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To the Members of the Churches in New Zealand.

Dear Brethren,—

The past year has been one of great moment in connection with our Foreign Mission work. It has seen another missionary sent into the field, whose support has been provided for by the Elborn Bequest—the first legacy which has come to us.

It has seen Bro. Mansill arrive safely at Bulawayo and take his place at Bro. Anderson's right hand with enthusiasm and consecrated energy.

It has seen the return on furlough of our loved pioneer missionaries, Bro. and Sister Hadfield, who with their family have been providentially brought to New Zealand again in safety and good health. And—perhaps greatest of all—it has seen the launching of another branch of our work in the Ingome Mission—a station projected right among the raw natives of Rhodesia.

It has also seen a sufficiency of funds to meet all demands, even though such were greater than usual.

For these tokens of the divine blessing, how deeply thankful we are, how grateful that God should have so honored us.

We take it as a signal mark of his grace that the way has been opened up for us to do still more for the Lord Jesus, whose love for us we experience every hour we live.

Then, again, how thankful we are to see around us on every side the evidences of a greatly awakened consciousness among our churches in regard to their position and privilege in the conversion of the heathen.

Truly we rejoice, as we contemplate "what God hath wrought" through the instrumentality of those who have been "workers together" with him in this Bulawayo mission.

Now, at length, Bro. Hadfield has returned, we have looked for his coming—some of us—with much anticipation. From the standpoint of his five years' experience, he will be able to answer such questions and afford such information as may be submitted by those who seek further knowledge regarding the working of the mission.

In his projected lecture tour of the Dominion, spending two months in each of the three Conference districts, he is sure to

throw a flood of light on the subject of our Foreign Mission field, rousing to a keen enthusiasm every Christ loving brother and sister and fanning the fires of their zeal for the salvation of those living in the darkness of sin and death.

The new "Ingome" mission will require about £500 for equipment and outfit, and the raising of this sum will form part of Bro. Hadfield's mission in his tour of the churches. Let us not forget that Bro. Hadfield has undertaken this six months' service *during his furlough*—in the period set aside for rest and recuperation.

Surely we have some noble brethren and sisters to represent us at the front. And *our* share in the giving—well, it's not so very much after all, is it?



Native Hut, Belingive Reserve.

God but demands from us *our best*. Bro. Hadfield is doing *his best*, even while on furlough; let *our best* in prayer and giving be also freely laid on the altar of service.

Is it too much to ask from every member of the Churches of Christ in the Dominion *one prayer daily* for our Foreign Mission, the workers and the converts?

Is it too much to ask that *every* Lord's day morning in every church, our Foreign Mission should be remembered at the throne of All-Power, All-Grace, and All-Blessing?

Is it too much to ask from every member *once a year*—£1—only one pound—to help in bringing the heathen world to the feet of Jesus?

If each member would average £1 a year what great things could be achieved! Truly

there are those whose positions would make an offering of £1 per annum a mere mockery of God—those whom God has so blessed in their worldly affairs that £5, £10, aye, even double these sums, would hardly be adequate recognition of his goodness and their responsibility; but then on the other hand, we have so many young members—apprentices, girls in shops, factories, and so on, that their short-comings would be balanced by the offerings of those better able to give—thus averaging the much-desired £1 per member.

Brethren, let this year be the greatest we have yet experienced! Time is short—it is fleeting, passing, hurrying us on into the "night when no man can work."

NOW is OUR Opportunity for Service,

NOW is OUR Opportunity for praying,

NOW is OUR Opportunity for Giving,

—but there is no limitation of Time or Opportunity to the Divine Blessing—THAT will abide with us NOW and Ever, following us into the Glory, as we enter upon "the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Let us then be faithful in this matter.—
J. Inglis Wright, Gen. Sec., N.Z. Foreign Mission Union.

The Christian religion is broad as the world. "The very soul of our religion," said Max Muller, "is missionary, progressive, world-embracing." Christ belongs to the imperial order—not to a merely local or parochial scheme of things. No race can monopolise him; no country contain him. We may all have our share—Commonwealth and Dominion, United States and United Kingdom, the continents and the islands. He will fill them all, and will overflow their boundaries, for he "gave himself a ransom for all" (1 Tim. 2: 6). Not until that message has been told to every nation under heaven—told in pleading tones of Calvary-love—can we regard ourselves as having finished the work which he gave us to do.

ANNUAL OFFERING, OCT. 8.

A Review of the Last Six Months.

By F. L. Hadfield.

"I know not what awaits me." These are words that might well have been sung by us at the end of 1910, for the last six months have covered a period of changes widely different in character and places.

Six weeks building.—Towards the close of 1910 I had said to myself, "Well, I have done the last big mechanical job I shall have to do before starting off to New Zealand." Vain human thought! Before the year was ended a telegram had come from the Education Department, instructing us to increase our school accommodation they lending us £150 to buy material, we to do the work. Thus January and half of February found us hammering and sawing at iron and wood, building a large schoolroom, an office, and a dressingroom, as an addition to our Main-st. premises. Thus we began the year with six weeks' building.

Six weeks' school building and preaching.—Our school completed, we were now able to use it, and what a blessing it was. We could now divide the school decently without feeling that the poor teacher, condemned to spend his time with the primers, would be sweltering in a small unlined iron room, the walls of which could hardly be touched with the naked hand, the sun outside being so fierce.

At night, too, the hubbub of 60 native young men all trying to learn aloud at once, was reduced to half, and less than that, for thirty in a room could be checked and kept in order, while 60 or 70 could not.

For Lord's days, too, prayer meetings, and Bible Classes, our new premises improved matters, and thus in more convenient quarters was the second period of six months passed away.

Thus had three months gone, but before home could be reached a month in the wilds must be spent, seeking a suitable mission site at Belingive, upon which to commence operations when we returned from N.Z. So off set the writer with three native boys (young men), John, Parafin, and Muti, to traverse on foot, all of us, with gun, ammunition and heavy loads, some three hundred miles. Every night the sky was our roof, and our chief defence our heavenly Father. Sunrise, every morning, found us well on our day's journey, and if the air was nippy when we started, by breakfast time, perhaps 10.30 a.m., we were looking for a tree that cast a thick shadow where we might eat in comfort, undistressed by the heat that the sun had already acquired. Deep sand, rough boulders, long grass well armed with spiked seeds, swift, cold rivers and what not, wearied, bruised, pricked, and chilled us by turns, while glowing sunsets, night

skies of deep but clearest blue, and warm shallow pools at times delighted and refreshed us. A site was chosen, and having seized such opportunities as we could to pour out the living water to thirsty souls as we passed, we quickly covered our 75 miles to the nearest railway station, and having been bumped along all night in a goods' train, arrived in Bulawayo at 4 a.m., having spent a month out in the wilds.

That morning of our home coming was a joyful one, for by 9 o'clock we were back at the station to welcome Bro. Mansill, and what encouragement it was to see another worker from the home land step off the train on to the platform, a very concrete guarantee of the great interest still maintained in the Bulawayo work, by those brethren and sisters in New Zealand, whom we hoped so soon to see.

Four months were passed, and now came a month of mixed duties, teaching, preaching, building, packing, varied by a brief dash on bicycles out again to the new mis-



Raw Material for Ingome Mission, Belingive.

sion site to change its position somewhat, then more packing, farewell socials, goodbye speeches, regrets at parting mingled with hopes of meeting, and we were ready to be off. The last Lord's day saw crowded services, and in the great meeting we had in the Main-st. building in the afternoon, 13 were buried with Christ in baptism, a God-given conclusion to our first period of five years' service on your behalf and God's.

Our hopes for the home land were very bright, but we could not leave the scene of our labors without some sadness at leaving our host of earnest and faithful co-workers, white, colored, and black, who with our brethren and sisters here in New Zealand, and our great Father over us all, had united to bring our labors to such a happy and successful close.

Five months gone, and once again the words of a hymn, "We are out on the ocean sailing," tell of how we spent the sixth month of 1911. The Capetown brethren had treated us royally, and sent us away with the happiest final thoughts of Africa, the voyage was drawing to a close, Hobart was reached, and the church there welcomed and farewelled us at a single meeting, a few more days upon the sea and at 10

o'clock one night we sighted the home land. Then followed welcomes, so loving and so full of confidence and praise that we have felt we were not worthy, and have been made to pray that we may yet become so.

Brethren and sisters, we could not have done our work had it not been for you; nay, rather let us all join hands and hearts and looking upward, say, "We could all have accomplished nothing had it not been for God."

A month and a half of building; a month and a half of teaching and preaching; a month in the wilds; a month of rushing, packing, and farewelling; a month upon the ocean; another month at home in dear New Zealand; truly if variety be charming, these months of a missionary's experiences must have been one long-continued charm. But we are here with a purpose. We want to see you all, to tell you all, to deepen your deep sympathy, to enlist your help for further efforts in his cause who said, Surely if I be lifted up I will draw all men unto myself. Will you help us to lift up Christ, so long since lifted up upon the cross for you, to those who after 1900 years have never yet been drawn to him, because they never yet have seen him?

"Going Shares"

By H. G. Harward,

General Evangelist, S. Island, N.Z.

This is the thought in Paul's message to the Philippians, chapter 1, verse 5. It was

a joy to pray for these Christians. They were "going shares" in furthering the gospel. A partnership had been formed in order to make known the glad tidings of salvation. They were working shareholders in the company. They were not seeking to draw the dividends without investing their capital.

We, too, are partners in this great work. It is the privilege of the disciples of Christ in the Dominion to "go shares" in furthering the gospel. What a wonderful partnership it is. Jesus Christ, and Company—and we the company. How gracious that the Master should let us help a little. How this fact should thrill us. How it should move us to the greatest faithfulness.

Darkest Africa is the field of operations specially before us at this time. Our partnership is to reach out in supplying the gospel to that needy country. There are several ways in which we may "go shares" in this glad service.

1. The partnership of sympathy. This is an imperative need. We do so little because we have never felt the burden of this work. Jesus was moved with compassion. He wept over the lost. How different it is with us. We selfishly enjoy salvation for our-

selves, and are unconcerned about the salvation of others. Our hearts need to be moved, our feelings stirred. Jesus died for all men. "He willeth not the death of any." "He would have all men to be saved and come to the knowledge of the truth." But many in Africa do not know these things, because we have been out of touch with the Lord, and his purpose, and provision to save. Let our heart's desire for these people be "that they may be saved."

2. The partnership of supplication. We may be "workers together in prayer." The throne of grace is ever accessible to us. The power of prayer is limitless. It is possible for us to work for Africa by earnest intercession. We may pray for the messengers that "they may open their mouths boldly to make known the mystery of the gospel." We may pray for the message that "it may run and be glorified." We may pray for the people that "they may be saved." We may do all these things, but do we? How little real fellowship we have in these things. In our private devotions, at the family altar, in the public assembly, are we "going shares" in supplicating the divine blessing upon this service? It means so much for us to pray.

3. The partnership of sacrifice. This means that our sympathy and supplication find expression in what we are willing to do for others. True co-operation in the spread of the gospel is only possible where we are willing to practise self-denial. We may protest against the making of repeated "calls" for the work, but we cannot retain our shares and not "pay up." Most of us are unable to make the sacrifice involved in the going to these needy fields; but we must make the sacrifice necessary to support those who have already gone as our, and Christ's representatives. In no small degree our partnership has failed just here. Our giving has not been commensurate with the demands of the field, or the responsibility of our position. A larger capital needs to be invested in this work. The shareholders must contribute this. There is no other way of securing it. Just now is the time to make liberal response. In this way we can best show both to God and man, that we count our "fellowship in furthering the gospel" a solemn responsibility, and a gracious privilege.

"Lord, that our Eyes may — be Opened." —

Matt. 20: 33.

By T. H. Rix.

This was the pathetic prayer of two poor blind men sitting by the roadside when Jesus passed by on his way from Jericho to Jerusalem. Notwithstanding the helplessness of these men, it was the prayer of faith. The first, and probably last, opportunity of their lives had come whereby they were able to come into touch with the great Healer, and hearing that Jesus of Nazareth

was passing by the twice-repeated shout went forth from their lonesome hearts, "Have mercy upon us, O Lord, thou Son of David." Above the din and confusion of many voices, and in spite of the angry remonstrances of the multitude, Jesus hears their cry, and asks, "What will ye that I shall do unto you?" "Lord, that our eyes may be opened," is the response. Putting these words of the blind men into another setting, and meditating upon the present condition and needs of the great non-Christian world, ought not our prayer also to be, "Lord, that our eyes may be opened?"

1. To the present condition of the non-Christian world! Fully two-thirds of the world's population are non-Christian. It is a startling fact that in the early morning of the twentieth century, the great commission of our Lord's is largely unfulfilled. Think of it, 1000 millions of our race without a

New Zealand Foreign Missions.

ANNUAL GOLDEN OFFERING.

Lord's Day, October 8th.

ple, is a case in point. Till within a quarter of a century ago practically unknown, she has suddenly sprung into a place among the Great Powers of the world. A striking instance of a nation born in a day. And China is awakening too. What is urgently needed now to civilise, humanise, purify and elevate the Easterns is the gospel of Jesus Christ.

3. That our eyes may be opened to the present glorious opportunities of the non-Christian world. Never were these oppor-



Bro. and Sister Hadfield and Family.

Photographed in Auckland, on their return from South Africa.

knowledge of Christ! Notwithstanding the past century's missionary efforts of the Christian church, there are 1000 millions of people who are still dominated by Paganism, Hinduism, Buddhism, Confucianism and Mohammedanism. There are many places in Asia and Africa where a missionary has not yet set foot. There are hundreds of millions who have never heard the gospel. While this is so, there are indications, clear and pronounced, that a spirit of unrest is seizing these peoples, and that, tiring of old traditions, they are breaking away from the old faiths.

2. That our eyes may be opened to the present pressing needs of the non-Christian world. Some of the richest and choicest spots on earth are within the zone of the non-Christian world. The material resources of the peoples of these countries are great, but undeveloped. Japan, for exam-

plishments so many and great as now. Through contact in recent years with Western civilisation, and the establishment of means of communication by steamers, railways, telegraph, etc., access between the Occident and the Orient has become easier and quicker. Besides, the transition stage through which millions of the non-Christian peoples are now passing have made them readier than ever to hear the gospel. Everywhere the doors are opening wider than ever before for the Christian church to enter and occupy "till he comes."

4. That our eyes may be opened to our tremendous responsibilities. In view of the great changes coming over the non-Christian races, and the increased opportunities for carrying the gospel to them afforded, what a tremendous responsibility rests upon the church. The next ten years may settle the destiny of the heathen world. It may be

won for Christ—or lost for ever. The leaders and teachers of these peoples, having recognised the growing tendency among them to break off from their old-time religions, have entered upon an aggressive propaganda hitherto unparalleled for its effective organisation and activity. To save their people from coming under the direct influence of Christianity, the priests and leaders, copying Christian agencies, have established rival institutions—such as schools, colleges, and universities, missionary societies, tract societies, preaching stations, young men's and young women's associations, guilds, Sunday Schools, catechism classes, with which to combat Christian enterprises. The old dying faiths are being recast and brought more up to date, and extraordinary attempts are being made to revive them. During the past twenty years our responsibilities as Christians have increased many fold. New Zealand Churches of Christ have fallen into line with their neighbors in Foreign Mission work. South Africa is our present sphere, and Bulawayo our headquarters. The work already accomplished under the supervision of Bro. Hadfield and his colleagues is an earnest of things to come, and should stimulate us to exhaust our very best in promoting the kingdom of God in South Africa.

May the Lord not only open our eyes to the urgent needs of Bulawayo, but open our purses also.

| Bro. Anderson's First Half-
| Yearly Report
| From Bulawayo, July, 1911. |

When thinking over our work for the past six months, a verse in Isaiah (21: 11) suggests itself to me. The Authorised Version renders it "Watchman, what of the night?"

Isaiah was not referring to the old watchman who called each hour of the night, and added a description of the weather. His words mean much more than the question, "Is the weather foul, or is it fair?"

He had before his eyes a land lying in the pitchlike darkness of sin. It bore down upon his spirit, until at last, through the night, he sent his cry of agonised entreaty, "Watchman, how much of the night is past?" How much must be endured before the sun will rise?

