into there. He has endured hardship in the cause of Christ. He writes: "The natives' houses in which I had to seek refuge during my nights on Maewo are the most wretched hovels I have ever entered." He writes further: "On the May steamer a bundle of copies of 'Great Thoughts' came to me. These proved very interesting and helpful, and I wish to thank the unknown giver with all my heart."

The following is from the pen of Dr. J. B. Allen, Secretary of Auckland F.M. Committee: "We feel that the Churches of Christ throughout Australasia have lost a leader [in Bro. Fisher's death], but to those who are deeply engaged in Foreign Mission work his untiring energy and his dauntless enthusiasm have been an inspiration, and we feel that we have lost a friend. Our own deep sorrow in the loss of Bro. Mansell was not a deeper blow than this." Bro. Allen further expresses sympathy with the bereaved, and prays for the future of the work.

Memories of India.

By Adelaide Gail Frost.

Eighteen years ago last autumn I had my first view of Harla. Then, as now, the bamboo trees tangled in a lacework of delicate green over the brown roads and east-fluttering shadows refreshingly upon the wayfarer. Then, as now, streams of village folk thronged into the city upon bazaar days, and slow-moving oxen dragged to market loads of wheat, rice, and millet. The round went on as it had for unknown centuries save for one great fact. At last had come a few people from a western land with a message bearing in it the seed that changes soul wastes to blooming gardens. Under the trees still stood piles of ancient idols, and every day men worshipped a lie, but some had begun to understand the Word that had been preached by a few voices for some years.

One of the first evenings I spent in India I saw a congregation in Harla gathered upon the river bank, and G. L. Wharton led down into baptismal waters a young man of India. Over the fair scene floated words in what was to me then an alien tongue, but whose music told me the question was being asked and answered:

What can wash away my sin?
Nothing but the blood of Jesus!

What royal service has been rendered in Harla all through some thirty years! There is nothing Miss Thompson would not do for Harla's women. She blows no trumpet before her, but her good deeds sing songs that echo in out-of-the-way places where no one else has ever gone with a word of hope. For Christ's sake she goes where many a woman, innately no more refined and sensitive than she, would shrink from going. We can not detail her record, for she has wrought too quietly. She shrinks from publicity, but I believe there is scarcely a deed of heroism which Miss Thompson is not of a mind to perform.

I think over the much that has been accomplished, and then I see another set of memory pictures—pictures burned indelibly upon my mind as with a brand! I see thousands of idolatrous temples where throngs still carry up flowers to add to the general decay; I see the yellow Ganges where its banks are literally lined with shrines and worshippers, and out over vast inland plains I see thousands and thousands of villages where forty-nine fiftieths of the population of India live, and know that in many of them no herald of salvation has ever gone. And when I realise our ungraspable opportunity I am almost overwhelmed. It is a memory panorama holding awful tragedy that reaches into eternity, awful yearning that has for ages gone un-satisfied, awful sins unrepented and unrelaxed. Our work in India has gone forward bravely, but it is not done.

[Note.—The foregoing interesting extracts are from the latest number of the *Missionary Intelligence*, published by our American brethren. It

is especially gratifying to the Australian brotherhood to read such testimony to the life and work of our own Miss Thompson. God bless her in her work.]

A World Survey.

At the recent national convention of the Y.M.C.A. in Cincinnati, John R. Mott in an address gave the following world survey which will cheer all Christian hearts:

"There never was a time in the history of the world when opportunities for spreading the faith of Christ were as great as they are to-day. In the Turkish Empire, in the Balkan States, in Russia, in Southern Asia, in Africa, and in Latin America the harvest is ready to a degree never before known by the church. When I first visited Constantinople, in 1865, I heard the crack of rifles as Armenian men and women were being murdered because they were Christians. To have suggested a meeting to preach Christ would have meant death.

Spread of Christianity.

"A few months ago we could not find a hall in the city large enough to accommodate the crowds who wished to hear us speak of the glories of Christianity. The same is true in Egypt and Japan. At the Imperial University of Tokyo, where the graduating class numbers 5000, the attendance at our meetings was simply marvellous, and the students and professors joined the faith in large numbers. It was the same in China and in India. But if the opportunities are great for the spread of Christianity, the present time also is the most dangerous in history. Wireless, railroads, cables, and steamship lines have made this world a very small place, and the racial problem is becoming more and more acute.

Christ in the Heart.

"We can not afford to treat the matter of Japan and California lightly. I have been asked by Japanese statesmen recently what is the solution. The best solution would be to keep our police and try to turn this difficult corner, and then, when we are calmer, fix up the laws in accordance with the teachings of Jesus Christ. This may work out the problem. With the present facilities for transportation we can not keep out the young men of the East. The solution is not segregation, not amalgamation, not in education, but in Christianity. Put Jesus Christ in the hearts of every one, and you will keep this world from danger. The nations of the world are at present in a plastic condition, and as they are set at present in a Christian or anti-Christian mould, so they will remain. The corrupt influence of Western civilisation is felt in the Orient, and during the next ten years the millions there must be won for Christ or the chance may never come again."

"Let it be said at once, and as emphatically as possible, that mere 'interest' is not worth keeping up, and the sooner it dies of starvation, the better, both for the churches at home and the missionaries abroad. It is not interest, but passion, the passion that comes from deep living and high thinking, that the church needs!"—*Bernard Luce*

In 1800 the Scriptures were translated into sixty-six languages; to-day the Scriptures, in part or in whole, are available in more than five hundred languages and dialects.



Correspondents are requested to condense their reports as much as possible.

New Zealand.

BURNSIDE.—The work here is being carried on by J. L. Stewart-Wright and Claude O. Miller. We are pleased to report that their efforts on behalf of the Master are meeting with a measure of success. There was one confession on July 20, and another on July 27.

OHAMARU.—At the gospel meeting on July 20 the husband of one of our members accepted Christ as Saviour. Meetings are well attended, many strangers coming among us. The young men gave a successful social last Thursday to help their Bible Class work. Bible School attendance is improving, and we look for great advances as the outcome of an attendance contest between boys and girls. This takes the form of an ocean journey to Palestine on two great liners. Attendance, punctuality, lesson-study and other points count a many miles each. There will be much healthy rivalry in this rally, and we believe the school will gain in numbers and efficiency.—L, July 28.

MORNINGTON.—We had the joy of witnessing the good confession in New Zealand and the immersion that Sunday of the youngest daughter of Bro. and Sister Clark. The whole family is now in the church. Special collections have been prominent of late. The church contributed £17/6 to the Gerg Relief Fund; £18/10 to the Dominion Church Extension Fund, and £11/8 to the Home Missions Committee. We have postponed the offering for the College of the Bible to a later date in order that this desirable cause may not suffer through the other special offerings. Church meetings and gospel services are only fairly well attended. Bro. McVellie, J. I. Wright and Holmes share the delivery of the gospel message. The Sunday School and Sunshine Band are both well attended, and the interest is well sustained. We have started the cradle roll in the school through the generosity of a member, and six names adorn it already.—T.M.J., July 27.

