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ASK FOR THE OLD PATHS.

One of the great sayings of the Prophet Jeremiah is found in the words, "Stand in the ways and see; ask for the old paths, and walk therein, and you shall find rest unto your souls." This was the advice the prophet gave with pathetic earnestness to the people of Israel who had left the "old paths," and were wandering in the by-ways of idolatry. It was an urgent call for them to stop and consider where the path was leading to which they had elected to enter. Before it was too late, and there was still time to return, it would be well for them to give some thought as to the character of the road and where it ended. If bewildered by the choice of roads which confronted them, it would be wisdom on their part to ask for the "old paths" and walk therein. The old paths were best and known to be good. They did not end in a treacherous bog, or lead one to a sign on which was written the words "No thoroughfare." The old paths are not to be despised simply because they are old. Nor are they to be esteemed simply on account of age. Their claim to consideration rests upon the fact that those who travel in them make a prosperous journey, and the desired haven is reached in peace.

Good for to-day.

And the words of the prophet have not lost their force in the passage of the centuries. They still hold good. To ask for the old paths and walk therein is sound advice even for this twentieth century. The advice is perhaps more urgently needed now than in Jeremiah's day. Many new paths have been made since then, and the choice is more bewildering. The inducements to leave the old paths are more varied and subtle. Moreover, the number of those who profess to know the way has increased marvellously. Blind guides they may be, and for the most part are, but as they lack nothing in the way of assurance, they more easily lead others astray. The unwary and

simple are caught by these, for with much guile they profess to follow the authorised guide book, but claim that they have brought it "up to date." The most dangerous of these are those who profess to be loyal to Christ, but, as a matter of fact, are not. They use his precepts and instructions only to abuse them. They place side by side with the teachings of Christ their own philosophies, which, in the course of time, overshadow and eventually override what Christ has taught.

Preach the Word.

All the great modern heresies are of the same type. They are easily seen and recognised. The human element in them soon becomes predominant. It is characteristic of them all that they owe their origin to men, and sometimes women, who claim to stand on equality with Christ as the vehicles of some new revelation. The ancient order of things is reversed—they increase, Christ decreases. Of these the Apostle Paul gives fair warning when he says, "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after Christ" (Col. 2: 8). It is a safe thing to keep away from a religion that claims to have a new revelation from heaven. As a rule it will be found to be a money making concern. The religion that contends that something else is needed than God's Word in order to spiritual perfection, is to be avoided, because it is in flat contradiction to the teaching of Christ. The apostles of Jesus Christ believed that the regeneration and salvation of men was to be brought about by the preaching of the Word. They knew of no other means that could be employed to achieve this purpose. "One of the latest injunctions of the aged Paul to Timothy," says Howard Crosby, "was 'Preach the Word.' Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Spirit, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of

evangelists or preachers in the New Testament church. The order thus succinctly given is a condensation of all that Paul had said to Timothy or to the church on the subject of preaching." Paul knew of nothing outside the Word that could guide men in the way of salvation, nor do we. To travel outside of this is to pass through the open gateway of apostasy.

What is the Word?

The latest volume of "The Fundamentals" has in it a fine article, entitled "Preach the Word." It is an argument against that spirit in the church which seeks after "brilliant oratory, scientific music, sensational topics and fashionable pewholders" as baits to lure people into the churches. "It is directly against all this (and other things)," says the writer of the article, "that the apostle utters his clarion cry down through the ages, 'Preach the Word.' What is the Word? It is not man's philosophy, or man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power — authority to demand all teaching and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is not to be twisted and fitted to man's preconceived ideas. It is God's, and as God's let no man dare add to it, or take from it, or alter it in any way. . . . God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has given his people the 'sure word of prophecy.'"

The Way.

And this "sure word of prophecy" leads us to the feet of Christ, while we hear him saying, "I am the way, the truth, and the life." It was surely these words of Jesus which, after his resurrection, caused his ap-

ostles to reduce the whole plan of salvation to the simple term "The Way." With them there was only one way. In the world about them there were as many ways as there were philosophies, but they held these as only things to be guarded against. To them Christ was the only true and living way, Christianity meant Christ and nothing else. The way to life was through Christ. And after the experience of nearly two millenniums in which men have tried an infinite variety of ways to find God and life, we come back to the fact of Christ as the one and only way in which we can reach the Father. Those who have sought other ways are as men groping in the dark, but those who have taken Christ as their "way" are as men walking in the clear light of heaven. They have the "light of life."

Editorial Notes

Worthy of Imitation.

While we cannot endorse many of the peculiar doctrines of the Seventh Day Adventists, nor all their methods, in one respect their example is worthy of imitation. They make great use of the press. Large numbers of men and women are employed as book canvassers, selling their distinctive literature. Although numbering but little over 100,000 in the world, they own 38 publishing houses and issue an enormous quantity of tracts, papers, pamphlets and books. Owing to their adoption of the tithe system, which is a test of fellowship, they are able to command a large income, and by this means to flood the country with literature. According to American figures their contributions for the support and extension of Seventh Day Adventist principles amount to £4,177/- per capita, and their denominational literature sales aggregate £343,531. If the 25,000 disciples in the churches of Christ in Australasia were as alive to the importance of extending the primitive gospel by tongue and pen as these good people are of pushing their denominational peculiarities, what a great work could be done for the restoration of New Testament Christianity.

Shall the Minority Continue to Rule?