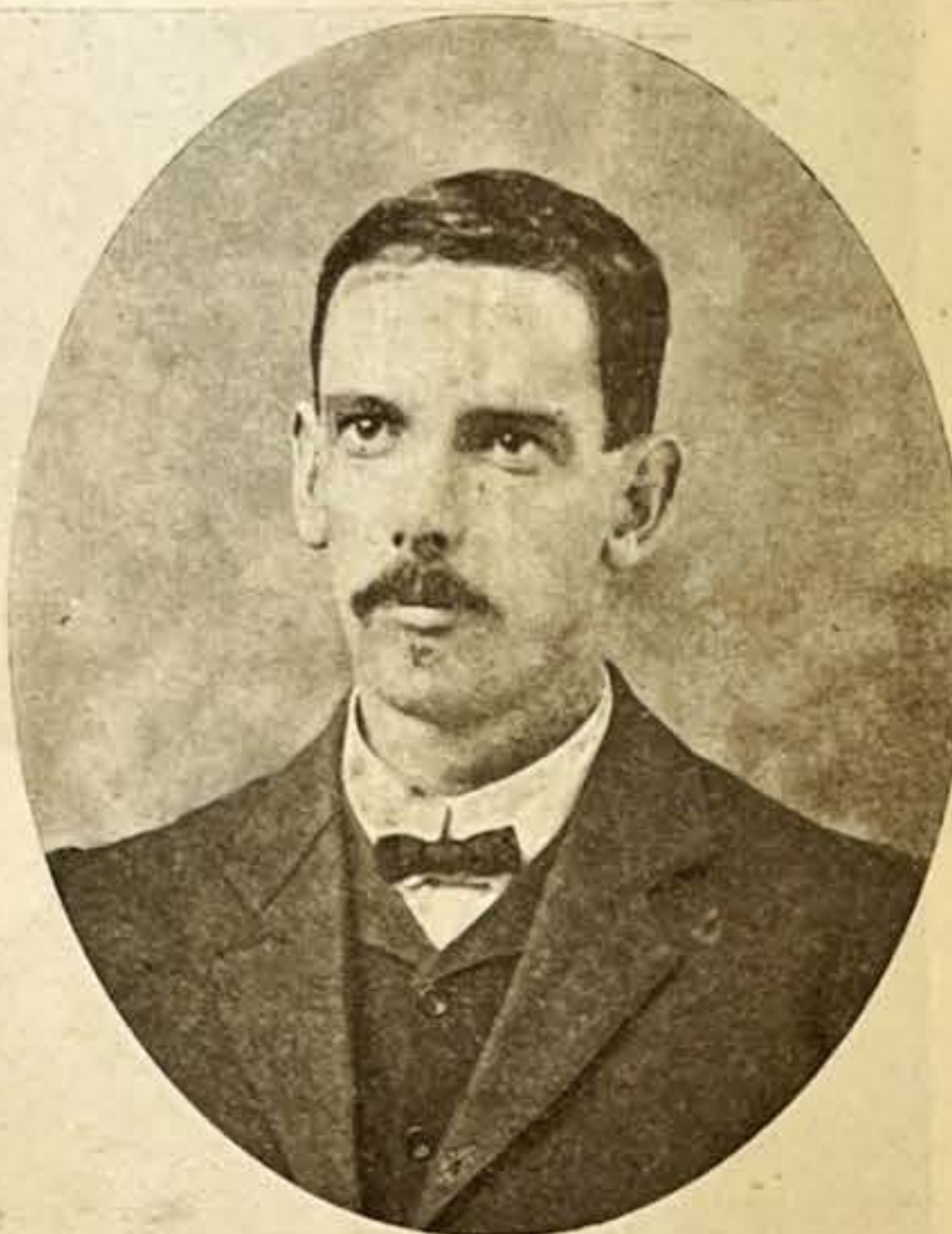
I feel in writing a short account of our labors for the Lord during the first half of 1911, to ask the same question, "Watchman, what of the night?"

Thank God, the day is breaking over the Dark Continent of Africa. The night of heathen darkness must give way to the glorious gospel light, for Jesus said, "I am the light of the world." It is the business, then, of every member of the Church of Christ, to give this light, to the very best of their ability, to those still sitting in heathen

darkness, and in the shadow of death, and so guide their feet into the way of peace.

We have had a most successful six months' labor for the Master. When we began the year, it appeared to us then, that our resources and energies had been strained to the utmost and could not accomplish more. But feeble faith has again been rebuked, and the apparently impossible fulfilled.

The voice of unbelief has again become the word of prophecy, and results surpassing all that has hitherto been experienced tell us that God has surely opened windows in heaven, from which to bless weak and imperfect efforts. This is the reward and encouragement which we, in the mission field, share with those of our brethren across the sea, who, by their prayers, sympathy, and support have, under God's blessing, helped to make these results possible.



Bro. W. Mansill.

Our New Missionary at Bulawayo.

We had 13 additions to the town church—10 natives and 3 Cape colored persons, while one brother was restored again to church fellowship.

Four native young women were received into the Intini church. The members have attended the church meetings well, many of the heathen occupying the back seats; with open ears they have heard the words of truth spoken by the teachers to the Lord's own children, and were onlookers at our brethren breaking the bread, in remembrance of the Saviour's dying love.

Each Lord's day during the six months, the story of redeeming love has been faithfully told at the afternoon and evening gospel meetings. The afternoon meetings were crowded. At Intini, the church meeting, also the gospel meeting and Sunday School have been fairly well attended, usually one of our town brethren going out for the breaking of bread and gospel meetings. The students take charge of the Sunday and Day

Schools. The Day School attendance is keeping well up to the average.

Our native membership in the town church is drawn from many parts of South and Central Africa.

It is interesting in looking at our members gathered together on a Lord's day morning to know that so many African tribes are represented in the meeting.

We have the Ama Xosa, from Cape Colony; Zulus, from Natal; Basutos, from the Transvaal; Barotsis and Batongas, from North Western Rhodesia; natives from Nyasaland, B.C.A., besides Matabeles, Mashonas, and Bechuanas.

As these disciples from the various countries join with our white and colored brethren in worshipping God, it not only speaks to us of our oneness in Christ and the power of his gospel, but it assures us that the night of dark heathenism, superstition and sin, is passing away, and that the Sun of Righteousness is surely arising over this dark land, with healing in his wings. "Watchman, how much of the night is past?"

Thank God, the gospel day is breaking, and the shadows of sin and heathen customs are beginning to flee away.

One very important event in the history of our mission, was the arrival, in the latter part of April, of Bro. Mansill. We extended to our brother a hearty welcome in Christ's name, and all our hearts were made glad by another servant of Christ giving up all and coming at the Master's command to labor for him in far off Rhodesia.

Long ere this report reaches you, Bro. and Sister Hadfield will be with you in New Zealand, and from their lips you will hear the stirring story of Church of Christ missions in Africa, and the deep, deep need of dark Belingive, where they expect, God willing, to labor in his name, on their return to this country.

The workers in the mission field look forward with joy to the time when our mission shall enter the Belingive Native Reserve and claim it for Christ.

During the past months many natives have come to us, seeking after the way of life, and it has been a real joy to point them to Jesus. Some of these find great difficulty in understanding God's plan of salvation, so that it is a very slow process instructing them more fully in the way of the Lord.

At various times of late, word has come to us of gospel work being carried on by several of our brethren, who have gone to work on the gold mines, and at other remote places in this country. How we would like to follow them up and plant churches at these needy places, but in the meantime it seems impossible, and we can only leave the results of these wayside sowings to the Lord of the harvest.

Amid all the difficulties and discouragements to be met with in the work, these reports of our brethren carrying the gospel to the dark and needy places encourage our hearts, and make our hands strong to press the battle for the Lord.

The Educational side of our work is moving ahead. The Day and Night Schools have been well attended. The Night School is held on Monday, Tuesday, and Thursday each week, and the native young men take advantage of it.

The Night School is now divided into two sections. Bro. Mansill, assisted by Charley Pound, has charge of the English section, while I take the Zulu classes in the back room, with Jwaw Mack as my assistant.

During the six months of the year the gospel meetings for the Cape colored people have been much appreciated by them. We have had signs following the preached word and through these gospel services one colored man and two colored women have been added to the Lord.

The Bible School was successfully carried on by the teachers, Sister Hadfield and Bro. Hills, while I had charge of the Bible Class for young colored men and women. This class was run in connection with the Bible School.

The workers here send their united thanks to the New Zealand brotherhood for their support and sympathy in the past. May you all be encouraged to pray on, and work whole-heartedly for the "crowning day that's coming by-and-bye."

Now, may God who gives peace, and brought Jesus our Lord up again from among the dead, even him who by virtue of the blood of the eternal covenant, is the Shepherd of the sheep, fully equip you with every grace that you may need for the doing of his will, producing in us that which will truly please him through Jesus Christ.

Bear with me, brethren, when I thus exhort you; for, in fact, it is but a short letter that I have written to you.

Greet all your leaders and all God's people. The brethren at Bulawayo send you greetings. Grace be with you all. Amen.—Thomas Anderson.

Foreign Missions, the Life of the Church.

By H. Grinstead.

Did you ever hear of a church that took a deep interest in Foreign Missionary work being behind in its duty to its neighbors, or in its ordinary contributions for the work of the Lord? I have not. I have come across churches and individuals that have contributed nothing to foreign work and very little to home work, and they have always appeared to me to be in a dying condition. True, they have had objections to offer. It is most unreasonable, say they, to go preaching the gospel to these heathens until you have preached the gospel to every individual at home. It was the same tale a hundred years ago at the Assembly of the Presbyterians in Edinburgh. "It is ever the temper," says one writer, "which had produced a cold and dying church, and a

population callous, vicious and blasphemous." "Rax me that Bible," said Dr. Erskine, and he read to the assembly the words of the great commission, which burst upon them like a clap of thunder.

We know what Presbyterians have gained by their splendid work in the Foreign Mission fields. They claim to have over 45,000 native members of their churches, and during the last few years the percentage of increase in Scotland was $1\frac{1}{4}$, whilst in their

have risen to this work have themselves also been blessed.

When I want to realise what men can do in 60 years, I think of what this island must have been and what it is now.

Whilst then we must on no account lose sight of our next door neighbor, or of the towns and villages that are rising up in this country, let us at the same time remember that a great opportunity is at our hand, and that taking it now, we may save many a soul



The Kraal School, two miles from Forest Vale Mission.

mission stations it was upwards of 13 per cent.

We do not need, however, to appeal to Presbyterian statistics to show that Foreign Missions are the life of the church.

We know how the work of God has prospered since, in the home land, and in this land, we put our heart into the Foreign Missions. The work in Burma and Siam has gone forward, the work in South Africa has been richly blessed, and the churches that

from death and lead them to acknowledgment of our God and Saviour.

"Put not your trust in money, but put your money in trust."—O. W. Holmes.

"Right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when we steal 'God's Portion' of our income to hoard or spend on ourselves."

A SIN OF OMISSION.

By Ralph Gebbie.

Providing means to advance the cause of heathen evangelisation is not optional with those who have taken the oath of allegiance to King Jesus. Giving according to one's ability is a duty that dare not be neglected. If Paul must needs say, "If I preach the gospel I have nothing to glory of; for necessity is laid upon me; for woe is unto me if I preach not the gospel," then the burning cry of every Christian at home must be, "Woe unto me, if I send not the good tidings to those who are perishing without hope and without God in the world."

How great the penalty for neglect will be may be judged from the words of Jesus, as he pronounces "Woe" on the Pharisees who tithed mint, anise and cummin, and neglected the weightier matters of the law. The evangelisation of the heathen is indeed one of "the weightier matters," as the spirit and statement of Scripture indicate, and the Master on that day when we present our varied works to him for approval will say to the neglectful, "These ye ought to have done, and not to have left the other undone." This sin of omission is more dishonoring to God than many sins of commission from which we would shrink, and to the individual the result is blighting in the extreme. If we have been guilty in this direction let us repent, and with devout hearts give such an offering to the work in South Africa as will honor the King of kings, for, "How shall we escape if we neglect?"

1. To show our thankfulness for the joy and blessing we have in Christ Jesus. The gratitude that shows itself in words only is not acceptable to the Saviour. He seeks that which expresses itself in action, for such alone comes from the heart. To send the gospel to the heathen is a public recognition that the gospel is the source of all our blessing, and also an expression of gratitude to its heavenly Author. He who rejoices most in Christ will give most and pray best for the world's evangelisation.

2. To do our best in supporting the mission work that God has placed in our hands. If the estimate of Jesus was, that after having done all things that are commanded us, "we are unprofitable servants," how shall it fare with him who does not do his best? To give less than our utmost means that our interest is divided, that Christ's work has not supreme place in our affections. How can he with little love for benighted souls escape the penalty of his neglect at the hands of a jealous God?

3. To acknowledge Providential guidance. From the inception of our Bulawayo mission to the present moment the hand of Providence has been manifest in finances, workers, and choice of field, and attested by every phase of its development. To give largely and whole-heartedly to this work is to get in touch with the wonder working

God. "In every place where I cause my name to be remembered, I will come unto thee and I will bless thee." God, through the faithfulness of our workers, has caused his name to be remembered in Bulawayo. To withhold help is to slight his name. How shall we escape if we slight the work and name of Jehovah?

4. To enter the open doors to which God is pointing on every hand. Bulawayo is a strategic point in the conquest of Rhodesia for Christ. To build here a citadel that shall be the influential centre for the Christianising of millions in the "regions beyond," is the supreme mission of the Churches of Christ in New Zealand. God is pointing to many places of work that must be attempted. The time is ripe, the doors are wide open. How shall we escape if these we neglect?

5. To obey King Jesus in his last positive command, "Go ye into all the world



Erecting a Beacon for the New Mission Site at Belingive.

and preach the gospel to the whole creation. Wilful disobedience has never been lightly passed over by God. We cannot plead ignorance of this command, after all the emphasis that has been given it of late years, and as "this generation is the only one we can reach," we must put every possible effort into the evangelisation of that territory to which God has led us. "To obey is better than sacrifice." It is more pleasing to God, and brings untold blessing to the soul. How shall we escape if we neglect to obey?

One of the greatest living authorities on Foreign Missions has drawn attention to a truth which we are in constant danger of overlooking, viz., "It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."—*Sel.*

The Ingome Mission:

Our Projected Station in the Native Country.

By F. L. Hadfield.

We seem to be destined to choose as sites for our outstations places, the native names of which mean "stones." The long, and to most of us, unpronounceable native name for Hillside is composed of two words, meaning "white stones." When I was out on the Belingive No. 1 Native Reserve, about 150 miles east of Bulawayo, I chose a rich spot of land running down on two sides to water, and crowned on the rise with a fine hill or kopie, covered with picturesque granite boulders, from the crevices of which green shrubs sprang out in a hundred places. Asking the natives, "What do you call that hill?" I received the answer, "Ingome" (pronounced Ing-ó-may). It means "stones." Upon hearing it, the verse at once came into my mind, "Ye also, as living stones, are built up a spiritual house," 1 Peter 2: 5. This name, thought I, will make a fine name for our mission; all the natives know the hill, and, when the brethren at home know the meaning of the word, it will be suggestive to them.

The people at Ingome want the gospel. I do not say they need it. I say they want it. I was never so pressed anywhere to start a mission as there. There was disappointment deeply written on the people's faces when I said it cannot be for another year yet; I must go home and get my people to help me. It is sad to think that those people must wait without the light. No mission, no preacher, no Bible, no gospel, no Christ. Darkness.

Can we go back there, brethren? We feel the answer is with you. Christ is willing. I will not tell you of how he left the glory, emptying himself completely that he might live with us, and die amongst us. We are willing, my wife and I. I will not speak of our own heart-struggles in deciding to cut ourselves off from our fellow white men, for we are following a very long way behind Jesus in doing this. Are you willing? The answer is with you.

Once established, this mission can be cheaply carried on; it need not until it has developed, mean a great increase on the present annual expenditure, and by that time, as an industrial mission, it should help itself considerably; and again, we shall then have developed too.

To establish the mission will cost money. There will be needed a simple dwelling-house, and school-house, a waggon and a team of donkeys, for we shall be 75 miles from the nearest railway station, and there will be no other means of getting food, general supplies, and building material for ourselves and for the boys (natives). A single act of giving on the part of each member would enable us to go. If that gift was a sacrifice, we could go thoroughly equipped

from the start. When by the grace of God I stand face to face with you telling you about these people, showing you their darkness and the degradation and their longing, what answer will you give me? Their words, "Come back," uttered to me, must be interpreted to you as "send back." How can we preach except we be sent?

In the coming rally you will be asked to supply once more the present needs of our missions. When I come to address you, you will be asked, each one of you, to give one offering to send the gospel to the people on the Belingve Native Reserve, to establish a centre for distributing eternal riches at Ingome.

A MISSIONARY ENTERPRISE

A Question of Interest.

By C. Fleming McDonald.

1. *Get interested yourself.* In the world of commerce, in science, art, politics, war, and even sport, the interest and enthusiasm displayed is unbounded. Why, then, in the name of the Most High God, Maker of heaven and earth, should there be such a lack of real live interest in the propagation of the gospel of peace to the nations of the earth? The gospel of God's Son, which is the greatest and grandest theme in all the world?

A passion for humanity is a noble thing, but a passion for the souls of men is infinitely grander. It far transcends in its importance every other passion that can engage the human heart. "Fear not them which kill the body, but are not able to kill the soul." Here Jesus laid emphasis on the soul as the thing of supreme importance, but we shall never get an interest in, or passion for the souls of the people until we measure the value of such in the light of the cross of Christ. It will take eternity to teach us the real value of a single soul.