WELLINGTON (Mission-st.).—On Sunday night a young man accepted the invitation, and was immersed this evening. The annual business meeting of the church was held last Thursday. On Monday night the officers of the city and suburban churches met to organize an officers' association on the lines of those in Australia. The organization was formed, with M. O. Johnston as first chairman, and R. Hill as secretary. Quarterly meetings will be held. Our slow mission is justifying its existence. Every night there is a well filled hall, most of the audience being composed of regular "doan and casters."—men and women who have been dragged down to the lowest depths of sin. However, the old gospel is powerful to save even those people. Christ died for them, so we must do our part to help uplift them. Pray for our mission.—R.H., July 31. 17

WELLINGTON.—One pleasing feature of last quarter's business meeting was the report of visiting done by Sisters McLaren, Wilkins, and Hayes; the two former also distributed some 200 button holes. The Young Men's Improvement Class held a competition recently for a prize offered by Bro. Verco. The subject was impromptu reading, and Bro. Howard Ames was the winner. Last Lord's day terminated the engagement of Bro. Verco with the church here. Large audiences greeted him at both the morning and evening meetings. Bro. Verco was united in matrimony with Sister Ruby Bell. The chapel was crowded. S. J. Mathison officiated. The bride being a member of the choir, the service was a choral one. The church was very prettily decorated.

After the ceremony a large number of guests were entertained in the school hall, at the invitation of the bride's parents, when a very pleasant time was spent. All with the pair God-speed. The church is tendering a farewell social next Monday evening.—E.M.J., Aug. 31.

Queensland.

MARYBOROUGH.—A good meeting on Lord's day morning, July 20. We were pleased to welcome Bro. and Sister Wedd, visitors from Marylands, W.A. Bro. Wedd's exhortation was much appreciated. Our brother also conducted the gospel service at night, his subject being "The Raising of Lazarus." On Wednesday, July 23, a very enjoyable church social was held. A nice programme was rendered. Opportunity was taken to present our late Sunday School superintendent, Bro. Siler, senior, who has been connected with the Bible School for over fourteen years, with a pendant, suitably inscribed, as a token of esteem. J. Wilkinson, the new superintendent, is a young man of promise, and we hope to see the school prosper under his leadership.—J. W. Smith.

Tasmania.

HOBART.—Dorcas Class held its anniversary on July 20 in the form of a tea meeting, which was largely attended. The tables were nicely laid out and decorated by the sisters. Afterwards a concert was held. Bro. Geo. Smith, who presided, explained fully the history of the class for the past 25 years, and the good work it had done in sewing for and assisting the poor and visiting the sick during the past year. Songs, recitations and speeches brought an enjoyable evening to a close.

West Australia.

PERTH.—At our meeting on Lord's day morning, July 20, Bro. Blakemore spoke feelingly of the death of our esteemed Bro. T. B. Fischer, an interest and good attendance continue to be marked features of our gospel services. Our Foreign Mission offering was a record one. The amount is close upon £20, being more than double that of last year. The Men's Mission Study Band had an interesting discussion on the religions of China and ancestor worship at its meeting on July 28. We had a stirring address this morning by Bro. Blakemore upon the value of personal work, the attendance at the Bible School was 255, including 12 visitors and 2 new scholars.—W.A., Aug. 4.

South Australia.

WALLAROO.—We held our quarterly business meeting on July 24, and there was a fairly good attendance. Reports from all departments in connection with the church were presented; these were most encouraging. The following brethren were appointed to the office of deacon: Bro. Durbin, Davies and Griffin. The work of building our chapel is well advanced, and the foundation stone is to be laid on August 27. One confession in connection with the Bordertown church. Meetings to-day have been very good, and we were once more favored with a young man and his wife, —E.J.K., Aug. 10.

SEMAPHORE.—Splendid meeting 10-12-118 broke bread; 3 welcomed into fellowship; 1 baptism and 1 confession. Bible School made a record; 136 present; 7 new scholars. On Wednesday the half-yearly business meeting of what was held. Every branch of the work indicated substantial increase. The vote was unanimous that our evangelist should stay another year with the church. Our Conference statistics indicate that this year 67 united with the local church by faith and obedience, and 21 by letter, rest of 2 or previously immersed, being 90 in all. We had 12 from various causes, leaving a net increase of 28 for the year. Our membership now stands at 183. About £350 was raised for all purposes during the year.—W.

NORTH ADELAIDE.—On August 10 we celebrated the 28th church anniversary. Bro. Day speaking in the morning, his address being "A Larger Vision." In the evening so. Day spoke again. Musical part of the service was carried out by the Hindmarsh Quartette Party, which was much appreciated. Place nearly full. Fully half were strangers. Services will be continued on Wednesday, August 13, by a tea and public meeting.—A. Dawns.

GROTE-ST.—Good meetings last Sunday. Bro. Thomas exhorted and preached to good congregations. At the close of the gospel meeting for young women made the good confession. On Monday evening the K.S.P. Society took the meeting of the Band of Hope, and carried it through very creditably. During the meeting Bro. Will Cooper was presented with a travelling rice by Bro. Thomas on behalf of the young people of the church. He is leaving for his home in Tasmania. For about three years our brother has been a faithful worker amongst us; he will be missed by the Executive Committee. We extend our heartfelt sympathy to Sister Mrs. McKernan, the loss of her husband, who died during the week. An old Grote-st. S.S. teacher, who wishes to remain anonymous, promised a donation of £10 toward the extension of the Sunday School, and also £50 toward the church at Marylands. This morning Bro. Thomas exhorted, and on Tuesday received in by faith and obedience, and on Wednesday, July 27, a very good meeting. This afternoon a record attendance at Sunday School, about 30 being present. Splendid meeting to-night. Sister Evelyn Robertson sang a solo. Bro. Thomas gave a splendid sermon, after which three women and one man confessed Christ.—T.M.G., Aug. 10.

UNLEY.—The first of a series of lectures, exhortations and recitals took place on Tuesday evening when Bro. Walden gave an illustrated picture of "Half Round the World." There was a good attendance, and the lecture, with illustrated music interspersed, was very interesting. On Thursday Bro. Walden received an urgent call from Sydney and left by the express that afternoon. His return during this week. This morning Bro. Geo. addressed the church, and this evening Bro. Geo. spoke feelingly at the in memoriam service. The memory of our late Bro. George Thomas, whose was a full house, including members of the Old, the Young, Lodge and Circumcisers. Ourselves had many calls on her time. Mrs. E. B. Fisher had to relinquish the position of choir leader. Bro. John Gard has kindly consented to act for the present, and Mrs. Gard, too, is assisting with the singing.—P.S.M., Aug. 10.