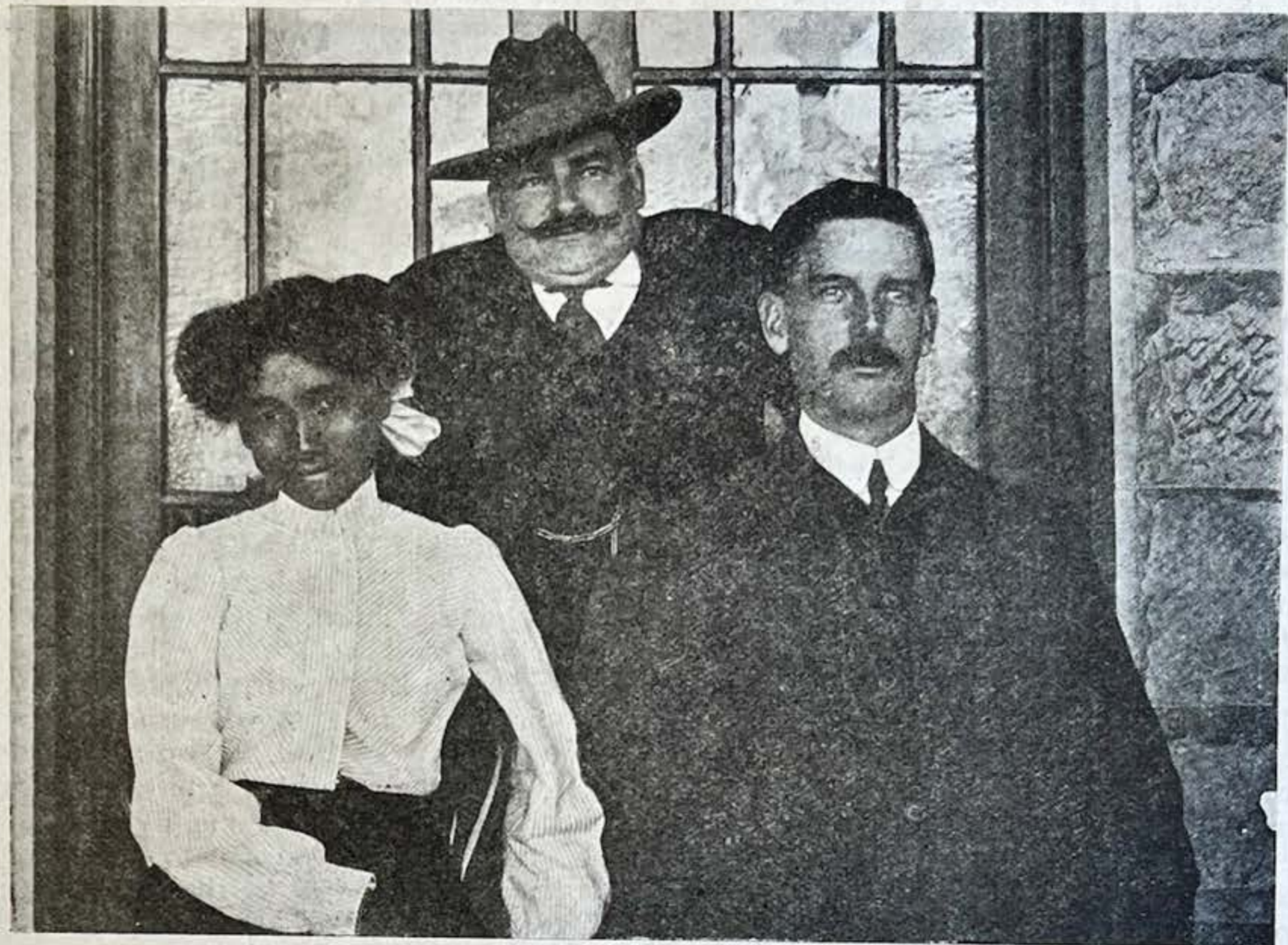
When polite and cultured Paris remonstrated with its favorite Francis Xavier, because he meant to go alone and unarmed to a savage country, he nobly said:—"If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained there but the souls of men. Shall love be less hardy and less generous than avarice? You say they will destroy me with poison. It is an honor to which such a sinner as I may not aspire; but this I dare to say, that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times over for the salvation of a single soul."

Christ's interest in a world of sinners brought him from the bosom of the Father, to take upon himself the burden of our sin and bear it away on Calvary.

The field is the world, but the most needy parts have first claim upon our attention.

We know that Christ is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession; but he wants us to share with him the joy of conquest. Wherefore, "Awake thou that sleepest, and arise from among the dead, and Christ shall shine upon thee"—bless thee with a new interest.

A church member got to be interested in Foreign Missions. Then he began to pray: "Lord, send missionaries to save the heathen." Later on he prayed, "Lord, if thou hast not anybody else to send, send me." Again he changed his prayer, "Lord, send me; but if thou canst not send me, send somebody." Then finally he said, "Lord, send whom thou wilt, but help me to pay my share of the expenses." Then the gospel became to him an intense reality, and giving to the missionary cause a pleasure.



Our Three Teachers: Bren. Anderson, Mansill, and Miss Hugo.

2. *Keep interested.* "At it and always at it," was Wesley's motto. Spurts are unsatisfactory. The plodding, methodical unwavering interest, year in and year out, is the interest that counts greatest in eternal results. Someone has said, "Having God's own Word as the basis of our acting will ever impart strength and stability to our acting." If we merely act from impulse, when the impulse subsides, the acting will also subside.

I have in mind a church that got interested in Foreign Missions some years ago. The church membership was about 80; the C.E. 25; and the Bible School 160. That year this little church gave over £40 to Foreign Missions in addition to supporting its own evangelist, and contributing liberally to the work in the Home field. The missionary interest has ever since been not only well sustained, but is growing stronger and stronger each year. Eight missionaries have gone

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forth from their midst, six of whom are now on the field, and two have gone to their reward. In this church every department of the work points to Foreign Missions. The Bible School, the Christian Endeavor, the prayer meeting, the Women's Missionary Union; all manifest their keen interest in this, the supreme aim of the church. This intensity of interest finds expression in earnest prayer for the workers and their work, and in a liberal, consistent giving to main-

tain those who have gone to help win the world for Christ.

3. *Interest others.* There are many ways in which we may scatter the seed that will grow into a rich harvest of glowing enthusiasm. Not only should we think of, pray for, and give to Foreign Missions, but make free use of missionary magazines, and similar literature. Tell of incidents in connection with, and the progress of the work in the mission field. Bring under notice the glory of such lives as Carey, Livingstone, Mackay, Morrison, Hudson, Taylor, etc. Do not overlook the children. They are intensely interested in stories of the mission field. Cultivate that interest in the child, and who can measure the possible results?

For the Saviour's sake, for the sake of those who need the message of his love, and for your own sake, *get interested; keep interested; interest others.*

The Open Door.

By W. D. Little.

Nothing is more striking in the history of South African missions than the manner in which the field has opened out. Opportunities have constantly enlarged, new avenues of usefulness have offered themselves, a larger vision has been granted. In the three directions of educating the young, training native evangelists, and the direct preaching of the gospel, the work is far larger than originally contemplated, the laborers employed more than was considered possible, and the success achieved far beyond the most ardent expectations. This marks the Lord's acceptance of our service; it is the stamp of the divine approval of our past efforts. In the process of personal salvation there must be no standing still. "Command the children of Israel that they go forward," embodies the principle of perpetual progress there. So in service for the Master the message to the church at Philadelphia denotes the manner in which the Lord blesses those whose faithfulness he recognises and whose conduct he approves. "Behold," he says, "I have set before thee a door opened, which none can shut."

Looking back over the last few years of this mission, we can say, "It is the Lord's doing, and it is marvellous in our eyes." Surely such contemplation will lead to a fuller realisation of his grace and his power—the grace that permits us such opportunities, the power that can through such instrumentality effect great things.

The enlarged opportunities of to-day demand increased effort and consecrated self-sacrifice. However great the work may seem, the power behind us is greater still. The divine power-house is never run down; it is only in the conductor mediums, that there may be failure. Give as the Lord prospers you has this corollary—the Lord will prosper you as you give. His blessing upon faithful service is to give still greater opportunity for service. The liberal soul shall be made fat. The heart yearning for souls, the mind willing for service, the money cheerfully given, the grace of supplication, are the requisites for success. Let us keep ourselves in mind of what the Lord has done for us, in us, and by us. Listen to the wonderful story of the work as given by Bro. and Sister Hadfield on their tour round the churches, and let our hearts be encouraged and enthused. As God gave his Son for us, may we learn to give ourselves for others.

Alexander Campbell said: "The church is designed to enlighten and convert the world; and therefore in all the meetings of the family of God, they are to keep this supremely in view."

"Lord, what wouldst Thou have Me to do?"

By Geo. D. Verco.

"Go ye into all the world and preach the gospel to every creature," it seems to me expresses the divine will concerning the proclamation of the gospel through which men are to be saved. "Go," is the word of command. "Ye," applies not only to the eleven disciples who witnessed the ascension of our Lord, and heard him speak, but it applies to every believer who has named the name of Christ. "All the world" gives us the boundaries of our operations. "Every creature" gives us more clearly the world-wide embrace of this commission.

It is pleasing to read, in our missionary reports, how the different countries of the world are being opened to receive the gospel. Lands which a few years ago were hostile to our missionaries, and said, "Ye must not speak in this name," are now offering every facility for its spread, so that in a large measure, the "all the world" part of the commission is being obeyed.

It is sad indeed to see the indifference of Christians to the "Ye" part of our Lord's command, which applies to us as individuals. Peter heard the command, gladly responded and preached with such power that thousands were saved. Paul heard the voice of Jesus, and "was not disobedient to the heavenly vision," but went throughout Asia Minor preaching Christ with such effect that it was said of him that he had "turned the world upside down." A whole army of faithful men and women have heard this "Go ye," and a Luther stirred up Germany, Knox preached and prayed earnestly for the salvation of Scotland. It set a Wesley on fire, filled the mouth of Spurgeon with eloquence, made Moody a mighty man of God, gave Campbell courage to come out from his fellows and make the plea which we love. This "Go ye" sent a Livingstone and Moffat, a Dye, Eldred, and Wilson to Africa; a Carey and McKenzie to India; Hudson, Taylor and Dr. Maclin to China; Ogden and his wife to Tibet, and a whole army of faithful workers in home and foreign lands, who have made great sacrifices to obey that command, and yet counted them not sacrifices.

All this is true, but what of the great army of men and women who have heard this insistent "Go ye" of the Saviour, but it has not sent them to Africa, India, China, Tibet, the Islands of the Sea, nor yet to their nearest neighbors with the gospel message. They have never made a sacrifice, nor spoken a word for the Saviour whom they profess to love.

Ah, men and women, this "Go ye" applies to you just as plainly as it has applied to any of the heroes of the cross, and you will have to give an account of your attitude to it.

I do not say that you should leave your homes to go to foreign lands, that you

should stand upon the platform in your own land and preach the gospel, or even that you should become a teacher in the Sunday School, to obey this call to service. What I do say is, that each one of us should ask, "Lord, what wouldst thou have me to do," and whether it be to go to the heathen lands, to preach in the home land, to work in the slums of our great cities, to teach a class in the Bible School, or just to fill a little niche in some obscure corner of God's vineyard, to do our best, in working, praying, giving, that every disciple might do his part in going into "all the world" to give the gospel to every creature.

"YET DARK."

By T. J. Bull.

John opens his record of Christ's resurrection with the statement that Mary Magdalene came to the tomb "while it was yet dark." The words have a spiritual as well as a natural significance. The darkness that enveloped the cross of Calvary was still in the heart of Mary and the other disciples.

It was *yet dark* with them because they knew not that he who had died was risen again from the dead. "It was night," says John, when Judas went out to the dark deed of betrayal, doubtless meaning not only to tell us that the darkness of night had come on when Judas elected to go forth to his deed of shame and everlasting dishonor, but also to hint that "it was night" in the soul of Judas, or he could never have fallen so low. He had refused to let the light of the Lord penetrate the inmost recesses of his heart in searching and cleansing power. He had refused to see himself as he really was, and went out for ever into the dark night of his idolatrous covetousness. He had changed the glory of the incorruptible God for the likeness of an image of corruptible man, and so was given up of God.

The Light of the World had come, but Judas kept his soul shuttered from the blessed sunlight of heaven, and so consigned himself to the outer darkness. For Jesus the darkness of the cross had passed before he breathed his Spirit into the holy keeping of the Father. For him the light of resurrection streamed upon his grave and he went out unafraid. But to the disciples all was dark when Jesus died, and it was "yet dark" for them even when he had risen, because they were ignorant of the glorious fact.

Yet Dark, is the most tragic fact of heathendom. It is the fact above all others that we who have the light need to remind ourselves of most constantly. No wonder the heathen reproach us with our dilatoriness when we have so long delayed to carry the light to them. The light of the knowledge of the glory of God in the face of Jesus Christ has shone into our hearts, but

we have not remembered as we ought that it is "yet dark" in many millions of hearts. We forget that having received the light ourselves we are under unescapable obligation to pass it on to others. We have never stood in the darkness in the awful sense that the heathen do. A Red Indian chief, as he pleaded for the precious light we have said, "You have never stood in the darkness."

"You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth
Which long ago you saw.
For the light of the world we ask you,
We plead for the Book which shows
The way to win to his footstool,
Which only the white man knows."

Let your light shine, is the imperative demand of the Lord of life and light. Shall we hear his word in vain? It is ours to "shine as lights in the world, holding forth the Word of life." The Lord has set before us an open door in the new phase of our work soon to be entered on in Belingwe. It is "yet dark" there. We have the light that can dissipate the darkness. Our Lord is saying, "Let there be light," and our glad wholesouled response to his Word will make us fellow workers with him. Oh, may the grandeur of the honor appeal to us, and to the utmost of our ability may we each make a truly sacrificial offering to the Lord to be consumed by the altar fires of his love on Foreign Mission day.

"O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain!
By the pierced hand which saved us
Let ours do their work to-day,
Till from those who tremble in darkness
The shadows are swept away."

The Bible School in Relation to Foreign Missions.

By F. V. Knapp.

It is very satisfactory to notice an increasing interest being taken in Foreign Mission work. This is probably due to two reasons: In the first place to the stimulus given by the churches of this Dominion in taking up the responsibility of maintaining their own mission; and, secondly, to the fact that the rank and file of our church members are being educated to the needs of the work and to the blessings accruing from making some sacrifice in giving of their means.

There is still, however, a lack of any definite work being done in our Bible Schools towards early securing the interest of our young folks in this great work of carrying God's message to the heathen who are still in the bondage of superstitious traditions.

I would, therefore, suggest that our churches should shoulder the work of providing ways and means for entirely carrying on Bible School work, and that the children be given to understand that what they give in money or in kind will go to uplift and benefit those dark-skinned people.

Superintendents of schools could then make provisions for having lessons given at intervals, say, of once a quarter, on the topography of the mission district, the social life and the religious beliefs of those to whose welfare our attention is being directed and contrasting their conditions with that of nations where the principles of the Christian religion have held sway. A great aid to this work would be found in having suitable ordinary and photo-relief maps. Also, photographs of our missionaries and of leading workers, as well as those showing life on the mission stations.

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educative work of the Bible Schools. It would draw out sympathy for those in the foreign lands who have never had an opportunity of having their hearts enlightened by the Christians' glorious hope; make the children less selfish and more ready to help, and thus create a wider interest in the well being of others, and finally it would be carrying out Christ's last great message of a world-wide redemption which he has purchased for the peoples of this earth.



Girls from Our Bulawayo Day School.

Sets of suitable lantern slides could be procured and passed on from school to school, so that not only could the scenes in our mission fields be shown, but also those in other lands, and by this means, too, could be illustrated graphically the progress of Christianity in the world's mission work, bringing forcibly home to the mind what lies before us in the way to proclaiming the power of the gospel to those now living in darkness.

Scholars could be encouraged to send out such things as small gifts at Christmas time or helping in ways suggested by the missionaries.

The above notes are only suggestive, and details could be modified or enlarged. It is beyond question that getting the children interested in this direction would introduce a new and potent factor into the

A World Appeal.

By S. H. Mudge.

"The field is the world." Strange that Christian people are so slow to receive the teaching of the above quotation. The failure to grasp the significance of the words could be understood if they had come from some ordinary individual; but coming as they do from the Lord Jesus Christ, makes one wonder why "the field" has been given geographical boundaries. It has become abundantly manifest that there is yet the necessity to show to many Christians that Foreign Missionary work is more than a work of charity. It is unmistakably a duty

and a responsibility accepted when we vowed allegiance to him whose prerogative it was to say, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." Hence, to "make disciples of all the nations" is not simply a matter of benevolence which may be engaged in according to disposition; but a responsibility governed by one regulation, which we give in the words of Paul: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" But we still hear people object. Begin at Jerusalem! Certainly; but don't stop there. While Jerusalem was made the starting point, it was not made the stopping point. Our trouble is that we are too self-centred. It is thus we have denied our selves the privilege of a reflex blessing from extreme missionary engagement. We imagine that our own particular country is large enough for the mighty gospel of Christ.

"Poor souls with stunted vision

oft measure giants by their narrow gauge."

The divinely appointed sphere for the gospel's activity is *the world*.

Is it true that "Where the Scriptures speak, we speak"? If it is, we must say: "Make disciples of all nations," and not simply say it, but endeavor to do it. In dealing with the commission we have been careful to give due emphasis to its doctrinal teaching. But have we given the same prominence to its field of operation? If not, why not? Don't let us spoil the aphorism by using it to back home some distinctive teaching only. Apply it all round. Africa is found on the map of the world, and so is included in "all the nations." Your attention is drawn to Africa and its needs. Mrs. Dye, in writing of Africa, appropriates the words of Heber's hymn thus:

"Where every prospect pleases,
And only man is vile."

Christ, seeing their condition, gave his life that they might be redeemed, and commissioned his disciples to bear the news of their redemption unto them. Have we done this? Will we do it on October 8?

"Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?"

Four Essentials.

By T. H. Mathieson.

In the work which we have undertaken in South Africa, perhaps the greatest work to which God has yet called us, there are four great essentials that stand out in clear relief. We call these essentials because they form a chain of inseparable links, and are indispensable to the success of our mission.

The first great essential is *God*. If we are not sure that God is in this work, we had better abandon the whole undertaking and request our missionaries to remain at home. But is there any cause for doubt? There is no greater certainty that God gave his Son to be the Saviour of the whole world than that he is with us in this South African mission. "Go ye into all the world and preach the gospel to every creature, and lo, I am with you." That promise is surely sufficient. We know or ought to know where God is in this enterprise. The absence of assurance on that point must always be a source of great weakness. We must realise that it is God's work, and we must put more of God into it—more faith in the promises that cannot fail.