PROSPECT.—The officers of the church decided to take up a special collection next Lord's day morning towards the support of Mrs. E. Fisher, who is ill. Our mid-week service, Wednesday, was poorly attended owing to unsettled weather, great enthusiasm being shown at the present. Good meetings both morning and evening. Paternoster exhorted to-day the new K.S.P. At the close of the night service the new K.S.P. officers were installed.—H. R. Reynolds, Aug. 10.

NORTH CROYDON.—This morning G. Day presided, and G. Bateson exhorted. Received into fellowship, G. W. Day. The rain kept out of the Bible School, 143 present. The rain kept out of the dergarten children away, which made an attendance small; four new scholars. At the address on vice H. J. Howard gave a stirring address on "The Days of Youth" Aug. 10, good meetings. This morning A. Dodson presided.

exported. Received into fellowship Sister Chitman from England, and Bro. Edwards, from Semaphore. Bible School attendance good, 165 scholars present. At the gospel service H. J. Horrell preached, his subject being "Abraham and Lot." Our C.E. Society meetings are still interesting.—J. S. H. Ferris, Aug. 3.

YORK.—Another of our mission has passed. Two young women made the good confession, and on Friday night three men and three women followed their Lord through the waters of baptism; these were received into fellowship this morning, when E. J. Paternoster presided and E. Mossop exhorted. This afternoon E. J. Paternoster gave a talk to the Bible School, on the gospel service. There was a good attendance at the gospel service, when E. J. Paternoster preached on "No Room in the Inn." Three young women and one young man accepted Christ. Total confessions to date, 12. A special offering taken up this morning, on behalf of Sister Fischer, realised 45/8.—W.G.J., Aug. 10.

NORWOOD.—Last Wednesday evening Mrs. H. Hannam, who has removed to Glenelg, was presented with a silver hot water kettle as a mark of appreciation of her 25 years of faithful service to the church. The secretary of the church commended Mrs. Hannam for her consistent work; during the quarter of a century she has been one of the most active and faithful members. Bro. Dickson made the presentation on behalf of the members. Bro. Critchton feelingly responded on behalf of Mrs. Hannam. Our aged Sister Mrs. Dawson passed away during the week, and Bro. Dickson held a service at the house, which was well attended by the Dorcas Society, of which Mrs. Dawson was a member. The funeral also took place at the grave, and this morning made reference to her splendid Christian character and work, taking as his subject, "She hath done what she could." We had a splendid attendance to-night, when Bro. Dickson gave a vigorous and most interesting address on "Paul before Felix."—S.W.V., Aug. 10.

SPINDMARSH.—We regret to report that our esteemed evangelist has been laid aside with illness, and the officers of the church at their monthly meeting decided to grant him a month's leave of absence. In the meantime the services are being conducted by E. Mossop, H. Bennett, T. J. Daley, G. Wilson and B. Graham. We are glad to hear of the hearty interest of the brethren for their timely assistance. A collection towards the T. B. Fischer fund was taken up at the morning service, and amounted to 40/14/5.—J. W. Snook, Aug. 10.

HENLEY BEACH.—Since last report meetings have not been well attended on account of sickness. We were glad to see Sister Gore with us, who has not been well for some time. We were pleased to see her with us from six other churches. Bro. Noble presided, and Bro. Gore gave a fine exhortation. We were pleased last Lord's day evening to see the church lit with electric light. The foundations have been laid for new Bible School rooms, and now we have an excellent place planned for each class. Any one can give full particulars from A. J. Laurie, Henley Beach.—W. Stanford.

GLENELG.—On Thursday, August 7, the "brotherhood" gave an invitation social to celebrate the anniversary of the Young Men's Class and the commencement of the evangelist's sixth year of C.E. relation with them. We had a good meeting, thoroughly enjoyed by every one. The speeches by Mr. Lawson, the Congregational preacher, Mr. Barford, Mr. Horsell, and our venerable friend Mr. Gerlach, were of an uplifting character. The young men contributed to the program, and handed round refreshments. Our thanks are due to the Young Ladies' Class for preparing the program and the excellent provisions.—I.W.P., Aug. 8.

KADINA.—Lord's day, July 27, Bro. Frank Campbell gave the address to the church, and Bro. Sam Trenchard conducted the gospel service. Our evangelist was preaching with the Baptist brethren at Cowell, and in the evening a young man accepted Jesus. Thursday evening, July 31, was our annual business meeting, when the following deacons were elected: Bro. Brooke, Read,

Paternoster, Cornelius, Wiedenbach, Thoday, Reubenick. Bro. Frank Cornelius was again elected church secretary unopposed, and Bro. Brooks church treasurer. Our esteemed Bro. Wright has been church treasurer ever since the church started here. He has done his work well, and did not need to be elected. The evangelist stated in his report that he had made the confession of fifty-two persons during the year. He also stated this was his seventh annual report, and would be his last with the church here. He stated that since June 13, 1907, to July 6, 1913, there had been 281 persons who had confessed Jesus, and out of that number 229 had been baptised. When we take number into consideration those who have been restored and also received by letter, 249 persons have been received into the church. Last Lord's day evening a lad confessed Jesus. To-night we had another large congregation.

BALAKLAVA.—This morning we had a fine meeting at the Lord's table. Pleased to have with us Sister Mrs. Fisher from Gladstone, Sister Miss Harris, from Millalla, Sister Miss Lawrie, from Lameroo. R. J. Finlayson presided, and Bro. Ewers exhorted on Romans 12. To-night we had a fine congregation. Last Thursday evening our K.S.P. boys travelled to Erith, and gave a first-class entertainment, and great interest is manifested in the Club. The Sunday school is practising hard for a successful anniversary next Sunday.—P.H.R., Aug. 10.

QUEENSTOWN.—At the Sunday School on August 10, 193 were present, including four new scholars. This is twenty over previous record of Sunday, August 3. At the gospel meeting Bro. Brooker gave a fine address. The accommodation of the building was taxed to the utmost. At the invitation nine came forward and confessed Christ as Lord, among them being the son of our evangelist, and four from the Sunday School.—A.C., Aug. 10.

BUTLER.—Since last report we have had some very encouraging meetings. The attendance, at the Lord's table, has increased. The interest to-day was a large one, and splendid interest was manifested, the writer taking as his subject, "There go the ships." J. Nankivell, junr., assisted in the service.—R.R., Aug. 3.

New South Wales.