The second essential is *the opportunity*. If ever a great door and effectual was open to a people, that door is open to us in Rhodesia to-day. One of the most touching things that Bro. Hadfield tells is the incident, often repeated, in the journey of Bren. Hollis and Hills, to Nyassaland, to start a mission there. They were several times accosted on the road by natives who said, "Why go further? We have no mission; we want the gospel as well as others; why take it to others and leave us?" If the millions of unevangelised Africa didn't want the gospel; if they refused to have missionaries and attempted to murder all who went near with the message, the opportunity would still be a great one. But how shall we describe the opportunity now before us, for the people of this benighted land are literally pleading with us to send them the gospel. The words of that African native who visited Bolenge from a distant part and asked for a missionary to be sent to his people, ought to ring constantly in our ears, "We will tell God on you in the judgment if you do not send us teachers."

The third great essential is *the man*. Even the work of God will not go on without men. Good leaders are a necessity. Consecrated brains are of infinite value. The hand of the Lord has been truly with us in this respect. Bro. Hadfield is a man in whom we may place the fullest trust. He is offering himself as a sacrifice for South Africa, and rather than forsake those dying savages, he is willing, I know, that his bones should be left to bleach on the burning sands of the Dark Continent. He is deeply consecrated to God, is full of enthusiasm for the work, and with these he combines a very large amount of business ability and common sense. He has a loyal helper in Mrs. Hadfield, who is prepared to stand by him in all his efforts for the heathen. Space is not available to speak of the other workers, but we know them to be men of God, tried and true.

We come now to the fourth essential—*Ourselves*. God wants to be with us; the opportunity is beseeching us; the man and his helpers are eager to press on; *where are we?* It is a thought filled with the most awful solemnity that the success of this great work depends so much on us. Where are

we? Where are our prayers? Where is our deep interest? Where is our loving sympathy? Where is our money? If we have caught just a glimpse of the glories of redemption, we shall give all these—not our money without our prayers, nor our prayers without our money, but all of them together for the salvation of Africa.

S. D. Gordon imagines a conversation in heaven between Gabriel and the Lord Jesus concerning the evangelisation of the world. "Suppose," says the angel, "Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off on the first edge of the twentieth century get so busy about things that they do not tell others—what then?" And back comes that quiet, wondrous voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them."

Our Attitude Towards Foreign Missions.

By F. J. Goodwin, Pahiataua.

After Jesus had risen from the dead, he appeared to his disciples, and commissioned them to be his messengers, saying: "Go ye into all the world and preach the gospel to every creature." The Saviour's missionary enterprise was no parochial one; it was world-wide, race-embracing. Every creature was to hear the good tidings of salvation. Yet some Christians, like the Jews of old, have been loth to believe that any one, outside of their particular country, was meant to benefit; but our prejudices are being removed and we are beginning to see that "the field is the world."

Some have responded to the need of the heathen, and like faithful stewards are rendering a good account of their stewardship. However, they are dependent upon the liberality of the brethren at home for the wherewithal with which to supply their ever recurring needs. Shall we be partners with them in their work? Shall we supply the capital while they supply the service?

The Closed Door.

By J. R. Clarke, Gore.

Matt. 25: 10—"And the door was shut."

We hear a good deal to-day of the open door in connection with our Foreign Missionary work. And truly God has honored that faith which has actuated our past Foreign Missionary activities by placing before us many such open doors. But do we all seriously consider the "closed door" aspect of this question.

As disciples of the Master, we have all heard that divine direction, "Go ye into all the world and preach the gospel to every creature." And the open door of to-day

provides the opportunity for each one of us, while the inevitable "closed door" of our individual to-morrow marks the termination of all such opportunity. The above divine utterance, even when separated from its context in the parable, falls upon the ear with a deep and boding sound. There is a very solemn tone in the words, and we feel at once that they are big with truths of unutterable moment. But they only express the ordained rule of human life. The final closing up of opportunities is just what God is ever doing now. Is he not perpetually closing irrevocably some door upon us? Take the different stages of human life.

Our boyhood is given us for learning. Then is the time for exercising and cultivating the mind and memory; for breaking in and softening the harsh and passionate temper. If a boy passes out of childhood unschooled, unchastened, uncorrected, can he make up for this in after life? No. The power of those who should have taught and moulded is gone. No after diligence of his own, no after strivings with the evil of his disposition can entirely make up for the misused and neglected childhood. When the boy untrained, undisciplined, passes into a man that door is shut. It is the same with youth. Then is the period for choosing a trade, for entering on a profession, for establishing a character for steadiness and sobriety, for taking a good forward step in the world. And it is not possible for man in after years to recover the ill effects of a listless youth. Experience tells us again and again how when youth is over that door of opportunity is shut for ever.

And it is even so with our missionary responsibilities. Now is our time. A few short years he grants us as his disciples to lay up for ourselves those treasures in heaven, by executing his divine commission. We shall only pass once this way. Are any of our dear brethren unwise enough to fritter away their day of opportunity? Oh, the peril of a listless, unresponsive attitude. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." As the youth recovers not the lost boyhood, nor the man the opportunities of youth, soon with us all there shall be no recovery of the lost years—no living over again the youth of earth. If we have slumbered and slept we may only look back upon the "closed door" of lost opportunity and recall those solemn words, which even as we read them carelessly, sound big with despair, "And the door was shut." The midnight cry is not far from any one of us; let us invest our time and substance wisely. Ahead in indelible lettering stands the "Inasmuch as ye did, or, did it not."

God does nothing but give; Satan does nothing but strive to get. Choose ye this day whom ye will serve; of whom your deeds shall show you to be a son!

Wake Up! Get Up! Light Up!

By W. R. Hibbert, Auckland.

"What a great interest in Foreign Missions." "What a grand offering." Let us be thankful that there is more interest, greater giving, than in the past. But, after all, when things are balanced, does it amount to more than giving a little of our interest from our concerns in this world, or the merely giving of the odds and ends of time when our own fancies have been lavishly gratified, or parting with some trifling portion of our income.

Wake up! To-day we are without excuse for being in the least asleep, for not being whole-hearted in the crusade to send

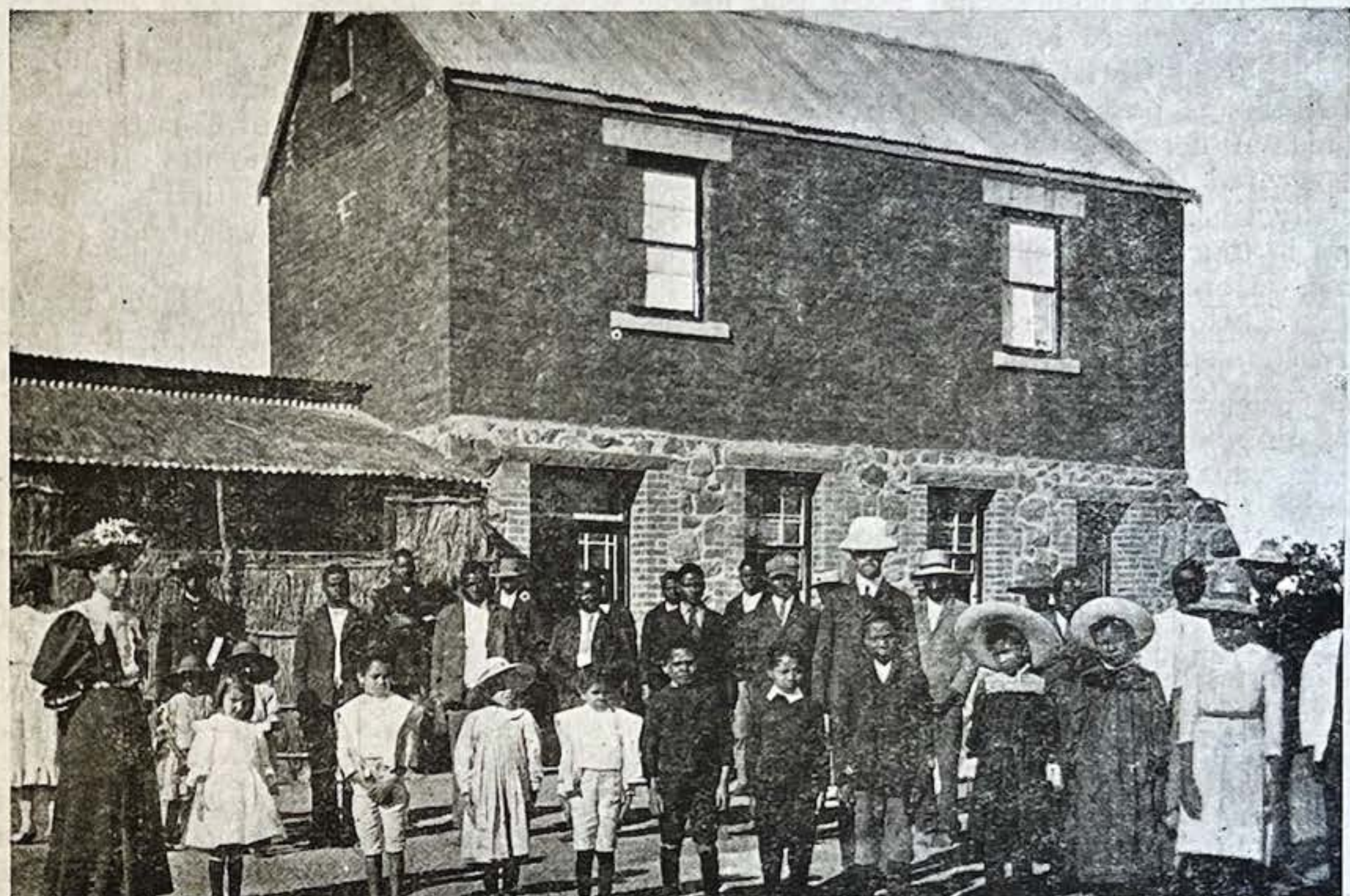
New Zealand Foreign Missions.

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ing to accomplish the task in their own generation. The Disciples of Christ must not be found lagging. There is at present, this danger.

Light up! The solution of the problem of allotting the missionary responsibility is found only in Christians realising that they are lights in and to the world, and the church understanding that it is a light to the nations. If every member of every church was a light, what a grand luminous body it would be, what a power in dispelling the prevailing darkness.



Forest Vale.

"the gospel to every creature." Why, the text is threadbare, missionary facts are recited repeatedly, marvellous results of missionary endeavor tabulated regularly, missionary intelligence distributed on every hand.

Brethren, now that we have the light of the noonday sun on mission work, we ought to wake up to the knowledge that the commission has never been cancelled, wake up to the importance, the value of the work, that there is a wonderful reflex influence upon the church active in missions. "The salvation sent afar is saving the sender at home."

Get up! Realise that being awake and lying on our backs staring at these startling facts will accomplish nothing. We must get up from our comfortable position, get up out of our bed of lethargy, and quit our musing, and tackle the big job of world evangelisation. Some are zealously work-

Light up, dear Christian brethren, for the church is not that light and life giving power it was designed to be. Light up! Light up! for

"There's a call comes ringing o'er the restless wave,

"Send the light! Send the light!"

There are souls to rescue, there are souls to save:

"Send the light! Send the light!"

Religion is the life of hope. It is the spirit in man which leads him to say, I believe there is something better for the world than the world has yet come to, I believe there is something better for me than I have yet come to. It is the spirit which says, I am discontented with all that I have accomplished yet, and all that I am as yet, but because I am discontented, I will press on to something higher and better.—*Lyman Abbott*.

The Reward of Service

By William Kilgour.

"...in keeping of them there is great reward."—Psalm 19: 11.

Antecedent to *them* in the text is the word judgments and its synonyms fear, commandment, statutes, testimony, law of the Lord. Let us bear these in mind as we consider David's words in relation to missions.

First, the missionaries have great reward. The text indicates the present time. Leave out just now the ultimate reward. It is not in having been faithful to the end that we are promised this reward. It is something that comes while we are engaged in keeping God's commands. Missionaries give up home ties, part from parents and friends, turn their backs on luxuries and comforts, take the risk of sickness and death, and in many ways endure hardness as good soldiers of Jesus Christ.

All this is part of keeping God's commands. Wherein is the great reward? Being severed from kinsfolk and friends, especially Christian friends, missionaries are more in touch with God than they were at home. More time is spent in close communion with God, and there is a corresponding increase in spiritual strength. Much joy results from turning souls to righteousness or from the honest endeavor to win men for Christ. Trying climate, isolation, dangers seen and unseen fail to move the herald of salvation, for within is the consciousness of work well done for Jesus' sake.

We in New Zealand have great reward. This includes only those who support the missionaries, and as with the missionaries, our reward is in the doing of our duty day by day. True, we with them expect to enjoy heaven; but only the spiritually minded can enter there. The man with no taste for meditation, no love of the Bible, no wish to spend self and money in spreading the gospel could not enjoy heaven. Earth's experiences will be a foretaste of heaven to him who endeavors to further the cause of missions.

Giving brings joy. The liberal soul shall be made fat. One who gives to the utmost always wishes the gift were larger; the grudging giver feels he has done well enough. The former gives his prayers with the money, and prayers such as these bring us into close touch with heaven itself. The Word is more precious, and its promises are realised to the utmost. In short, our reward is an enlarged faith, less selfishness, and a richer spiritual experience day by day. May Bro. and Sister Hadfield give us the desire for spiritual achievement in spreading the Word.

"The achievements of Moses illustrate what it is possible for a single person to do, if he is willing to let God work through him."

The Other Side.

By Lionel Johnston.

Text: "He gave commandment to depart unto the other side."—Matt. 8: 18.

The time when Christ gave this commandment was a season of wonderful success. The people mustered in vast crowds, bringing their sick folk for him to heal them, and listening most eagerly to catch every word he spoke. Without doubt, the prospects of his labors in Galilee were most promising. But amidst all this popularity, he gave instructions to the disciples to depart on to the other side of the Sea of Galilee.

No one can reasonably question that a mighty work is being carried on in these enlightened lands to-day in the name of Christ. His healing touch is quickening many a sick soul. To multitudes life has assumed a new and better aspect. But in spite of these glorious accomplishments in the home lands, the commandment of Christ comes to his disciples to depart unto the other side. That command is our soul-stirring commission, "Go ye into all the world and preach the gospel to every creature."

The good work done by Jesus in Galilee was no excuse against taking the journey on to the other side of the sea. But nevertheless, we are constantly hearing, as an argument against carrying Christ to our fellow men across the seas, that the work is so promising at home that we cannot spare the men or money, and we must concentrate all our energies at home. But, without disparaging the work done in building up the home churches, a review of the condition of heathen lands will convince us that talented and consecrated preachers are needed on the other side to take Christ there.

Jesus knew that there was a great need of him on the other side. The people did not have even any regard for the laws of Moses. This is apparent from their practice of herding swine, an occupation regarded with the utmost abhorrence by Jews. They were unduly superstitious. A display of divine power would fill them with fear. They had never heard of the mighty works Jesus had done in other places. There were men possessed of demons who, in their frenzies, cut themselves with knives and stones, mutilating their bodies. These men needed Christ to dispossess them of the evil spirits. Therefore Jesus, with sympathies limited to no place, out of compassion toward them, gave commandment to depart unto the other side.

The condition on the other side is just as distressing to-day. The vast majority have no knowledge of God. The outcasts of this land are better off than they. A dark cloud of superstition rests upon them. They indulge in the most immoral and absurd practices to appease the anger of their offended deities. Witch doctors are called to engage in wild enchantments to drive away the evil spirits of disease. Men and

women, under the bondage of Satan, are mutilating their bodies, enduring excruciating torture, dislocating their joints, and making themselves and their children imbecile in order to fulfil the requirements of their religious taskmasters. Christ knowing all this, has made provision for his followers to supply their need.

The responsibility of taking Jesus on to the other side of the Sea of Galilee lay upon the disciples. The ship probably belonged to them. They would have to man it and doubtless any expense of the trip would have to be met by them.

To-day, the responsibility of taking Jesus on to the other side lies with his disciples. The cost of the expedition has to be met by them. They have to see that a ship is provided, that the divine passenger shall be conveyed over to the needy shores of India, China, Africa, and the islands of the seas. Unless the disciples rise up to discharge the responsibility resting upon them, yonder unfortunates will remain strangers to the power and love of Christ. They will be left languishing in darkness and despair.

Christ could reveal himself to men on the other side without any cost, anxiety, or peril to the disciples, even as he could have miraculously crossed into the country of the Gadarenes without the assistance and peril of his immediate followers. But he has not so determined it. He has reserved this exalted privilege to us. He will not go unless we send him there in company with our fellow disciples, or else take him ourselves. It is looked upon as a very great honor to be entrusted with the responsibility of controlling an expedition of a monarch to visit some of his distant dominions. But a greater privilege is ours in having committed to us the responsibility of conveying the King of kings to distant lands, that he might establish his kingdom there.

The results of the past should enthuse us to great endeavors. Tidings have reached us that by the presence of Christ despair has been banished out of many hearts; homes blighted by heathen customs have become the abodes of love and purity; and, from thousands of thankful hearts, rise up praises to God because Christ has visited them with peace and power from on high. Let us all rise up to obey his commandment to convey him unto the other side.

The Disciples' Obligation.