PADDINGTON.—On Thursday, July 31, we held a social gathering to bid farewell to Bro. Collins and to welcome Bro. and Sister Collins to the work in this district. Bro. Franklyn was presented with several small tokens of esteem, and the Sisters' Dorcas Class handed over to Bro. Franklyn a present for Sister Franklyn of a purse containing a few sovereigns, which they had collected from the church. Bro. Franklyn accepted the gifts, and made a fine address on the occasion. On August 3rd we had a good attendance at the morning meeting, including Bro. White, Enmore; Bro. Fitten, City Temple; Sister Fancourt, Mullgo; Bro. and Sister Haverall and family, from Petersham. Bro. Collins gave a much appreciated address, and made a fine reference to the death of our late Bro. E. Cole, Mosmans. At the gospel service we had a good attendance. The choir sang well, and Bro. Collins delivered a fine address, his subject being "Seek first the kingdom of God and his righteousness. We are sorry to report that Sister Collins has been called to rest. Bro. W. R. Rowles has been called to rest. Bro. Collins' address is 180 Paddington-st., Paddington.—A. W. Shearston.

BANGALOW.—A very pleasant time was spent in the Temperance Hall at a social to welcome evangelist Mason and his family to Richmond-Tweed districts. Bro. Stevens was in command. Two addresses were made. One was given on behalf of the Committee. Bro. Snow and Wells for Bangalow church. Mr. Doust (Methodist) also attended and gave words of welcome and greeting. Last Lord's day Bro. Mason visited Bangalow again for the first time, when splendid meetings were held. On July 27 an immense number of services were held at Rarangi, in connection with the death of the late Bro. T. B. in a church, who was well known and loved here.—T.G.M., Aug. 6.

BELMORE.—Last Lord's day, at the morning worship, W. A. Smith presided over a fair gathering. The writer exhorted, Bert Millar, Grace Branton, and Donald Macpherson, who had the previous week made the good confession and been baptised into Christ, were received into fellowship. At the gospel service Thos. Morton made the gospel exceedingly plain and clear, with the result that two ladies came forward and confessed the desire to follow the Lord more perfectly in his own appointed way. They will be baptised at the earliest opportunity.—John Rodger, Aug. 4.

RAILWAYTOWN, BROKEN HILL.—The weather was very bad on August 3; raging dust storm all day. The meetings were therefore below the average. One married woman confessed Christ at the close of a stirring gospel address by Bro. Jones. This morning we had a good attendance at the Lord's table, when we received into our fellowship Sisters Mayne senior and junior, also Bro. R. Mayne by letter from Norwood, S.A. A. E. Chapman gave a fine exhortation from Luke 22: 32.—C. H. Hunt, Aug. 10.

HORSVILL (Albert-st.).—Elder Cesthwaite presided. Visitors: Sisters Payne and Butler. Bro. Gale, Bible Schools' evangelist, exhorted on Ephesians 5: 16. We rejoiced at seeing Bro. Morton, our elder, with us. Bro. Payne gave a splendid address on "The completion of the work." We still want to get that 4160. Who will help? We thank Bro. J. Lockley for further gift.—Thos. E. Rofe.

ST. PETER'S.—The meeting to-day was a grand one, with a good attendance of members and visitors. Bro. Garmon, Bro. Harwood, presided on John 15: 18. We had visitors from the Methodist and other churches to witness the Lord's Supper observed. At the evening service the attendance was a record one. The chapel was full. Bro. Harward preached the gospel.—A. Fraser, Aug. 10.

NORTH AUBURN.—Our meetings yesterday showed an improvement in attendance compared with the numbers present during the winter months. W. Smith, from Auburn, exhorted in the morning, and J. Crawford preached at night.—Geo. G., Aug. 11.

SYDNEY.—Good address from D. R. Hall at the morning service to-day. Visitors present: Bro. Ross, Inverell; Bro. Cottle, Inverell; Bro. and Sister Bertelson, Paddington. Gospel address at night on "Selling All to Buy the Pearl," by Bro. Bagley. Sunday, 17th, being observed as Young Men's Sunday, special services will be held at the afternoon and night meetings; a large male choir will render appropriate singing; special addresses by evangelists. The young men of the church are organising a good cricket team for the coming season.—J.C.

TARIE.—Sunday morning Bro. Burns exhorted, and in the evening delivered a gospel temperance address. At the close a collection was taken up for the New Year in aid of missions. We are glad to report although our C.E. Society has not long been formed, it is alive and doing good work for the Master.—R.G.L., Aug. 10.

MARRICKVILLE.—Local work in a very healthy condition. Two additions since last report. Students from our training class are preaching two Sundays each month for the new congregation. A collection of 100 tickets presented to a good number. Bible School maintaining a splendid attendance. They have recently purchased a piano. T. Walker and a fine band of teachers have not only a Bible School vision, but by consecrated service are showing us what can really be done in practical up-to-date methods.—C.C.S.R., Aug. 11.

BELMORE.—At the mid-week meeting, Aug. 6, the writer was privileged to minister the two ladies who came out the previous Lord's day for fuller education in God's appointed way. Yesterday we had good meetings. C. Morris, from Parramatta, here on a visit, exhorted the church, and in the evening W. Day, from Marrickville, presided to a good number. At the close A. A. Barratt presided at the Lord's table, and received into fellowship Sisters Smith and Sharp.—J. Rodger.

Continued on page 554.

Obituary.

CROUCH.—Death has again visited the church at Doncaster, and taken away our aged Bro. H. W. Crouch, just 28 days before our jubilee, of which he was the central figure in our celebrations. He was instrumental in starting the cause here, and was a member for fifty years, less 28 days. He was also instrumental in starting the cause in Western Australia, through Bro. Thos. H. Bates. On July 4 he was locking a partly loaded fruit wagon into his fruit-house when the horse took fright and killed him almost instantaneously. Truly, God moves in a mysterious way. Our brother was 84 years old, less one month, and a grand old soldier of the cross; for although so old he was always in his place at the Lord's day morning meetings—a splendid example to his younger brethren. Last Lord's day morning he was at the meeting, and talking about the speech he was going to give at the forthcoming celebrations. But he is gone to enjoy his reward.

"Servant of God, well done!

Rest from thy loved employ;

The battle's fought, the victory's won,

Enter thy Master's joy."

Ladle did we think when we shook hands last Lord's day morning it would be the last time on earth. Our brother leaves a sister wife and a large family to mourn their loss. To these we extend our heartfelt sympathy, and pray that the God of all consolation will keep and sustain them to the end.—G. Petty, Doncaster, Vic.