By J. Binney,

There is a tendency to-day for the individual to lose sight of responsibility in the work of world wide evangelisation. This may be attributable to various causes, and not the least of these being the modern ecclesiasticism which by some are regarded as a substitute, but in reality often usurp the right of the disciple, and cause him to lose sight of his obligation in the matter of carrying out the commission of the Christ.

The gospel is exceedingly personal. It comes to the individual and has a gracious invitation expressed in the words of the Saviour, "Come all ye," or "Whosoever will may come," the response to which brings blessing to the individual. It was because of the acceptance of this invitation that Paul could say, "I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day," and John could say, "We know that the Son of God has come, and has given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ." But these men of God not only realised that the gospel brought blessing, but that it brings obligation to every one blessed. Blessing, then obligation, is the divine plan revealed in the Scriptures. It was so in former dispensations. The message came to Abraham, "I will bless thee and make thy name great," and later came the obligation expressed in the words, "Walk before me and be thou perfect." We find also that the decalogue is introduced by a statement of God's blessing, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage," and following comes the obligation to keep his law. This plan is also manifest in the Christian dispensation. Jesus came into the world and his coming blessed humanity to a degree hitherto unexperienced; but we must never lose sight of the great fact that in consequence we are under obligation to do his will among men.

We are not called simply to enjoy the gospel, but to disseminate the principles of the Christ, and our obligation is expressed in the words of our Lord, "Go ye." We are not saved to be selfish, but saved to serve. We are not only under obligation to the Saviour who has redeemed us, but by reason of his all inclusive message we are under obligation to those who, unlike ourselves, have not yet enjoyed his great salvation. Paul expressed his obligation to the world in such words as these, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish," and because of this realisation he said, "I am ready to preach the gospel." It is only as the individual disciple recognises his obligation to Christ, and debt to the world, that the world can be evangelised. The Acts reveal to us, as well as the historians such as Celsus and Gibbon remind us, that the supreme characteristic of the early church was the missionary enthusiasm of the individual disciple. "They went everywhere preaching the word," and by reason of this the evangel of Christ reached the multitudes. We love to be in line with apostolic practice, but we can only be so as each disciple strives to do his part. We have a plea for unity, but that plea can only be successful as each disciple seeks closer union with the Christ. We have a mission, the evangelisation of the world, but that mission can only be accomplished when every disciple recognises his obligation to participate in the work of extending Christ's kingdom.

IN LUCK'S WAY.

The Blessedness of Giving.

The Christian view of giving is that it is *blessed*. That is, it makes people happy. For the word translated "blessed" might almost be rendered "in luck's way, happy." Jesus came to tell people how to be happy. The Beatitudes are nothing less than his recipe for the happy life. Of course, Christ's teaching about happiness is different from the world's teaching, which is, "Be proud, be satiated, be rich, grab, exalt yourself," whilst Christ's teaching is, "Be meek, hunger and thirst, be poor, give, take up your bed and follow me," or in short, "It is more blessed to give than to receive."

We think of Jesus as the Man of Sorrows, as the Martyr of Gethsemane, as the Crucified. But we must not forget that he was also the Happy Man. He is the type of noble joy, and even in his sufferings he knew the highest blessedness, for he gave to the uttermost.

The highest joy of life comes to us as we do what God does. And he is the Giver and the Lover of givers. He gives what he loves best—not himself only, but his Son. He gives to all—not to the good only, but to sinners. And he gives, not grudgingly, but with great joy. This is the blessedness of God—his unspeakable giving.

So, then, we see we have just as much joy in life as we have giving in our hearts. If we give little or grudgingly, our joy is little and grudged. If we give greatly and lovingly, our joy is great and deep, and we know something of what God knows at harvest time, and when children laugh, and when the weary lie down in peace.—*N. H. Marshall, in British Weekly.*

Forest Vale Agricultural Mission.

Bro. Sherriff is carrying on a good work at Forest Vale, and one which we commend to the support of the brethren throughout Australia, for this is indeed a "faith" mission. Forest Vale is entirely under the control of Bro. John Sherriff, and he alone is responsible for its continuance and upkeep. While the New Zealand churches provide a native teacher, and make a donation as their funds allow, yet a good proportion of the funds required must necessarily come from brethren outside of the Dominion—as indeed they do.

Contributions for Bro. Sherriff's work may be sent to him direct at Forest Vale Industrial Mission, Bulawayo, Rhodesia, South Africa, or through the undersigned.

Bro. Sherriff was the founder of our Bulawayo work, and is an earnest, devoted brother, who in this newer phase of mission labor gives of his best, that the gospel of Christ might be brought within the reach of

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a still larger number of the Kaffirs in Southern Rhodesia.

In a recent letter, Bro. Sherriff says:—

Last month, students Daniel Polekero and Mack having finished their engagement of two years, decided to leave and go and work for some money. I tried to persuade Daniel to stay on at 5/- per month, as he was getting on nicely in every way, but his mind was set to go to work for some money. He may return later.

Daniel Shandavu occupies the Hutt mission site, and has a Picanin (Bro. Sam.) to cook and boss up for him at 2/6 a month. Daniel is getting on splendidly, but is anxious to go and see his baba (father) in N. W. Rhodesia at year end. I shall try and plan to give him the holiday, and if possible shall go with him. I must also try and raise his salary; he is worth more, and we must not discourage him, although he has never said a word about it.

I have some half dozen real splendid spiritually minded boys amongst my working scholars. Upon Daniel's recommendation I have appointed one named William at Kraal. William is into his second year, and I pay him 2/6 a month and stuff. He belongs to Khama's country.

This is our dry season—our tree planting season. I put most of my boys on at mission site, and got some 40 fruit trees planted last week, chiefly apples, peach, plums, nectar, fig and pears. I love to see the trees going in, and will get more in if possible.

We are on with brickmaking again, and have dried about 12,000 at present. We are short handed; besides, other work requires to be done.

Sister Dobson still carries on the school work, assisted by Daniel Shandavu. She has consequently to call in a dressmaker to pull her through with her sewing occasionally.

The Native Board have written a letter, appealing for a teacher to help us, which I have sent with the English translation of it, together with a letter supporting it, to Bro. F. T. Rowe, America. The dear boys are exercising great faith in the matter, and are praying continually for the Lord to raise up a helper for us. Peter Masiya, our house boy, told Sister Dobson the boys were quite sure the Lord would send them a teacher from somewhere.

Last Saturday week we had no less than five missionaries from America (Matopo missionaries), and Bro. Doner, from Matopos; Bro. Mansill, from Bulawayo, and Bro. White, from Capetown, staying here over Saturday night and Lord's day. Bro. Mansill returned after lunch. We had a most glorious time.

In the Realm of the Bible School.

THE RETURN FROM CAPTIVITY.

Sunday School Lesson for October 15,

Ezra 1: 1-11; 2: 64-70.

A. R. MAIN, B.A.

In the year 1830, on the night preceding the 1st August, the day the slaves in our West Indian colonies were to come into possession of the freedom promised them, many of them, we are told, never went to bed at all. Thousands and tens of thousands of them assembled in their places of worship, engaging in devotional duties, and singing praises to God, waiting for the first streak of the light of the morning of that day on which they were to be made free. Some of their number were sent to the hills, from which they might obtain the first view of the coming day, and by a signal intimate to their brethren down in their valley the dawn of that day that was to make them men, and no longer, as they had hitherto been, mere goods and chattels,—men with souls that God had created to live for ever. How eagerly must these men have watched for the morning!

The later traditions of the return of God's people from the Babylonian exile represent the setting out from captivity as joyous in the extreme. The "Songs of the Ancients" (Psalms 120 to 134) may help us to appreciate the feelings of the people. Psalm 126 particularly should be noted.

"When the Lord turned again the captivity of Zion,

We were like them that dream.

Then was our mouth filled with laughter,
And our tongue with singing:

Then said they among the nations,

The Lord hath done great things for them.

The Lord hath done great things for us:

Whereof we are glad."

Cyrus, God's Anointed.

One of the most interesting and important things about the lesson is the means whereby God accomplished his purpose and fulfilled his word. He had specifically declared that he would bring back his people from captivity. Our lesson shows how he used the great conqueror of Babylon for his own glory. This Cyrus was a heathen king. There is no reason to believe that he was a believer in Monotheism, in the exclusive sovereignty of Jehovah. Indeed the cylinder of Cyrus expressly names other gods in whom Cyrus believed and reveals the fact that he was the special worshipper of Merodach, the chief Babylonian divinity. Yet Isaiah says both that Cyrus was Jehovah's anointed (Is. 45: 1), and that God girded him for his work (45: 5). We learn that God has the right to use all men for the fulfilment of his purposes, the advancement of his cause, and the good of his people. We have cases of wicked men so being used, as Pharaoh. If a man serve God, the Lord will use him and give him reward. If a man decline to love and serve Jeho-

vah, yet will he be used, despite his refusal. In that case he will suffer loss.

We gather from Cyrus's cylinder another interesting thing. It is there made clear that the great king, when he liberated the Jews and gave permission for their return to Palestine, was not giving a special token of favor to one nation, but was acting in harmony with his general policy. Sayce says: "Experience had taught him the danger of allowing a disaffected population to exist in a country which might be invaded by an enemy; his own conquest of Babylonia had been assisted by the revolt of a part of its population; and he therefore reversed the policy of deportation and denationalisation which had been attempted by the Assyrian and Babylonian kings." Josephus suggests that Cyrus was incited to his action by the reading of Isaiah's prophecy that he should be the divine instrument of return (Isa. 44: 28; 45: 1-4). Ezra says God stirred up Cyrus. Whatever the king's motives may have been, he was carrying out the divine purpose. Others have suggested that Daniel, still surviving, was one of the leading spirits in bringing about the return.

On the question, How could God rightly be said to have stirred up the spirit of Cyrus? A. Maclaren has some pertinent words:—"The historian digs deeper to find the true cause. Cyrus was God's instrument, and the statesman's insight was the result of God's illumination. The divine causality moves men, when they move themselves. It was not only in the history of the chosen people that God's purpose is wrought out by more or less conscious and willing instruments. The principle laid down by the writer of the Book of Ezra is of universal application, and the true 'philosophy of history' must recognise as underlying all other so-called causes and forces the one uncaused Cause, of whose purposes kings and politicians are the executants, even while they freely act according to their own judgments, and, it may be, in utter unconsciousness of him. It concerns our tranquility and hopefulness, in the contemplation of the bewildering maze and often heart-breaking tragedy of mundane affairs, to hold fast by the conviction that God's unseen hand moves the pieces on the board and presides over all the complications. Would that all politicians recognised the fact as clearly as this historian did!"

Giving God back his own.

Cyrus, we are told, was not content with permitting God's people to return; he sent back the sacred vessels, to the number of five thousand, four hundred. These had been in use in idol temples in Babylon. This very profanation was the means of their preservation. Belshazzar, the night of the fatal feast had profaned the sacred vessels (Dan. 5: 1-5). Some have thought that Belshazzar's fate made Cyrus glad to get rid of the things which were thus ominously associated with destruction. We would prefer to think that the king had no such motive of fear; but rather that he was fair-minded and magnanimous. Sayce says that in the case of the other nations

which Cyrus sent back home, the images of their gods were deported with them. With the Jews, who had no images, it was the sacred temple vessels which were returned. We read that Cyrus "numbered" these vessels. The word indicates his scrupulous care. He did not mar the fineness of his action by a mean spirit. He encouraged his people in bestowing gifts (verse 4). The careful enumeration which the writer gives to us seems to suggest the joy and gladness with which the returning exiles saw their holy treasures again.

The people who returned.

We notice that not all the Jews came back. There was no compulsion. Only they "whose spirit God had stirred up to go," obeyed the king's permissive decree. For various reasons many stayed behind. Doubtless the fact that the returning people were volunteers meant that many of the best men were of the company. We have seen people harangued and persuaded to help build a "house for the Lord," until every act and gift seemed to be a source of regret afterwards. This heathen king was too astute not to see that the temple would never be rebuilt by such people. The leaders must be those whose hearts were in the matter. We expect men who volunteer for the Lord's service, who are stirred up by his Spirit to build the walls of Zion, to be good, noble men.

It is an appropriate place to contrast the men who returned with the men who went into exile. Few were the numbers of the former in comparison with the multitude who had been expatriated. But the men were better. The exile accomplished great things for God's people. The experience was bitter, but beneficial. The Jews came back cured of idolatry. Ever since the exile they have been strictly Monotheistic. The very absence of the means of worship, of the temple service, made them seek and prize them more. They were drawn more closely together. The exile was a blessing in disguise.

The Society of Christian Endeavor.

GOD IN NATURE.

Topic for October 9.

Daily Readings.

Their beauty. Jer. 28: 1-4.

Their fragrance. Song 4: 13-16.

Their frailty. Job. 14: 1, 2; Psa. 103: 16.

Their needlessness. Matt. 6: 28-31.

Their promise. Song 2: 10-13.

Their symbolism. Exod. 25: 31-34.

Topic—God in Nature: The Flowers of the Field. Song 11: 1; Matt. 6: 24-34.

Nature teaches us to be careful of what?

In what respect are we like the flowers?

What is your best flower story?

Australian Protestant Orphans' Society.

THE BIG FAIR

(No Raffling.)

In the Sydney Town Hall, Oct. 31 to Nov. 4 (inclusive), in aid of the "King Edward the VII. Home," Auburn. Don't forget "the Churches of Christ stall." Gifts of money or goods will be gratefully received by Jos. J. Franklyn 44 Wigram-road, Glebe Point, Sydney, N.S.W.



Queensland.

ZILLMERE.—Meetings are improving as the weather grows warmer. Lord's day, 17th, we had Bro. and Sister Burrows, Brisbane. Our brother exhorted the church. In the evening Bro. Waters spoke to a good audience. We are now getting ready for our tent mission, which is to start on October 8. Bro. Waters has got a choir in hand, practising hymns for this great event. We are looking for a great harvest.—J.B.

TANNYMOREL.—Since last report the church meeting in Tannymorel has broken new ground in Warwick and the Mine District. No church building is erected in the latter place. If brethren feel disposed to put a horse at the evangelist's command to enable him to reach the distant places in the district, the church would greatly appreciate it.—H. U. Rodger.

BRISBANE.—Last evening we had the pleasure of hearing Bro. Kingsbury, who arrived from Dalby on his return journey Southwards. The church has decided to increase our evangelist's salary by £26 per year on the second anniversary of his engagement with us.—L.G.

Tasmania.

It is gratifying to note the increase in the offerings for Foreign Missions this year. From 11 churches £43/1/1 has been raised. In addition, the sisters, through their monthly missionary meetings in the different centres, have achieved their aim, and £8 for the support of a Bible woman is the reward for their united endeavors. The Bible School in Hobart is also raising £5 for the education of their orphan boy, Pyara, at Bara-mati, which will bring up the offering to over £56. Other signs are in evidence that a more intelligent and practical interest is being taken in world-wide missions, which will materially uplift the work in the Home field.

We are glad to announce that Bro. A. P. Wilson, of Glenelg, S.A., has accepted an appointment as evangelist under the H.M. Executive. He is expected to arrive in Hobart about Nov. 1, and after visiting the southern churches, he will go to Launceston, and in all probability the Conference next Easter will be held in the northern capital. Brethren, pray fervently and continuously that the Word of the Lord may run freely and gloriously. Send cheerfully and generously your offerings for the support of our preacher in the Home field. May the Lord richly bless our co-operation with him and with one another in extending his kingdom. Let every disciple participate in this forward move.—Geo. Manifold.

New Zealand.

DEVONPORT.—To-day has been a special day with us at Devonport, Bro. Hadfield coming out for the day, and speaking morning and evening. It was our opening day at the Masonic Hall, the Post Hall having turned out very unsuitable. Bro. Hadfield congratulated the brethren present on their forward move, and called attention to the progress that had been made in this direction since he left for Africa five years ago. Bro. Hadfield is to start on his missionary tour the last week in this month. Bro. Grinstead will continue the work here until October 8.

DUNEDIN.—The two Bible School scholars whose confession was received last Lord's day, were received into fellowship yesterday morning by H. G. Harward, who was present to exhort the church. At the Octagon last evening Bro. Harward was speaker at the weekly No-License open air meeting.—L.C.J.S., Sept. 18.

NELSON.—Lord's day, Sept. 10, one young woman was given the right hand of fellowship at the morning meeting. Meetings are good and interest well maintained. We rejoice with our brethren at Richmond, and congratulate them in their splendid forward movement in the erection of a very nice chapel. A number of brethren journeyed there to be present at the opening services. At the public gathering a large number of the local assembly attended, when all had a very enjoyable time together.—E.M.J., Sept. 14.

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CARLTON (Lygon-st.).—Large attendances on Sunday last. We had several visitors with us at the breaking of bread. Bro. Enniss exhorted the church. Reference was made to the home-going of Bro. C. L. Thurgood. The congregation was deeply moved by the sad news. The chapel was full at night, when Bro. Enniss spoke on "A Question You Must Answer." At the close a young man confessed his Saviour. A. Haddow, junr., the president of the Century Bible Class, gave an address upon "Science and the Bible." We hope to have with us again on Sunday next, Horace Kingsbury. Bro. Enniss has done a fine work and has had splendid meetings all the time.—J.McC.

BENDIGO.—One of our Bendigo nurses, Sister Ackinson, was baptised on Sunday last, and we are hoping that she will join with us. At present she is connected with the Methodists. It is sometimes difficult for them to see all the way. Bro. Connor is making it very clear in his addresses on Sunday nights to interested audiences. Bren. Fred. and Harold Sanders were received into fellowship on Sunday last, from Footscray, and are likely to become useful members. We regret having to part with our Sisters Mrs. and Miss E. R. and B. Moffat, who have removed to Ascot Vale, but the loss in one portion of the great vineyard is the gain in the other. They were the recipients of our love and esteem.—J.S.