DINNING.—The church at Wampony, S.A., has been called to part with one of its members by the death of Sister Henrietta Sophia Dinning (nee Spotswood), the beloved wife of Bro. George Dinning, who was called to higher service on July 2, aged 38 years. During her life she was faithful to the late John Spotswood, who was instrumental in the establishment of the cause at Wampony, and his daughter at the early age of 14 years gave her heart to the Saviour, and was baptised in the clear stream at Knapall Springs by J. Colbourne in the year 1867. During her life our sister manifested a deep reverence for God, and a strong faith in the primitive gospel. For some years, owing to isolation, she was unable to meet with the church, but her religious influence was manifest in her home. She leaves a husband and six little children to mourn the loss of a mother's love. The funeral cortege has just left over rough bush tracks to the Burdillon Cemetery, where we laid to rest her mortal body. May our heavenly Father console the broken-hearted family, and help them to say, "Thy will be done"—E. E. Wampony, S.A.

WATERS.—On Friday, August 1, Sister Mrs. Waters of the church at Berwick, fell asleep in Christ. She was a patient sufferer for two years, but she is now at rest. On Sunday, August 2, in the presence of a number of church members and sympathetic friends, we laid her remains to rest in the Berwick Cemetery, "until the day break, and the shadows flee away." On Sunday, August 4, an "in memoriam" service was conducted in the church. We are saddened by the loss of our sister, but we sorrow not as they that have no hope, for we shall see her "in the morning," when Christ comes to claim his own. The deepest sympathy of the church is with the family.—Alfred G. Bennett, Berwick, Vic.

WILSON.—Recently the church at Surrey Hills has been called upon to bid farewell to one of its most esteemed and faithful members in the person of Sister William Wilson. After a long and painful illness following a severe operation, our sister passed away to be with Jesus on the morning of July 17. As a young girl, Sister Wilson attended the Sunday School connected with Lygon-st. Church of Christ. At the age of 15 she was baptised by Bro. H. C. Gledhill. In 1880 she was married to William Wilson, who for a long time has been prominently connected with our churches, serving some of them as evangelist and in other capacities. After her marriage Sister Wilson removed to Caulfield, where she was identified with the church there for two years. Following

this she went to Sydney, where she was connected with the church, Enmore for seven years. Returning to Melbourne in 1889 she settled in Surrey Hills, and has been associated with the church there since its inception. She was a faithful and devoted member of the church, and was held in universal esteem for her work's sake. She was a capable teacher in the Sunday School, and assisted in the church in many ways. Her vocal services will be sadly missed at Surrey Hills. She was a gifted solo singer, and her sweet voice has often heard singing the songs of Zion at our various churches. Our sister fell asleep at the age of 52. She suffered much during her illness, but bore it with beautiful patience and heroism. In addition to her husband she leaves four sons and one daughter to mourn her loss. Two sisters survive—Mrs. W. C. Thurgood, of Melbourne, and Mrs. J. Bates, of Williamstown. Our hearts' deep sympathy is with them in their sad bereavement. May the good Father take care of them all.—C.M.G.

Correspondence.

PICTURE SHOWS.

Will you allow me space to comment on some of the letters appearing recently under the above heading?

Any man who would bracket the pictures of "Quo Vadis" and "In His Steps" together, as of a class, gives prima facie evidence that he has neither seen both sets of pictures, nor become acquainted with the books from which the incidents are drawn. I have done both. "Quo Vadis" is purely a set of secular history and traditional pictures, with very little of the religion of Christ (and what there is it is mostly wrong). "In His Steps" is a very fine set of incidents, of an eminently reasonable and spiritual nature, likely to excite any reasonable Christian. Fictions, doubtless, in the sense that the actual particulars (if existing) are unknown. Yet every phase of this fine story breathes and teaches deep devotion to our Divine Master.

The story was written by a minister of the gospel, and read to his church on Sunday nights. I class this story with the "Pilgrim's Progress" of Bunyan.

And have not preachers a glorious precedent for using such illustrations and aids (of their own or other men's creation)? What about the imagery of the Old Testament writers, and our Lord's parables? Christ used the best of aids—pictures drawn from nature—to illustrate his teachings, doubtless because most of his work was done in the open air. If he had used a building adorned exclusively, as we do, for preaching or teaching, I have no doubt he would have used artificial (i.e., manufactured) aids.

And what about the Good Samaritan, and Pilgrim's Progress? The pictures are former parables told the story, as it fell from the lips of Jesus, far more graphically than the average human voice can do.

There are extreme views on both sides. I am not opposed to the biograph, it is a scientific utility, and in some cases, and it is to be availed of as readily as any other great invention—such as the electric light, the phonograph, the photograph, the up-to-date organ, acoustic buildings, etc., etc. If it can be used to help the teachings of Christ, use it. If not, leave it alone. I find the ordinary language picture does help in this way, and if later on I could secure biograph pictures which exactly and accurately present interesting Biblical matters, and I have the opportunity to fully explain and preach on the pictures, are screened, with the change of making a direct appeal for decisions for Christ as the end. I certainly would have no hesitation in using them on a Sunday night or any other night, in or out of a chapel or building.

But Mr. Editor, this crossing between men who do not give their names to the public, and who probably have never had any connection with pictures, might furnish services, is worth absolutely nothing.

An elder of a certain church once took me aside and confidentially informed me that almost any man could be a carpenter, but it took brains to be a bricklayer. The carpenter (also an elder) in-

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THE WORLD'S BEST

formed me afterwards that almost any fellow could "lay bricks," but it took a heap of brain ability to make a good carpenter.

Every man thinks he can do the other fellow's job better than the "other fellow" is doing it. What's the use of talking of Peter on Pentecost? We haven't Calvary, and Gethsemane, to show to people. We haven't a baptism of the Holy Spirit which gives wonder-working, miracle-performing power, to-day! We have to find the best methods of teaching men, and naturally, any inexperienced man's opinion is worth nothing to me. I met the decisions of men who have made a life study of working to win souls (not of criticising only), and who have been successful in their work.

Would it be possible, Mr. Editor, to obtain from preaching brethren, and others, who have had actual experience, in the Church of Christ, of the working of Sunday night lantern services, an expression of their conviction re the blessing or curse coming from such services.

I trust, after the use of so much of your valuable space to ventilate this matter, something useful and sane will be said. Very finally, John W. H. Lowe, Abbotsford, Aug. 11, 1913.

[The above will close this correspondence, as we think enough has been said upon the subject.—Ed.]

Victorian Home Mission Notes.

Thos. Hagger, Organising Secretary

Added to the Churches.—For the month of July the following additions are reported, viz.: Boori, 5; Blackburn, 1 (during June); Carnegie, 1; Castlemaine, 1; Colac, 2; Drummond, 1; Kaniva, 1; North Melbourne, 2; Preston, 10; Polkemeit, 1; Shepparton, 4; Stawell, 1; Taradale, 1; Warracul, 3; Wonca Park, 1; Total, 40. Reports not to hand from Maryborough and Bel Bel, and Middle Park but we hear of additions in both fields. The total additions for the first five months of the current Conference year are 212. To God be the glory! Truly, Victorian Home Missions are God-blessed.