KANIVA.—II. Watson paid us a visit on Friday last, and gave a splendid talk on Foreign Mission work.—A.R.B.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning amongst our visitors were Bro. and Sister Preston, from Subiaco, W.A.; Bro. and Sister Whiting, from Balaklava, S.A.; Sister Wylie, from Bordertown, S.A. Bro. P. A. Dickson presided, and referred to the passing away in South Australia of our much loved Bro. C. L. Thurgood. The congregation sang "Asleep in Jesus," and Bro. Allen led in prayer, commending to our heavenly Father Sister Thurgood and Bro. Thurgood, senr., and family. Occasion was taken to say good-bye to Bro. and Sister P. A. Dickson, who leave during the week to take up the work at Norwood, S.A., and best wishes were expressed for their success in the Master's work. Sister Dickson, is the daughter of Bro. C. Lawson, and has grown up in the church at Swanston-st. from childhood. She has been an excellent worker in the church, S.S., and C.E., and we shall miss her. Bro. Allen delivered an excellent sermon at the evening meeting on "Jesus and the Sinner." Splendid attention and interest. On Thursday evening last, the choir rendered an enjoyable concert in the chapel. They had been excellently trained by Bro. Ernest Tippett, whom we are pleased to say has undertaken the conductorship, and will from next month be able to assist us at our Sunday evening services. The choir sang some beautiful anthems and part songs. An offering was taken up, which will help the funds of the Dorcas Society.

HORSHAM.—We had with us on Sept. 10 Bro. Edwards, from Bordertown, who exhorted the church in the morning, and in the afternoon and evening took the anniversary services of the Sunday School. We had a splendid time, and the helpful talks he gave us will be long remembered. Last night Bro. Millar conducted the gospel service, and gave a stirring address. At the close a young man made the good confession.—A. E. Gallop, Sept. 25.

NORTH CROYDON.—Meetings are still well maintained. Bro. C. J. Paternoster spoke both morning and evening on the 24th. One young man confessed Christ at the gospel meeting.—F. Plant.

BALLARAT.—Bro. E. Stanley Tape has acceded to our request for his continued help. Our fellowship to-day was one of tender sympathies as we remembered the loving service of our late Bro. C. L. Thurgood. At the close of our worship gathering Bro. C. Morris spoke in feeling terms of our brother's work here, after which the church sang a memorial hymn, and we commended our Sister Thurgood to the Father's grace.—R., Sept. 24.

MURRUMBEENA.—Good meetings on Lord's day at Murrumbena. One addition by letter from Meredith (Miss Ellen Connor). Looking for a good time next Sunday and Wednesday, October 1 and 4.—B. Luke.

South Australia.

BUTLER.—The special gospel services at Butler were brought to a close on Lord's day, Sept. 10, when the church anniversary services were held. The writer preached at the evening meeting upon the subject, "Home, Sweet Home." At the close a married woman confessed Christ. On Tuesday the people assembled for the tea and public meeting, and a happy time was spent. Bro. Williams presided over the meeting, and special music was given by the Sisters Nankivell and the Sunshine Choir. We were cheered recently by having a visit from Bro. Allen, from Gawler.—R.H., Sept. 14.

KADINA.—Good meeting this morning. In the afternoon two young women were received as members of the Bible Class, one of whom will be baptised next Thursday evening. To-night we had another good service, and at the close of the address Miss Ivy Mirch made the good confession. Bro. Griffith will be here on Oct. 8 to conduct the tent mission.—E. G. Warren.

UNLEY.—H. Watson spoke last evening on the text, "Go ye into all the world." Many took the opportunity of wishing him and Mrs. Watson God-speed on their return to Baramati.—P.S.M., Sept. 25.

NORWOOD.—Large attendance at the morning meeting, when Bro. Rankine spoke. At the evening service the Tabernacle was filled, our brother speaking from the words, "Finally my brethren, farewell." Sympathetic reference was made to our late Bro. Thurgood. Next Lord's day Bro. P. A. Dickson will commence with the church as evangelist.—G.H.J., Sept. 24.

HINDMARSH.—H. Watson was with us on Sept. 17, who spoke at both services. On Sept. 24 J. Train spoke in the morning, and T. B. Fischer took the service in the evening. Two young men came forward. Special services have been arranged for on Oct. 1 and 2. A special offering will be taken up to pay off the debt on the Kindergarten room and the installing of electric light in the schoolroom and yard.—J. W. Snook.

HENLEY BEACH.—Early Thursday morning Bro. C. L. Thurgood passed away. In his few months' labor with us here, he and his wife have won their way into the hearts of the people. Bro. Ewers conducted the in memoriam service to-night, and there was a good attendance.—M. S. Noble.

MAYLANDS.—Last Lord's day Bro. Morrow preached the gospel, and this morning Douglas Pike—a China Inland Missionary—addressed the church. To-day was the anniversary of Bro. H. R. Taylor's call to Maylands.—R.L.A.

SEMAPHORE.—Meetings still continue good. At our morning service we had several visitors. S. G. Griffith exhorted. The Bible School still continues to flourish. At our evening service the attendance was good. A young man made the good confession. We expect to have a building of our own soon, £750 being promised towards the necessary amount at Conference. We have to record the death of Bro. C. L. Thurgood, who labored with the Semaphore church for three months. The prayers of the church are that God will abundantly bless our Sister Thurgood in her bereavement.—S.D.W.

QUEENSTOWN.—The Sunday School contributed an item for the Conference Sunday School demonstration. The school gave to our Bro. Watson an opportunity of addressing the scholars, parents, and friends, prior to leaving for India. At the gospel meeting reference was made to the death of our late Sister Woolman, as well as the great loss sustained by our late Bro. C. L. Thurgood passing to his great reward.—A.C., Sept. 24.

New South Wales.

MEREWETHER.—Bro. More exhorted the church on Lord's day morning. We had a visit from Sister Ewers, of Enmore. In the evening the gospel was proclaimed by Bro. Gordon.—S.L.

CASINO.—Attendances on the upgrade. The church is getting busier each week. During the ensuing month we expect visits from Bren. Mudford, Brisbane; and Goddard, Hamilton. Last Lord's day we were cheered by a visit from Bro. A. E. Parker. Last month we were favored with a visit from Bren. Robins and Sutton. The matter of a building here is being energetically canvassed, and arrangements for our first birthday celebrations are already in hand.—W. E. Rankin, Sept. 19.

WAGGA.—The church here had the pleasure of having Bro. and Sister Wilkins, from Lilyville, Sydney, with us last Lord's day. Their visit was a great help to us. Bro. Wilkins gave a very interesting address in the evening, and Sister Wilkins sang a solo, which was greatly appreciated. Both morning and evening meetings are being well attended, also the Bible School.—L. Rich.

ROOKWOOD.—The work is still steadily moving. Last Lord's day Bro. Clydesdale exhorted. One received in by letter. Our C.E. Society celebrated its anniversary by special gospel service to-night, Bro. W. J. Williams conducting and preaching; to be continued on Tuesday by social evening and gathering of kindred societies—Auburn, Homebush Local Union.—M.A., Sept. 17.

MARRAR.—On Tuesday evening, the 5th inst., we celebrated our first anniversary of the opening of the chapel here. Between 70 and 80 partook of the excellent tea which was provided by the members. Our hearts were made glad by the presence of visitors from a distance. Wagga friends to the number of eight journeyed by bus to join with us, whom we were very pleased to see.—F.A.C.

PADDINGTON.—Last Wednesday we immersed the daughter of an Hungarian Jew, Miss Wotzasik. She has been attending our meetings for some time, and last Sunday made the good confession in the presence of many witnesses. Bro. Williams, of Rookwood, was with us this morning. Good meeting to-night.—A.E.I., Sept. 24.

NORTH SYDNEY.—At the morning meeting on Sunday last, Bro. J. Lockley exhorted the church. In the Bible School preparations are being made for the forthcoming examination. At the gospel service Bro. Saunders gave a very powerful and much appreciated address.—W.J.M.

MARRICKVILLE.—The Bible School rally was held to-day. Bro. Chas. Watt presided and delivered a fine talk to the school. An excellent item was rendered by the Juniors, who have been directed by Sister Burkett. At this morning's meeting we received into fellowship Bro. Brown, who was immersed by Bro. Watt last Lord's day. Sister Brown and daughter were also received by letter from Enmore. Sister Archdeacon, from Inverell, was present with us. Splendid meeting at night Bro. Watt gave a fine discourse to an appreciative gathering. Bible School demonstration and annual picnic, Saturday next.—T.C.W., Sept. 24.

TYALGUM.—At a business meeting of the church, Bren. F. Brown and W. A. Strongman were appointed to select a block of land and apply for same. A block has been selected in a commanding position. The Government method is to put each block applied for up by auction, so now we will have to bid for the block, and bids are useless without cash behind them. We expect a reply very soon now. Bro. J. G. Snow, 10/6; G. Williams, 2/-; Brethren at Polkemmet, 23/6; and the churches at South Yarra, 10/-; Belmore, 5/-; and Hamilton, 5/-, have all helped. Have you sent a gift yet, brother? Send now, and help us save interest and win the victory.—W. Strongman, Tyalgum, Sept. 21.

BANGALOW.—Bro. T. Hagger spent the week end with us, and conducted five meetings. The daughter of Bro. and Sister G. B. Wells decided for Christ and confessed his name. We rejoice and go on. This town could stand a pretty big revival just now.—S.

HAMILTON.—Under the auspices of the Sisters' Sewing Class, a splendidly arranged conver-



In the Realm of the Bible School.

THE RETURN FROM CAPTIVITY.

Sunday School Lesson for October 15,

Ezra 1: 1-11; 2: 64-70.

A. R. MAIN, B.A.

In the year 1830, on the night preceding the 1st August, the day the slaves in our West Indian colonies were to come into possession of the freedom promised them, many of them, we are told, never went to bed at all. Thousands and tens of thousands of them assembled in their places of worship, engaging in devotional duties, and singing praises to God, waiting for the first streak of the light of the morning of that day on which they were to be made free. Some of their number were sent to the hills, from which they might obtain the first view of the coming day, and by a signal intimate to their brethren down in their valley the dawn of that day that was to make them men, and no longer, as they had hitherto been, mere goods and chattels,—men with souls that God had created to live for ever. How eagerly must these men have watched for the morning!

The later traditions of the return of God's people from the Babylonian exile represent the setting out from captivity as joyous in the extreme. The "Songs of the Ancients" (Psalms 120 to 134) may help us to appreciate the feelings of the people. Psalm 126 particularly should be noted.

"When the Lord turned again the captivity of Zion,

We were like them that dream.

Then was our mouth filled with laughter,
And our tongue with singing:

Then said they among the nations,

The Lord hath done great things for them.

The Lord hath done great things for us:

Whereof we are glad."

Cyrus, God's Anointed.

One of the most interesting and important things about the lesson is the means whereby God accomplished his purpose and fulfilled his word. He had specifically declared that he would bring back his people from captivity. Our lesson shows how he used the great conqueror of Babylon for his own glory. This Cyrus was a heathen king. There is no reason to believe that he was a believer in Monotheism, in the exclusive sovereignty of Jehovah. Indeed the cylinder of Cyrus expressly names other gods in whom Cyrus believed and reveals the fact that he was the special worshipper of Merodach, the chief Babylonian divinity. Yet Isaiah says both that Cyrus was Jehovah's anointed (Is. 45: 1), and that God girded him for his work (45: 5). We learn that God has the right to use all men for the fulfilment of his purposes, the advancement of his cause, and the good of his people. We have cases of wicked men so being used, as Pharaoh. If a man serve God, the Lord will use him and give him reward. If a man decline to love and serve Jeho-

vah, yet will he be used, despite his refusal. In that case he will suffer loss.

We gather from Cyrus's cylinder another interesting thing. It is there made clear that the great king, when he liberated the Jews and gave permission for their return to Palestine, was not giving a special token of favor to one nation, but was acting in harmony with his general policy. Sayce says: "Experience had taught him the danger of allowing a disaffected population to exist in a country which might be invaded by an enemy; his own conquest of Babylonia had been assisted by the revolt of a part of its population; and he therefore reversed the policy of deportation and denationalisation which had been attempted by the Assyrian and Babylonian kings." Josephus suggests that Cyrus was incited to his action by the reading of Isaiah's prophecy that he should be the divine instrument of return (Isa. 44: 28; 45: 1-4). Ezra says God stirred up Cyrus. Whatever the king's motives may have been, he was carrying out the divine purpose. Others have suggested that Daniel, still surviving, was one of the leading spirits in bringing about the return.

On the question, How could God rightly be said to have stirred up the spirit of Cyrus? A. Maclaren has some pertinent words:—"The historian digs deeper to find the true cause. Cyrus was God's instrument, and the statesman's insight was the result of God's illumination. The divine causality moves men, when they move themselves. It was not only in the history of the chosen people that God's purpose is wrought out by more or less conscious and willing instruments. The principle laid down by the writer of the Book of Ezra is of universal application, and the true 'philosophy of history' must recognise as underlying all other so-called causes and forces the one uncaused Cause, of whose purposes kings and politicians are the executants, even while they freely act according to their own judgments, and, it may be, in utter unconsciousness of him. It concerns our tranquility and hopefulness, in the contemplation of the bewildering maze and often heart-breaking tragedy of mundane affairs, to hold fast by the conviction that God's unseen hand moves the pieces on the board and presides over all the complications. Would that all politicians recognised the fact as clearly as this historian did!"

Giving God back his own.

Cyrus, we are told, was not content with permitting God's people to return; he sent back the sacred vessels, to the number of five thousand, four hundred. These had been in use in idol temples in Babylon. This very profanation was the means of their preservation. Belshazzar, the night of the fatal feast had profaned the sacred vessels (Dan. 5: 1-5). Some have thought that Belshazzar's fate made Cyrus glad to get rid of the things which were thus ominously associated with destruction. We would prefer to think that the king had no such motive of fear; but rather that he was fair-minded and magnanimous. Sayce says that in the case of the other nations

which Cyrus sent back home, the images of their gods were deported with them. With the Jews, who had no images, it was the sacred temple vessels which were returned. We read that Cyrus "numbered" these vessels. The word indicates his scrupulous care. He did not mar the fineness of his action by a mean spirit. He encouraged his people in bestowing gifts (verse 4). The careful enumeration which the writer gives to us seems to suggest the joy and gladness with which the returning exiles saw their holy treasures again.

The people who returned.

We notice that not all the Jews came back. There was no compulsion. Only they "whose spirit God had stirred up to go," obeyed the king's permissive decree. For various reasons many stayed behind. Doubtless the fact that the returning people were volunteers meant that many of the best men were of the company. We have seen people harangued and persuaded to help build a "house for the Lord," until every act and gift seemed to be a source of regret afterwards. This heathen king was too astute not to see that the temple would never be rebuilt by such people. The leaders must be those whose hearts were in the matter. We expect men who volunteer for the Lord's service, who are stirred up by his Spirit to build the walls of Zion, to be good, noble men.

It is an appropriate place to contrast the men who returned with the men who went into exile. Few were the numbers of the former in comparison with the multitude who had been expatriated. But the men were better. The exile accomplished great things for God's people. The experience was bitter, but beneficial. The Jews came back cured of idolatry. Ever since the exile they have been strictly Monotheistic. The very absence of the means of worship, of the temple service, made them seek and prize them more. They were drawn more closely together. The exile was a blessing in disguise.

The Society of Christian Endeavor.

GOD IN NATURE.

Topic for October 9.

Daily Readings.

Their beauty. Jer. 28: 1-4.

Their fragrance. Song 4: 13-16.

Their frailty. Job. 14: 1, 2; Psa. 103: 16.

Their needlessness. Matt. 6: 28-31.

Their promise. Song 2: 10-13.

Their symbolism. Exod. 25: 31-34.

Topic—God in Nature: The Flowers of the Field. Song 11: 1; Matt. 6: 24-34.

Nature teaches us to be careful of what?

In what respect are we like the flowers?

What is your best flower story?

Australian Protestant Orphans' Society.

THE BIG FAIR

(No Raffling.)

In the Sydney Town Hall, Oct. 31 to Nov. 4 (inclusive), in aid of the "King Edward the VII. Home," Auburn. Don't forget "the Churches of Christ stall." Gifts of money or goods will be gratefully received by Jos. J. Franklyn 44 Wigram-road, Glebe Point, Sydney, N.S.W.



Queensland.

ZILLMERE.—Meetings are improving as the weather grows warmer. Lord's day, 17th, we had Bro. and Sister Burrows, Brisbane. Our brother exhorted the church. In the evening Bro. Waters spoke to a good audience. We are now getting ready for our tent mission, which is to start on October 8. Bro. Waters has got a choir in hand, practising hymns for this great event. We are looking for a great harvest.—J.B.

TANNYMOREL.—Since last report the church meeting in Tannymorel has broken new ground in Warwick and the Mine District. No church building is erected in the latter place. If brethren feel disposed to put a horse at the evangelist's command to enable him to reach the distant places in the district, the church would greatly appreciate it.—H. U. Rodger.

BRISBANE.—Last evening we had the pleasure of hearing Bro. Kingsbury, who arrived from Dalby on his return journey Southwards. The church has decided to increase our evangelist's salary by £26 per year on the second anniversary of his engagement with us.—L.G.