Finance.—The past month showed receipts, £173 5/0; expenditure, £267/15/1. Debt for the month £49/6/0. Our total indebtedness to the Treasurer is now £350/10/4. The debt is larger this year than at the same time last year, and it is due to the fact that we are doing so very much more this year than last in evangelising Victoria. The following comparison is of interest.—Receipts from Conference to July 31, 1912 (not including credit balance), £438/10/9. Receipts from Conference to July 31, 1913 (not including credit balance), £433/10/9. Increase in actual receipts over last year, £238/10/8. This is good, but in view of the present debit balance, and the many fields in addition to those in hand, into which we should go, there is a need for a continued and increased liberality. The Victorian brotherhood can support this work; then let every brother and sister say, "We will!"

Of Interest.—The young men at Stawell have presented the church with an organ. An Adult Bible Class has been commenced at Wonga Park by the preacher, Bro. Henrichsen. One Sunday night at Boori, when several were baptised, G. H. Oldfield had the pleasure of seeing the little chapel crowded, additional seats being placed in the aisle; prospects are very bright there. J. R. Combridge reports much larger Sunday night audiences at Renwick, and a growing building fund. J. W. Marrows is doing splendidly at Castlemaine. A. J. Wood had his record meeting at St. Arnaud during the month; things are brightening there. G. H. Mopsy frequently drives 28 miles on Lord's day between meetings, and when this is done over had roads and against a strong wind it is not too comfortable. Gospel services have been commenced at Ultima by W. G. Oram. E. E. Chandler still has a great Bible Class at Colac. The Carnegie church is trying to arrange worship meetings at Ockfild.

Successful Work.—Victorian Home Missionary work is a glorious success, and so those who can believe know that the money thus given is really advancing the kingdom of Christ. Send a contribution this month to Thos. W. Smith, "LAL" house, 720 Rathdown-st., North Carlton.

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From the Field—Continued.

ENMORE.—Our meeting in the morning was a good one, the speaker being Bro. Enns Coleman. At night the service was in memory of the late Edmund Gole. We were pleased to have Bro. Welden with us, and to have his assistance with the service. The choir gave a special anthem, and Miss May Helmer sang a selected solo. Bro. Binkworth spoke with great feeling as he drew lessons from the inspiring life story of our late brother. Everyone loved Bro. Gole, and he lived to near to the Master that it was an easy matter to draw inspiration from his life of service and consecration. During the week our Bro. Thomas Savage has lost his wife, who has been relieved after a long illness and much suffering. Sister Goleman's husband has passed away after a painful illness. A nephew of Sister J. E. Barclay's also died very suddenly a few days ago. The Enmore church has had quite a number of afflictions amongst its membership recently.—E. J. Hillier.

HURSTVILLE.—Lord's day, Aug. 10, we had a good gathering to break bread, and were pleased to have with us Bro. Harward, who gave a splendid exhortation. Our Lord's day School is still increasing. Our gospel service was well attended. Bro. Garden gave an address on "The Three Resurrections." Our secretary, Bro. Beckley, has changed his address from "Hilliers," Fenton-road, Hurstville, to "Brookwell," Wright-st. Hurstville, his family having arrived from the Old Country, and we were glad to give them a hearty welcome amongst us. Will church secretaries please note change of address?—Eleanor J. Winks, Aug. 10.

LISMORE.—The service held to the memory of Bro. Fisher on August 4 was very nice, and the address was full and published by the Deal daily paper. Last Sunday afternoon the Century Bible Class met in the new lecture hall. In the morning C. Ferlinger gave us a splendid address. T. Holden has temporarily taken charge of the Aboriginal work at Damon. The North Lismore Bible School is growing under the leadership of Bro. Riddell. Mrs. Riddell, who has undergone a serious operation, is doing well. There has been much sickness amongst us. T. G. Mason is doing an influential work at Bangalow and district. We sympathize with F. B. Withers and family in their recent loss by death.—S. Stevens, Aug. 8.

MOSMAN.—August 10, good attendance at the morning meeting. We had visiting us Bro. and Sister Forecutt, from Enmore, and G. T. Weldon, from Unley, S.A., who gave a splendid exhortation. He referred feelingly to our late loved and esteemed Bro. E. Gole, who was an officer of the church here, and whose counsel and presence will be greatly missed. On the previous Lord's day short addresses were given to the memory of Bro. Gole, who were given by W. D. Lane, S. R. E. G. Gilmore, and our evangelist, T. R. Coleman. The attendance at evening meetings continues fair. To-night Bro. Coleman gave an able address on "The Love that Passeth Knowledge."—A.M.

Victoria.

HAWTHORN.—On August 7, the half-yearly business meeting of the church was held. There was a good attendance. W. Hunter, on behalf of the church officers, presented Bro. Parkes, church secretary, with a gold mounted mountain pin. The church decided to adopt the duplex system of systems. It was resolved that a church debt extinguishment scheme be formed to pay off the debt on the building. Last Tuesday night we enjoyed a visit from the Box Hill C.E. Society, headed by Bro. Bishory. A very enjoyable evening was spent in the consideration of Bible Biographies. Papers were read by Mrs. Davis and Miss Rankin, and an address given by Bro. Johnson, Miss Wiese presiding at the organ. Anniversary services of the church were held yesterday. Bro. Anderson, of Northcote, spoke in the morning, and the writer at night on "The Apostolic Church." The meetings were good. It is 23 years now since the same was held at this place. The only surviving members of the first five members are our aged Sister Finger and Bro. Bardwell.—A. C. Rankin.

BENDIGO.—At our evening service on Sunday and the school session a special offering was made on behalf of the T. B. Fischer fund. Dr. Cook preached at Bendigo, and A. W. Connor at Golden Square, both beginning a special series of addresses to be given during the present month. T. C. Harward fellowshiped with us. A young man who was baptised last week was received into our church. H. Sims journeyed to Derby to conduct the services there. Golden Square school celebrated its anniversary last Sunday, when large attendances were addressed by T. J. Cook, Dr. Cook and A. W. Connor. The scholars, under the leadership of A. E. Smeader, sang special songs very ably. The kindergarten scholars also took part in the programme. The tea meeting on Wednesday was a great function, three sittings being held. The tea was followed by a display by the scholars in the form of a concert and reception of prizes. The school is in a very healthy condition, and all departments are working well. Our evangelist and his wife are the happy recipients of a new daughter. We wish them joy.

WINDSOR.—On August 3 we had a very helpful morning address from D. Pittman, and Sister Mrs. Daniels was received by letter from Bordertown. To-day we had Bro. Morton, from the Bible College, who exhorted the church very acceptably, and Bro. Watson, from Hampton, fellowshiped with us. The Bible School is making preparation for the anniversary.—H. Aug. 10.

NORTH RICHMOND.—Good progress has been made lately towards the erection of a new school hall. Through the generosity of one of our members, who kindly presented us with £100 for this purpose, we were enabled to purchase the plot of land next to our chapel; and in order to make headway with the building, Bro. Procter announced that he would visit in the evening on August 9 to receive the gifts of the brethren towards this new project. The amount reached by that effort is £126. This is very creditable, and we greatly appreciate the generosity of our brethren.—H.E.A., Aug. 12.

SOUTH RICHMOND.—Splendid meetings all day on August 10, commencing with the Juniors at 10 o'clock. V. Heather, from the Bible College, addressed them. At the meeting of worship Bro. Jones presided, with Bro. Conbridge as speaker. The meeting took the form of a consecration meeting, with a roll-call of members. This was fitting to close a month of self-denial, when an offering was taken for the work here. Bible School at 3; also kindergarten. At the gospel service there was a record attendance for some time past when Mr. Jones spoke on the Book of Acts, and every one in the congregation received a copy of Acts, as a memento of the occasion and a gift from the church, praying that a blessing might go with them. All present read Acts 2: 22 to end of chapter. It was a most successful meeting. Every one went away pleased.—G. F. Nicholl.

SOUTH YARRA.—One confession and one immersed last Lord's day evening. Good meeting.—T.M., Aug. 11.

CARLTON (Lyons-st.)—Fine interest all day, with good attendances at all the meetings. The speaker for the morning was C. M. Gordon, whose address was greatly appreciated. One received by obedience. In the afternoon T. Hagger very kindly spoke to the Century Bible Class, at the night Rev. Finlay gave a good discourse, taking the text, "One Who Never Gave a good example." The address was delivered with fervency, and the large audience gave the speaker fixed attention. In response to the invitation there was one credited at a married lady. A young man also decided to give his life to follow Christ. This Hagger bore in speaking upon Home Missions.—J.M.C.

SHEPPARTON.—At the morning meeting yesterday we had a good morning presence. As visitors we had Sister Clara, Balmoral; present, Sister Smith, Middle Park; and Bro. Craig, Birm. Lane, Drummond. Our evening meeting was well attended. We now are very busy practising held next month.—Berrie Knight, Aug. 11.

COLAC.—A good attendance at worship on morning, Bro. Chandler giving an impressive exhortation on "The Yoke of Christ." Received the right hand of fellowship, one by Sister Tolcher, wife of Terang. At the gathering Bro. Chandler delivered a fine address on his theme "Man's Greatest Discovery," a good audience present. Three addition to the School.—E.S.

CHELTENHAM.—Since last report the group message has been proclaimed by M. W. Green, E. T. Penny to large and interested audiences. This morning Bro. Green addressed the church, giving a splendid discourse on "The Temple in the Wilderness." The services throughout the day have been very profitable and inspiring. A fine offering towards the T. B. Fischer memorial fund was given, over £50; and still more to be in.—F.W.M., Aug. 17.

MALVERN.—At the annual business meeting of the church just held, Bro. Turner, Nich. Richards, E. Lewis and Milne were elected as sons with Bro. Richards, secretary, and E. Lewis, treasurer. The report for the year showed an increase in membership of 25 (24 by obedience), a record of 21 by letters, and the purchase of a suitable building centrally situated. The Sunday School and Endeavor are in a healthy condition. It has been decided to form a young people's club. The work during the year has been most gratifying, and special praise is due to Bro. Richards, the secretary, whose inspiring efforts have been a great factor in the progress of the church work. The unity and interest of the members may be gauged by the zeal, generosity and energy they have displayed in transforming the appearance of the interior and exterior of the church building. Plans are in course of preparation for the addition of class rooms to a porch. Since moving into our new building we have had fine meetings, and we look forward to the end of the year with the expectation of the highest here. Last Lord's day Bro. Carr Green exhorted in the morning and Bro. Alex. Wilson preached at night to a fine audience. On Tuesday night we held our quarterly society, which is the time of the church anniversary.—C. K. Milne.

CARNEGIE.—The sisters' department held their monthly meeting on August 6. We were pleased to have present several visitors from sister churches. Mrs. Martin, sup. of Dorcas, gave a very instructive talk on Dorcas work. The President of the Conference, Mrs. Owen, also gave us a helpful talk. A donation of 10/- was promised by a sister to buy material to commence our Dorcas. Having purchased a machine, we are hoping to get to work at an early date.—S. Gracie, Aug. 8.

NORTH MELBOURNE.—Our services yesterday were particularly good. Five received, faith and obedience. Record attendance at Bible Class. School for the evening. Attendance at Bible Class 27 out of a possible 30. We regret to announce the death of Sister Mrs. Van Ende, who after an illness extending over five years, passed peacefully at rest on Saturday, August 9. May God bless the sorrowing family and comfort them in their bereavement.—A.H., Aug. 11.

CARNEGIE.—All agencies here are in a good condition. The kindergarten is still increasing, taxing its accommodation, and the Bible School in general is thriving. Last Lord's day the evening meeting was a young people's service, and was well attended. A fine address was given to with great interest. At the close a young confessed Christ. Previous to the service a lady was baptised into Christ, which was the third since we opened in the new building. The debutante scheme is earnestly commended to the brotherhood.

NEWMARKET.—All meetings are being well attended, and though decisions are few, the church is being edified. Bible School increasing. Bro. Ravenhall, who has just retired from his position of teacher of the infant class, was presented with a beautiful silver watch on July 27. The church is very busy, and has had the recognition of many of our members. Bro. Green, F. Pittman and Abernethy are having a greatly well addressed at the Lord's day evening meetings.—J.I.M., Aug. 12.

Here and There

Federal Mission at Brisbane.

F. A. Bignall writes:—"Mission closed on Sunday night with three confessions, making a total of six hundred and fifteen."

W. H. Clay is now on a brief visit to Brim, Dumunkle and Warracknabeel, Vic.

Wine brethren met at the home of Bro. White, at Wandin South, Vic., on Lord's day, August 10, for the breaking of bread.

The Victorian General Dorcas will meet on Wednesday next, 20th inst., in the lecture hall, Swanston-st., from 10.30 a.m. Any sister welcome.

The next meeting of the Victorian Preachers' Association will be held at Lygon-st. on Monday next, 18th inst., commencing with a devotional service at 2.30 p.m.