Tasmania.

It is gratifying to note the increase in the offerings for Foreign Missions this year. From 11 churches £43/1/1 has been raised. In addition, the sisters, through their monthly missionary meetings in the different centres, have achieved their aim, and £8 for the support of a Bible woman is the reward for their united endeavors. The Bible School in Hobart is also raising £5 for the education of their orphan boy, Pyara, at Bara-mati, which will bring up the offering to over £56. Other signs are in evidence that a more intelligent and practical interest is being taken in world-wide missions, which will materially uplift the work in the Home field.

We are glad to announce that Bro. A. P. Wilson, of Glenelg, S.A., has accepted an appointment as evangelist under the H.M. Executive. He is expected to arrive in Hobart about Nov. 1, and after visiting the southern churches, he will go to Launceston, and in all probability the Conference next Easter will be held in the northern capital. Brethren, pray fervently and continuously that the Word of the Lord may run freely and gloriously. Send cheerfully and generously your offerings for the support of our preacher in the Home field. May the Lord richly bless our co-operation with him and with one another in extending his kingdom. Let every disciple participate in this forward move.—Geo. Manifold.

New Zealand.

DEVONPORT.—To-day has been a special day with us at Devonport, Bro. Hadfield coming out for the day, and speaking morning and evening. It was our opening day at the Masonic Hall, the Post Hall having turned out very unsuitable. Bro. Hadfield congratulated the brethren present on their forward move, and called attention to the progress that had been made in this direction since he left for Africa five years ago. Bro. Hadfield is to start on his missionary tour the last week in this month. Bro. Grinstead will continue the work here until October 8.

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COSGROVE.—We had the largest gathering since the mission commenced on Lord's day evening, and the missionary was very earnest, but although the message was faithfully spoken, there were none who accepted the invitation. On Saturday afternoon two young ladies who had confessed Christ, were immersed, and a number of people witnessed the ceremony. Three others—a husband, wife, and sister—are to obey during the week. The mission will close on Monday, and on Tuesday evening Bro. Bagley will meet the members and young converts in the chapel, when a thankoffering will be taken up. Sister Mrs. Roy Thompson is still singing the old gospel songs, and we had two visitors from Shepparton in Bren. Crawford and Pannell, who helped us on Lord's day evening with the singing.—J.C.S.

GEELONG.—Splendid meeting last Sunday morning; quite a number of visitors present. Feeling reference was made to the death of Bro. C. L. Thurgood, who was evangelist at Geelong 29 years ago. Bro. W. Brownbill gave the address. The church was again full at the evening service. The following is from the *Geelong Times*:—"A popular preacher. When Mr. Gifford Gordon delivered his special address to young ladies on 'A Young Woman's Influence,' the Church of Christ was not nearly large enough to accommodate the congregation. Many requests to repeat the address have been received by Mr. Gordon, and he has decided to give the address in the Mechanics' Hall, which will seat 1300 people, next Sunday evening at 8.30, after the churches are out."—E. Brownbill.

CARLTON (Lygon-st.).—Large attendances on Sunday last. We had several visitors with us at the breaking of bread. Bro. Enniss exhorted the church. Reference was made to the home-going of Bro. C. L. Thurgood. The congregation was deeply moved by the sad news. The chapel was full at night, when Bro. Enniss spoke on "A Question You Must Answer." At the close a young man confessed his Saviour. A. Haddow, junr., the president of the Century Bible Class, gave an address upon "Science and the Bible." We hope to have with us again on Sunday next, Horace Kingsbury. Bro. Enniss has done a fine work and has had splendid meetings all the time.—J.McC.

BENDIGO.—One of our Bendigo nurses, Sister Ackinson, was baptised on Sunday last, and we are hoping that she will join with us. At present she is connected with the Methodists. It is sometimes difficult for them to see all the way. Bro. Connor is making it very clear in his addresses on Sunday nights to interested audiences. Bren. Fred. and Harold Sanders were received into fellowship on Sunday last, from Footscray, and are likely to become useful members. We regret having to part with our Sisters Mrs. and Miss E. R. and B. Moffat, who have removed to Ascot Vale, but the loss in one portion of the great vineyard is the gain in the other. They were the recipients of our love and esteem.—J.S.

KANIVA.—II. Watson paid us a visit on Friday last, and gave a splendid talk on Foreign Mission work.—A.R.B.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning amongst our visitors were Bro. and Sister Preston, from Subiaco, W.A.; Bro. and Sister Whiting, from Balaklava, S.A.; Sister Wylie, from Bordertown, S.A. Bro. P. A. Dickson presided, and referred to the passing away in South Australia of our much loved Bro. C. L. Thurgood. The congregation sang "Asleep in Jesus," and Bro. Allen led in prayer, commending to our heavenly Father Sister Thurgood and Bro. Thurgood, senr., and family. Occasion was taken to say good-bye to Bro. and Sister P. A. Dickson, who leave during the week to take up the work at Norwood, S.A., and best wishes were expressed for their success in the Master's work. Sister Dickson, is the daughter of Bro. C. Lawson, and has grown up in the church at Swanston-st. from childhood. She has been an excellent worker in the church, S.S., and C.E., and we shall miss her. Bro. Allen delivered an excellent sermon at the evening meeting on "Jesus and the Sinner." Splendid attention and interest. On Thursday evening last, the choir rendered an enjoyable concert in the chapel. They had been excellently trained by Bro. Ernest Tippett, whom we are pleased to say has undertaken the conductorship, and will from next month be able to assist us at our Sunday evening services. The choir sang some beautiful anthems and part songs. An offering was taken up, which will help the funds of the Dorcas Society.

HORSHAM.—We had with us on Sept. 10 Bro. Edwards, from Bordertown, who exhorted the church in the morning, and in the afternoon and evening took the anniversary services of the Sunday School. We had a splendid time, and the helpful talks he gave us will be long remembered. Last night Bro. Millar conducted the gospel service, and gave a stirring address. At the close a young man made the good confession.—A. E. Gallop, Sept. 25.

NORTH CROYDON.—Meetings are still well maintained. Bro. C. J. Paternoster spoke both morning and evening on the 24th. One young man confessed Christ at the gospel meeting.—F. Plant.

BALLARAT.—Bro. E. Stanley Tape has acceded to our request for his continued help. Our fellowship to-day was one of tender sympathies as we remembered the loving service of our late Bro. C. L. Thurgood. At the close of our worship gathering Bro. C. Morris spoke in feeling terms of our brother's work here, after which the church sang a memorial hymn, and we commended our Sister Thurgood to the Father's grace.—R., Sept. 24.

MURRUMBEENA.—Good meetings on Lord's day at Murrumbena. One addition by letter from Meredith (Miss Ellen Connor). Looking for a good time next Sunday and Wednesday, October 1 and 4.—B. Luke.

South Australia.

BUTLER.—The special gospel services at Butler were brought to a close on Lord's day, Sept. 10, when the church anniversary services were held. The writer preached at the evening meeting upon the subject, "Home, Sweet Home." At the close a married woman confessed Christ. On Tuesday the people assembled for the tea and public meeting, and a happy time was spent. Bro. Williams presided over the meeting, and special music was given by the Sisters Nankivell and the Sunshine Choir. We were cheered recently by having a visit from Bro. Allen, from Gawler.—R.H., Sept. 14.

KADINA.—Good meeting this morning. In the afternoon two young women were received as members of the Bible Class, one of whom will be baptised next Thursday evening. To-night we had another good service, and at the close of the address Miss Ivy Mirch made the good confession. Bro. Griffith will be here on Oct. 8 to conduct the tent mission.—E. G. Warren.

UNLEY.—H. Watson spoke last evening on the text, "Go ye into all the world." Many took the opportunity of wishing him and Mrs. Watson God-speed on their return to Baramati.—P.S.M., Sept. 25.

NORWOOD.—Large attendance at the morning meeting, when Bro. Rankine spoke. At the evening service the Tabernacle was filled, our brother speaking from the words, "Finally my brethren, farewell." Sympathetic reference was made to our late Bro. Thurgood. Next Lord's day Bro. P. A. Dickson will commence with the church as evangelist.—G.H.J., Sept. 24.

HINDMARSH.—H. Watson was with us on Sept. 17, who spoke at both services. On Sept. 24 J. Train spoke in the morning, and T. B. Fischer took the service in the evening. Two young men came forward. Special services have been arranged for on Oct. 1 and 2. A special offering will be taken up to pay off the debt on the Kindergarten room and the installing of electric light in the schoolroom and yard.—J. W. Snook.

HENLEY BEACH.—Early Thursday morning Bro. C. L. Thurgood passed away. In his few months' labor with us here, he and his wife have won their way into the hearts of the people. Bro. Ewers conducted the in memoriam service to-night, and there was a good attendance.—M. S. Noble.

MAYLANDS.—Last Lord's day Bro. Morrow preached the gospel, and this morning Douglas Pike—a China Inland Missionary—addressed the church. To-day was the anniversary of Bro. H. R. Taylor's call to Maylands.—R.L.A.

SEMAPHORE.—Meetings still continue good. At our morning service we had several visitors. S. G. Griffith exhorted. The Bible School still continues to flourish. At our evening service the attendance was good. A young man made the good confession. We expect to have a building of our own soon, £750 being promised towards the necessary amount at Conference. We have to record the death of Bro. C. L. Thurgood, who labored with the Semaphore church for three months. The prayers of the church are that God will abundantly bless our Sister Thurgood in her bereavement.—S.D.W.

QUEENSTOWN.—The Sunday School contributed an item for the Conference Sunday School demonstration. The school gave to our Bro. Watson an opportunity of addressing the scholars, parents, and friends, prior to leaving for India. At the gospel meeting reference was made to the death of our late Sister Woolman, as well as the great loss sustained by our late Bro. C. L. Thurgood passing to his great reward.—A.C., Sept. 24.

New South Wales.

MEREWETHER.—Bro. More exhorted the church on Lord's day morning. We had a visit from Sister Ewers, of Enmore. In the evening the gospel was proclaimed by Bro. Gordon.—S.L.

CASINO.—Attendances on the upgrade. The church is getting busier each week. During the ensuing month we expect visits from Bren. Mudford, Brisbane; and Goddard, Hamilton. Last Lord's day we were cheered by a visit from Bro. A. E. Parker. Last month we were favored with a visit from Bren. Robins and Sutton. The matter of a building here is being energetically canvassed, and arrangements for our first birthday celebrations are already in hand.—W. E. Rankin, Sept. 19.

WAGGA.—The church here had the pleasure of having Bro. and Sister Wilkins, from Lilyville, Sydney, with us last Lord's day. Their visit was a great help to us. Bro. Wilkins gave a very interesting address in the evening, and Sister Wilkins sang a solo, which was greatly appreciated. Both morning and evening meetings are being well attended, also the Bible School.—L. Rich.

ROOKWOOD.—The work is still steadily moving. Last Lord's day Bro. Clydesdale exhorted. One received in by letter. Our C.E. Society celebrated its anniversary by special gospel service to-night, Bro. W. J. Williams conducting and preaching; to be continued on Tuesday by social evening and gathering of kindred societies—Auburn, Homebush Local Union.—M.A., Sept. 17.

MARRAR.—On Tuesday evening, the 5th inst., we celebrated our first anniversary of the opening of the chapel here. Between 70 and 80 partook of the excellent tea which was provided by the members. Our hearts were made glad by the presence of visitors from a distance. Wagga friends to the number of eight journeyed by bus to join with us, whom we were very pleased to see.—F.A.C.

PADDINGTON.—Last Wednesday we immersed the daughter of an Hungarian Jew, Miss Wotzasik. She has been attending our meetings for some time, and last Sunday made the good confession in the presence of many witnesses. Bro. Williams, of Rookwood, was with us this morning. Good meeting to-night.—A.E.I., Sept. 24.

NORTH SYDNEY.—At the morning meeting on Sunday last, Bro. J. Lockley exhorted the church. In the Bible School preparations are being made for the forthcoming examination. At the gospel service Bro. Saunders gave a very powerful and much appreciated address.—W.J.M.

MARRICKVILLE.—The Bible School rally was held to-day. Bro. Chas. Watt presided and delivered a fine talk to the school. An excellent item was rendered by the Juniors, who have been directed by Sister Burkett. At this morning's meeting we received into fellowship Bro. Brown, who was immersed by Bro. Watt last Lord's day. Sister Brown and daughter were also received by letter from Enmore. Sister Archdeacon, from Inverell, was present with us. Splendid meeting at night Bro. Watt gave a fine discourse to an appreciative gathering. Bible School demonstration and annual picnic, Saturday next.—T.C.W., Sept. 24.

TYALGUM.—At a business meeting of the church, Bren. F. Brown and W. A. Strongman were appointed to select a block of land and apply for same. A block has been selected in a commanding position. The Government method is to put each block applied for up by auction, so now we will have to bid for the block, and bids are useless without cash behind them. We expect a reply very soon now. Bro. J. G. Snow, 10/6; G. Williams, 2/-; Brethren at Polkemmet, 23/6; and the churches at South Yarra, 10/-; Belmore, 5/-; and Hamilton, 5/-, have all helped. Have you sent a gift yet, brother? Send now, and help us save interest and win the victory.—W. Strongman, Tyalgum, Sept. 21.

BANGALOW.—Bro. T. Hagger spent the week end with us, and conducted five meetings. The daughter of Bro. and Sister G. B. Wells decided for Christ and confessed his name. We rejoice and go on. This town could stand a pretty big revival just now.—S.

HAMILTON.—Under the auspices of the Sisters' Sewing Class, a splendidly arranged conver-



sazione took place last Monday night, about 100 being present. Our Bible School rally commenced to-day with three new scholars. The scholars are being trained for the Children's Day exercises. Bro. More exhorted the church and Bro. J. Fraser, senr., gave the gospel message.—S. G. Goddard.

MEREWETHER.—There was a good attendance at the meeting for worship on Lord's day morning. Bro. Goddard exhorted. Bro. More delivered the gospel message. During the day we had with us a number of visitors. A Preachers Improvement Class has been formed. The first meeting was held last Saturday.—S.L.

ENMORE.—Our choir entertained Bro. and Sister Savage at a very enjoyable social on September 21, and presented Mr. Savage with a beautiful illuminated address, expressive of their appreciation of the splendid service he had rendered to the choir and to all departments of our church and State work. Bro. Savage has had to remove to the mountains for a few months on account of Mrs. Savage's health, but we look to occasional visits. On Sunday, Sept. 24, Bro. F. Collins delivered a very impressive address, which was greatly enjoyed by the church. In the afternoon Bro. Lockley addressed our brotherhood. We had a splendid audience at night, and two made the good confession—one from our Bible School. During the week three of our families have suffered bereavement. Lilian Forsaith, a Sunday School scholar, died of heart failure. On our anniversary Sunday she decided for Christ, but since then has not been able to attend either school or church services. Mr. Preston, brother-in-law of Mr. Merton Verco, passed away after a long illness, and on Saturday night Sergeant Skinner, father of our Bible School librarian, died very suddenly. We were glad to have with us at our evening service Bro. Arthur Terry, one of our missionaries to the N.S.W. aborigines. Bro. Horace Kingsbury passed through Sydney on Monday, Sept. 25, on his way to Melbourne, after a brief sojourn in Queensland. We are all very glad to notice his restoration to health again. We had Bro. A. T. Waters at our Bible Class. Bro. Waters is leaving on Saturday, Sept. 30, for the New Hebrides, to take the place of Bro. Filmer. He has agreed to supply the vacant position during Bro. Filmer's absence. Our F.M. Committee greatly appreciate his taking up this work, as he has had great experience and work among the natives, and has had medical training, and his wife is a trained nurse.

Here & There.

The present issue of the *CHRISTIAN* contains four extra pages.

The reports of the South Australian Conference will appear in our next issue.

The central meeting of the Girls' Mission Band (Victoria) will be held on October 2.

J. Inglis Wright, F.M. Secretary of N.Z., has been ill for several weeks, which will account for the delay in issuing this F.M. number.

New Zealand Foreign Mission work has prominence this week. We are glad to hear of the good work being done in South Africa.

Gifford Gordon re-delivered his address on "A Young Woman's Influence" in the Mechanics' Institute, Geelong. About 1300 people were present, and many could not gain admission.

The churches that took up the annual offering for the College of the Bible will oblige by forwarding the amounts to W. C. Craigie, Little Collins-st., Melbourne, as early as possible.

Good meetings at Bangalow, N.S.W., on Lord's day, Sept. 17. At the gospel service there was one confession. Thos. Hagger was the speaker for the day.

Be sure and book "Engaged" for Wednesday, October 18. The Victorian Women's Home Mis-

sion Committee expect to meet you at the Masonic Hall, Collins-st. Good programme. Great meeting expected.

At 3 o'clock on Friday, Oct. 6, the Victorian sisters hold their united prayer and praise meeting. Mrs. Davies will lead the meeting, and Mr. Allen and Mr. Bagley will give short addresses. Any sister welcome.

The next meeting of the Victorian Preachers' Association will be held in the Lygon-st. chapel on Monday next at 3 p.m. Bro. G. B. Moysey will read a paper on "The Preacher in His Visitation."—Reg. Enniss, Acting-Secretary.

Richmond-Tweed Rivers disciples are reminded of their Conference in Lismore on Wednesday, October 18. Reports of the year's work will be considered; plans for the new year will be formulated; a big missionary meeting will be held at night.

Victorian Churches of Christ C.E. Union.—The next Council meeting will be held on Monday, October 2, in the lecture hall, Swanston-st. Very special business, and an address will be given. All delegates please note and attend.—A. J. O'Neill, General Secretary.

The fifteen days' mission at Cosgrove will close on Tuesday, 26th. There have been five decisions up to Sunday night. The tent will be removed to Shepparton on Wednesday, and a mission will be commenced on Thursday, 28th, conducted by H. M. Clipstone and T. Bagley, with Mrs. Roy Thompson as soloist.

The students at Glen Iris are desirous of having some eggs for preserving purposes. It has been suggested that if twenty friends would each send about a dozen eggs, it would considerably help their cook during next year. The College would be grateful to any who, from their plentiful supply of eggs, would send some.

The big fair in aid of the King Edward VII. Home for Orphans and Homeless Children, Auburn, N.S.W., is to be formally opened by Lady King-Hall, at 3 p.m., on Tuesday, Oct. 31, continuing until Saturday, November 4. This eminently Christian work is engaging the best thought and effort of a large army of noble-spirited men and women in all parts of Australia.

The negotiations for union between the Presbyterian and Anglican Churches, as was expected, is to end in failure. The sacerdotal pretensions of the Anglican clergy stand in the way. The Presbyterian minister claims that his ordination is just as valid as that of the Anglican priest. Very properly, the Presbyterians have declared that in this matter no compromise is possible.

The Chapel Built in a Day. Owing to the busy state of the mills, and their not being able to complete the joinery for our building by Oct. 21, the date has been unavoidably postponed. Date will be announced shortly. More carpenters, painters, plumbers, and laborers are required. Send names to F. Collins, "Eynsford," Edgar-st., Auburn, N.S.W., at once.

It is to be hoped that all local meetings in connection with the city and suburban churches will be suspended on Wednesday, October 18, to enable all to attend the great Home Mission Rally in the Masonic Hall, Collins-st. We expect 1600 people. £200 is the sum to be raised for the spread of the gospel in Victoria. City and country churches are asked to co-operate in this great work. Send an offering to Mrs. E. Davies, "Sheerith," cor. Hothan and Simpson-sts., East Melbourne. See programme in Coming Events.

It is with great sorrow that we have to record the death of Bro. C. L. Thurgood. On Thursday morning, after a short confinement to his bed, his gentle spirit took its flight. He was planned to speak on Monday night at the Sunday School demonstration in the Adelaide Exhibition, but on the morning of that day was advised by his doctor to take to his bed and rest. The disease from which he was suffering seems to have made rapid strides, and death came speedily. Our sympathy goes out to his devoted wife, for surely no two were ever so completely one as these, and to his father, who loved him so well. In our next

New Zealand Foreign Missions.

ANNUAL GOLDEN OFFERING.

Lord's Day, October 8th.

issue we will have more to say about this devoted servant of our Lord.

Just as the annual Foreign Mission number of the *CHRISTIAN* is one of the best issues of the year, so the annual Foreign Mission number of *Pure Words* is one of the best issues of that paper. The October number of *Pure Words* will contain only Foreign Mission matter, and will be full of interesting and instructive illustrations. The Bible Schools that already subscribe will, of course, receive the benefit of this, and all other schools that do not subscribe will receive sample copies for free distribution to the scholars for the double purpose of preparing for November 5, which is Children's Day, and also to enable schools to see the high quality of the paper, and become regular subscribers. The paper is issued very cheaply, for the good paper that it is, and is the best paper published in Australia devoted entirely to the Sunday Schools in our land.—T. B. Fischer.

Korea presents, as is generally agreed, the greatest example of rapid change from non-Christian to Christian conditions that has taken place in the history of Christian missions. Since the political occupation and control by Japan, the number of Japanese residents has rapidly increased, and a novel feature of the new situation is religious work and Bible colportage by Koreans among Japanese immigrants. The American Bible Society's Agency in Korea is now an independent one, and its first year's report as such shows sales of the Scripture in Korea last year of 116,492 volumes, an increase of 66 per cent. over the previous year. Recently an edition of the New Testament was issued for Korea, giving Korean and Chinese texts together. Now the Old Testament has appeared, and is sold at 50 cents. per copy. Efforts are being made to sell 100,000 copies within the year.

Dr. A. Robertson, of Venice, speaking of the Jubilee Year of the Kingdom of Italy, says:—On March 14, 1861, Italy was created a kingdom, and on March 27, 1861, Rome was declared to be its capital, although, in fact, it was not occupied till Sept. 30, 1870. Naturally, this year, 1911, is a great one for king, for government, and for people. Great preparations have been made, at immense expense, to attract travellers from other lands to Rome, to entertain them there, to give them visible and tangible proof of the stupendous progress Italy has made since it cast off the Papal yoke in 1861, and to show them the changed condition of Rome since it was delivered from the baneful influence of the temporal sovereignty of the Popes in 1870. The Rome of the Third Italy is as different from the Rome of the Popes as light is from darkness, knowledge from ignorance, virtue from sin, life from death.

Commenting on an address to "Duffers," the *London Christian* says:—The term is not our own. It is, however, so very expressive that no other word in our vocabulary can exactly take its place. In these days when honors and glories are piled upon the medallists and prize-takers, is there not some danger of forgetting those whose gifts are of the solid and quiet order? The Agent-General for Queensland, Sir T. B. Robinson, in distributing prizes at the Crystal Palace School of Engineering, broke fresh ground in his address, for he directed most of his advice to the undistinguished portion of his audience. Modestly describing himself as one of the number, he said:—It was really astonishing what duffers could do, if only they stuck to it; and his advice to duffers was, that all their difficulties must yield to persistent effort. It was the fellow who did everything a little more thoroughly, and possibly a little quicker than other people, who got ahead.

J. J. Franklyn has accepted a unanimous invitation from the Paddington church as evangelist as from January 1, 1912.

We had a good time in Adelaide, and noted signs of progress on every hand. The South Australian brethren are kind and genial. It is a great pleasure to be in their company.

Correspondence.

PROPOSED BIBLE SCHOOLS ORGANISING SECRETARY FOR N.S.W.

In last week's issue of your valuable medium, a letter appears written by Bro. R. Steer, in condemnatory terms of the above proposal and the special efforts my committee are asking our brethren to make to give us £350 on December 3rd.

Last year the H.M. Committee sent a deputation to the Bible Schools Committee, with power to promise a subsidy of £26 per annum for out of pocket expenses to any suitable brother prepared to take up the work. In accepting this offer the Committee approached several suitable brethren, but in each case met with refusal, each grasping the fact which we have all recognised with evidently the exception of Bro. Steer, that the work will involve the exclusive time and energy of a competent specialist.

With all that our brother says as to organising schools in the city, suburbs and country, amongst those willing to work same, we are in perfect agreement, and in order to this our proposed organiser will need to devote more time and energy than any brother could find in all his spare time.

My Committee are earnestly striving to get a real live capable man, and when secured and the work accomplished which his abilities will make possible, we are convinced the brethren generally will feel more than satisfied in the creation of this new office. Our H.M. Committee have seen demonstrated the efficacy of an organising secretary, and not one brother in N.S.W. would hesitate about filling this important position on the score of expense or other reason.

It is not proposed to pay our organiser £350 per annum. The Committee needs funds for his travelling expenses, and our prize, printing and petty cash funds, which will absorb all receipts.

I may add that but for the lamentable death of Bro. Moninger, of U.S.A., an appointment would probably have been made ere this, but negotiations are proceeding and we hope soon to have news.

Thanking our brother for his criticism, which will awaken interest.—W. A. Smith, Hon. Sec.

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ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Warragul, £2; Shepparton, £12/3/-; Kaniva, £33/10/-; Bordertown, £15; Wamboony, £9; Castlemaine, £12; Lygon-st., per Miss Dewar, 13/-; per Mrs. Johansen, mite box, 4/-; Bro. R. Oliver, Elphinstone, 6/9.

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W. C. Craigie, Treas.,
263 Lit. Collins-st.

IN MEMORIAM.

MORRISON.—In loving memory of Richard Morrison, who entered his eternal rest on September 30, 1908.

—Inserted by his ever sorrowing family, "Elburton," Dulwich Hill.

GRAY.—In loving memory of dear Rose, who passed away at Gipps-st., Port Fairy, September 28, 1907.

"And with the morn those angel faces smile
Which we have loved long since and lost awhile."

—Inserted by Father and Mother, J. and S. Taylor, and Sisters S. and A., Castlemaine.

COMING EVENTS.

OCTOBER 4.—A public welcome will be tendered to Bro. A. C. Rankine, on Wednesday, 4th of October, by the church at Hawthorn, on his taking up the work there. Topic for the evening, "The Christian's Life," Psalm 23. Speakers:—C. M. Gordon, "Trust and Meditation." T. B. Fischer, "Activity." F. M. Ludbrook, "Affliction and Enjoyment." A. R. Main, "Worship." Soloists, Sisters Finlayson and Tuplin. Come and assist in the welcome.—T. H. Parkes.

OCTOBER 6.—Women's Executive Praise and Prayer Meeting, on Friday, October 6. All sisters invited. Bren. Allen and F. Pittman will give short addresses on the need of Home Missions. Swanston-st. lecture hall, 3 p.m.

OCTOBER 8 & 11.—Cheltenham Lord's day School anniversary services will be held on Sunday, Oct. 8, 1911. Morning, Bro. E. T. Penny. Afternoon, Bro. T. B. Fischer. Evening, Bro. F. M. Ludbrook. A great tea on Wednesday, Oct. 11, to be followed by a demonstration by the scholars. Come. It is going to be good. Note the dates.

OCTOBER 18.—Great Home Mission Rally, under the auspices of the Victorian Women's Home Mission Committee, in the Masonic Hall, Collins-st., on Wednesday, October 18, at 8 sharp. C. M. Gordon, President of Conference, will preside. Mrs. E. Davies, Superintendent of Women's Home Mission Committee, will speak of the "Aim of the Sisters." W. H. Allen, of Swanston-st., "The Importance of State Evangelisation." T. Bagley, "The Progress of the Work in Victoria." Pictures of Home Missionaries will be shown, and 33 beautiful views of "The Chapel Built in a Day." Musical items provided by Mr. Nat Haddow. The meeting will be interesting and instructive. Admission free. Collection for Home Missions. One thousand six hundred people expected. Come.

OCTOBER 1 & 4.—The brethren at Murrumbena intend holding special services on Sunday, October 1, morning, afternoon and evening; also on Wednesday following, October 4, a social reunion will be held. All brethren who were once associated with the above church are invited to renew their acquaintance with us, and especially any brethren who are now residing in our district, but not at present meeting with us, are heartily invited. Brethren of sister churches who know of members living in our district would be helping us if they made this meeting known to them, or write to the undersigned.—W. C. A. Luke, Munster Avenue, Carnegie.

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N.S.W. Notes.

BIBLE SCHOOL.

The Committee has decided to go ahead and guarantee the support of the cot in the Alexandra Hospital for children. Some of the schools have not replied to the appeals which have been made, but sufficient has been pledged to justify the undertaking. The cost will be £30 per annum. Details of this matter will be gladly supplied by the Committee.

Reports were made by the schools' visitor of two schools visited. These were only moderately satisfactory. In one inadequate equipment would account for much. The organising evangelist is urgently needed.

The North Sydney church, which had promised to subsidise the Committee 2/6 per week from the engagement of the organiser, has notified the Committee that it will commence payment at once. The Committee is grateful for this assistance. The action of North Sydney is commended to other churches for their emulation. Who will be the next?

The Committee expects a large offering on December 3. The brethren in New South Wales have not had previously an opportunity to express their feelings on the Bible Schools question in gifts. We believe they only need the opportunity to make themselves heard and felt. From every side there comes the expression of sympathy with the objective of the Committee. £350 is needed for the work this year.

The examination is creating general interest among the schools, and a large number of entries is anticipated. The "Australasian Prizes," given for the first time this year, will inspire greater enthusiasm. How many will come to New South Wales?

How many teachers realise the purpose of the Bible School? The school is to save souls. It is unfortunate that the custom has grown of expecting decisions only at the Sunday evening preaching service. Will anyone justify this practice? We hear with joy of the superintendent of one school taking the confession of a scholar recently at the school exercises. Teachers, teach your lesson so as to lead your scholars to Christ. Ask for, pray for, and expect their acceptance of him in class. There is no sweeter joy than leading souls to confession and salvation. Don't worry about equipment to the extent that you forget the purpose of your teaching.—F. T. Saunders.

HOME MISSIONS.

By A. E. Illingworth.

The reports for August show additions as follows: Auburn, 4 baptised believers; Belmore, 1 baptism; Junee, 1 baptism; Mosman, 1 baptism and 1 baptised believer; North Sydney, 1 baptised believer; Wagga, 1 baptised believer. 10 additions in all.

W. D. More says of Hamilton-Merewether—Meetings in both places good.

A. G. Saunders says of Mosman—Splendid interest; a situation full of promise.

F. T. Saunders says of North Sydney—The work is steady, with a good interest; £25 more paid off debt on chapel.

F. Collins says of Auburn—Bible School grown 50 per cent. Gospel meetings crowded. A beautiful spirit of harmony and optimism prevails.

He also says of North Auburn—A big attempt will be made to erect the chapel on October 14. 46 carpenters, 10 painters, 5 plumbers, 30 laborers so far have promised to assist.

A. Brown says of Wagga—Good interest. Largest attendance at gospel meeting since I have been here.

E. J. Waters says of Narrabri—The recently formed church is meeting in the house of Bro. Carslake; all the members are taking an active part. An Endeavor Society has been formed. Bro. J. Hing, storekeeper, Maitland-st., Narrabri, is the church secretary, to whom all correspondence should be addressed. This field deserves an evangelist.

H. Wilson Cust says of Junee-Marrar—I have been visiting members out in the back parts of the circuit. These are grand folk.

A cause has been organised at Parramatta. Meetings are being held in the Dispensary Hall, George-st. The Committee will arrange for speakers for morning and evening. Bro. F. Collins, of Auburn, will take temporary oversight.

Bro. T. R. Coleman, of Wigan, England, cabled acceptance of the offer of the position of State Evangelist. As soon as he arrives an active and aggressive programme of missions in town and country will be planned. The Committee intend to use him first in building up the weaker churches and try and get some of the assisted churches to become self-supporting. As he has asked for special help towards the travelling expenses of himself and family, a special fund has been opened for which we invite supplementary contributions.

The receipts from July 18 to Sept. 18, were: £189/5/2; the expenditure was £192/1/7; our debit balance is therefore £230/2/8, as compared with £254/3/2 last month. There were many promises made at the last Conference, which we would be glad to have redeemed. A satisfactory increase in the small weekly contributions was noticeable during the past quarter; but we urgently need some large cheques. Will some one give us £50 towards the travelling expenses of the State Evangelist? If ten members would give £10 each, that would make up £100, and we should be easy in mind.

The Committee thank the collectors for their work last quarter, and plead for even greater efforts this term. Send cheques to A. E. Illingworth, Hon. Org. Sec., 67 Denison-st., Woolahra.

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Queensland Home Missions.

By A. W. Jinks.

Since coming to this State the writer has had seven welcome socials tendered him, and found the disciples courteous and enthusiastic.

Maryborough.—Several local brethren are doing good work, but, with the help of Bro. Millar, they hope to do greater things.

Gympie.—A fine building in a splendid position is in this mining town. It is expected that Bro. Millar will take up the work, and that he will be helpful in State Home Missions, in paving the way for a special mission, and in building up the cause. At Eel Creek, five miles from Gympie, there is also a band of faithful disciples, and they are prepared to contribute their quota toward the expenses. Gympie church always pays the railway fare of a visiting preacher and gives a little extra.

Zillmere.—Bro. Waters, the evangelist, is doing a steady and lasting work. The officers resolved to extend, and they have put on vestries and effected great improvements to the inside of the chapel. The evangelist is preparing the way for a special mission.

Brisbane.—Bro. Mudford has been in a newspaper "war," but has come out with only a few scratches and bruises. That brother is preaching faithfully, working zealously, and getting large and attentive audiences. Bro. Mudford is the stamp of evangelist who should be kept in Brisbane.

Roma.—W. B. Hayes has, I understand, been indefinitely re-engaged. He is gradually gaining favor, and with the continued co-operation of the members, will do much good.

Tannymorel.—Bro. Hugh Rodgers has arrived, and, according to latest news, is creating a stir. He is a worker and an acceptable preacher.

West Moreton.—Bro. T. G. Mason, the evangelist, has a large circuit, but manages to do all the preaching and visiting required. Since his coming several have been added to the faith.

Boonah.—Bro. A. Hutson has been married, and will now have a partner to help him in the work of Christ. Bro. Hutson has had many confessions, and his faithfulness to the truth and zeal are powerful factors in his preaching.

Ma Ma Creek.—Bro. T. Jones, the evangelist, leads the choir, sings solos, preaches heartily, visits regularly, organises, studies hard, and is becoming ingratiated into the affections of members and friends.

Bundamba and Ipswich.—The few disciples here are, in spite of misrepresentation, remaining steadfast. A faithful preacher could do much good in and between these two places.

More money is urgently needed. Please send your contributions to L. Gole, c/o Messrs. MacRobertson's, Albert-st., Brisbane. We need 250 disciples to give £1 a year, 500 to give 10/-, and the remainder to give 5/-. Already two disciples have promised £1 a year. Who will be the next? Brothers and sisters, you cannot have any interest in the State work until you put some principal in. Don't be afraid to send even 2/6. We must evangelise the State, and money used for that purpose will glorify God.

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