The S.A. Sisters' Conference will be held at Grote-st. on Friday, September 12. All Home and Foreign Mission time boxes should be handed in to the Executive meeting on September 4.

Swanston-st. "Virginia Club" held a very fine meeting on Tuesday evening, August 5. Mr. Watt Leggatt, of the Foreign Mission Board of the Presbyterian Church, addressed the meeting.

South Australians desirous of communicating with E. W. Pittman, evangelist of the church at Glenelg, on church or Royal Institution for Blind business, are reminded of his telephone number—Glenelg 283.

North Melbourne mission closed on Wednesday night of last week. During that special effort there were 23 confessions, one restoration and one baptised believer received. So far 22 have been received into fellowship.

The Women's Home Missionary Committee held a most successful meeting at North Richmond, Vic., on Thursday, August 7. On the same evening Thos. Hagger spoke on Home Missions at Lygon-st.

In our next issue we will publish a most interesting report from Z. T. Sweeney in regard to the work in Russia. Bro. Sweeney has visited the brethren in Russia, and reported his impressions of the work in the *Christian Standard*.

Preachers, and church secretaries are reminded of the report of the money contributed for the widow and family of the late Bro. T. B. Fischer be forwarded to the treasurers, Bro. W. C. Craik and Robt. Lyall, not later than Tuesday next, August 19.

Additional Foreign Mission Offering from S.A. Churches—Stirling East and Allgate Valley, £8; Holdiava, 4/8/13/6; Sumphers, 4/6; Glenelg, 4/1; Strathgilly, 18/11/6; Fort Pirie, 10/6/1; Melrose, 4/10/4; North Adelaide, 15/1; Lipton, 6/1; Goolwa, 5/1. Total to date, 108/9/5.—Ira A. Paternoster.

J. B. Allen, of Auckland, N.Z., writes—"I wish to add a word of thanks for the 'Christian.' I have taken it from the start, and regard it as by far the best religious paper I have ever come across. Especially I like the news from the field of church matters, as through them I become acquainted with many brethren I have never met, and rejoice with them in their successes. Wishing you a God-speed in your work."

The Roman Catholic Bishop of Bendigo lectures in gambling. At the opening of St. Vincent's Fair he is reported to have said that "there were some very pious people who told them that bazaars and all kinds of gambling should be stopped, but they must admit that they were all devoted to a certain amount of recreation and healthy amusement." The only proviso made by the Bishop is reported to be that "if the fair should be able to pay. This only affords another example of the fact that the Romish Church is deficient in moral sense in regard to the sin of gambling. So long as the church can get money it is not particular how it gets it.

A largely attended meeting in opposition to the establishing of a hotel at Chelsea, Vic., was held on Monday evening last, in the public hall, Chelsea, under the auspices of the Local No-License Committee. J. G. Barrett was the speaker and replied to the misleading statements made by A. A. Farthing, M.L.A. Bro. Barrett, who spoke for two hours, traversed the statements made, and brought out a wealth of facts in relation to Germany, France, United States, Maine, and New Zealand. The opinion generally expressed was that it was a smashing reply. Arrangements are being made to follow on A. A. Farthing at subsequent meetings he will address. At the conclusion of the meeting a motion was put that in the opinion of the residents of Chelsea a hotel was not required. This was carried unanimously, and the passing of a very heavy vote of thanks to Bro. Barrett brought a very fine meeting to a close.

Bible School Union, Vic.—At the next meeting of the committee, which will be held on Monday evening, August 25, at 8 o'clock, in the Christian church, new hall, Swanston-st., H. Procter, of the North Melbourne church, has kindly consented to deliver an address on Bible School Methods in England. All delegates are particularly requested to attend. Teachers in our city and suburban schools are also cordially invited. Good attendance expected. Bible School Day, observed May 4. For the information of those making enquiries as to the financial results accruing therefrom towards the funds of the Union, would like to mention that notices were sent out to 26 churches in this State, and out of this number 26 have forwarded their collections, amounting in the aggregate to 417/13/4 to date. This leaves 11 churches in their returns. Will church secretaries please note, as full acknowledgment will appear in the columns of the "Australian Christian" in the issue of Sept. 25.—J.Y.P.

We gather from reports in the press that Mr. Tennyson Smith since his return to England has been having great success, and in almost every town in which he has conducted a mission, numbers have been turned from the doors. Great preparations are made for his missions, and he is generally welcomed at the railway station on arrival by a procession of the various temperance organizations in regalia, headed by their respective band leaders and accompanied by a band or bands. The success which he has secured over 4000 people since he commenced work last October. In expectation of the Scottish Temperance Bill passing into law this session, conferring the powers of Local Veto on Scotland, the Scottish Grand Lodge of the Good Templar Order has initiated a forward more in preparation for the time when the Act will come into force, and has issued an official circular announcing that they have secured the services of Mr. Tennyson Smith to assist in the campaign.

"Much Troubled" asks certain questions which evidently refer to particular cases, but which we prefer to answer in a more general way. 1st. We believe that theatre-going is not conducive to spiritual growth, and both young Christians and old ones will act wisely by avoiding such places of amusement. We would lay this down as a general rule, irrespective of the character of the plays. 2nd. Some plays, of course, are of a higher character than others; but all are not able to discriminate between them. The example set in going to the theatre by Christian, able to discriminate, is used as justification for going by those who have no wish to discriminate. 3rd. It will proceed, as it is, be an example to his flock. 4th. It will proceed, as it is, be an example to his flock. 5th. It will proceed, as it is, be an example to his flock. 6th. It will proceed, as it is, be an example to his flock. 7th. It will proceed, as it is, be an example to his flock. 8th. 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The Society of Christian Endeavor.

GREAT SOULS AT PRAYER

August 17-23.
Daily Readings.
Prevailing against Amalek. Exod. 17: 9-13
A royal suppliant. 1 Kings 8: 22-57.
Vindicating Jehovah. 1 Kings 18: 30-39
The majesty of God. Habakkuk 3: 1-19
How an Apostle prayed. Ephes. 1: 15-19; 3: 14-19.
Gethsemane—can I forget? Luke 22: 39-46.
Topic—Great Souls at Prayer. John 17: 1-26
Make this a week in which you will be able to say that, by the Holy Spirit's aid, you have lived in the 17th chapter of John.

The Conference Rally of the S.A. Churches of Christ C.E. Union will be held at Grote-st. on Saturday, September 13, when a large attendance is requested. All societies are asked to respond to the roll-call with a verse of a favorite hymn. All statistic forms must be in the hands by August 25 at the latest, or they will be of no use for the competition: these forms must be made up for the year's work from July 31, 1912, to July 31, 1913. As the forms are all numbered, it is not necessary to put the names at the bottom.—J. Donutherland, Hon. Sec.

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