No sincere Christian can afford to be uninterested in the movement being made in Victoria, South Australia and New Zealand to introduce Bible lessons into the State schools. The great obstacle in the road is the attitude of the Roman Catholic Church. If Scripture lessons were adopted it would destroy the force of their plea for support to their schools from the public purse, their contention being that they want morality taught on the basis of the Scriptures, and as this is not taught, they are unjustly compelled to run and pay for schools of their own. Once admit the Bible les-

sons into the State schools, and the sting is taken out of their argument. Their position is plain: First they force the Bible out of the schools, and then they ask State aid for their own schools on the ground that the State schools are "godless"; restore the Bible, and their weapon is gone. It is most unreasonable that four-fifths of the people should be ruled by one-fifth, and that the lessons of the greatest lesson book in the world—the teachings of the world's greatest Teacher—should be shut out of our schools at the bidding of the few. This dog-in-the-manger policy would deprive the great majority of children of Bible lessons because the minority do not want them. If the promoters of Scripture lessons proposed to compel Roman Catholics or any other to have their children taught these lessons there would be some weight in their objection, but as a conscience clause provides for the absence of any whose parents object, the opposition is groundless. In what Roman Catholic country is such freedom allowed to Protestants? In a democratic country the majority should rule where there is no constraint of conscience, and it remains to be seen how much longer the tail shall be allowed to wag the dog. Our contention is that the issue should be fairly put before the people, and let them decide by referendum whether they desire Scripture lessons used in the schools of the other States, as they are now used in New South Wales, Queensland, West Australia, and Tasmania. In those four States the question is settled, and there will be no settlement in the others until settled on the same lines.

The Christian Connection.

It is not generally known in Australia that there exists in America a body of believers known as the Christian Connection, whose position and plea is in many respects the same as that of the people more generally known as Churches of Christ, or disciples of Christ. When many of those associated with B. W. Stone in 1831-2 united with those connected with the Campbells, a considerable number declined to do so, and maintained their separate movement. These now number about 1200 churches, with a little over 100,000 members. In one important particular they differ from the churches represented by this paper. While practising immersion, they receive into membership those who have been sprinkled. The *Christian Standard* says: "The history of the Christian Connection shows that in no other important point do these churches differ from ours aside from their acceptance of affusion as baptism. Congregational in polity, holding to the Bible as 'their only rule of faith and practice,' attacking human creeds and disciplines, and withal receiving the pious unimmersed, they surely present an ideal platform" to those advocating the reception of the unimmersed. But as the *Standard* points out, these good brethren, "beginning at substantially the same time as our own movement," have not made one-tenth of the progress. There are a few of

our brethren in America who would favor the reception of the pious unimmersed into membership, but the Christian Connection experience cannot be quoted as an argument for such a departure from the New Testament platform. The fact is the people generally like a definite position. "People want the greatest possible freedom in regard to creed; but, by the same token, they want the greatest possible certainty in regard to ordinance." It is certain from the Word of God that immersion is baptism, and that the New Testament Christians were all immersed believers; and the positive proclamation of these clearly established truths readily commends itself to the minds of the truth-loving public. We agree with the *Standard* that "Freedom in regard to creed and certainty in regard to ordinance are the two appealing features of our position. We cannot afford to sacrifice either one of them or to allow any amount of rhetorical dust to blind our eyes as regards their importance."

The Stream that is Never Crossed.

There's many a sorrow and pain I know
As we tread the path of life;
There's many a grief and lasting woe,
And the way is toil and strife.
But the hardest load we have to bear
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

We have fretting and worry from morn till night
And anguish weighs on the heart;
The thorny way seems hard to right,
And life is a bitter part.
But there is a burden greater yet,
Much peace of soul it has cost,
It is building a bridge with toil and sweat
O'er the stream that is never crossed.

There's looking for crosses all the day,
And searching along the shore
For a bridge or ford along the way
We shall never travel o'er.
There's sighing for useless toys in vain,
And dreaming of chances lost;
But 'tis hardest to bridge with might and main
The stream that is never crossed.

Then gather the roses along the way,
And treasure the fragrance rare;
Rejoice in the bright and joyous day,
Refusing to borrow care.
For sorrow and pain will surely come,
And your soul be tried and tossed;
But don't be bridging to reach your home
O'er the stream that is never crossed.

I still say, and without any self-contradiction, I know no persons living, who are so deeply conscious of their needing Christ, both as prophet, priest and King, as those who believe themselves, and whom I believe, to be cleansed from sin; I mean from all pride, anger, evil desire and unbelief.—John Wesley.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Family Baptisms.

"If, indeed, on other grounds, we were sure that infants were baptised by the apostles, it would be natural to conclude that when a household was baptised, its infant members, if there were any, would not be left out. But, in the absence of any such assurance, these cases really prove nothing at all.—J. C. LAMBERT, in "The Sacraments in the New Testament."

The argument from household baptisms,—or, as some, including Mr. Madsen, prefer to call them, "family baptisms,"—is, despite its manifest weakness, a favorite one with pædobaptists. That the New Testament records the baptism of some households is certain. That one of these households contained an unbeliever or an infant too young to believe, no one could prove if his salvation depended upon it.

We have good reason for objecting to the way in which our Methodist friends put the matter. Mr. Madsen writes:

"The Baptist theory, with respect to these household baptisms, requires proof that every single member was not only capable of exercising faith, but actually believed, before receiving baptism."

At the risk of repetition, we must point out that this is not precisely the case. Baptists and members of Churches of Christ agree in baptising believers in Christ. When they are challenged as to their warrant for so doing, they point to New Testament command and example (e.g., Acts 2: 38; 8: 12; 10: 47, 48; 18: 8). Our friends perforce agree that we have Scriptural authority for so baptising. When pædobaptists baptise babies, we simply ask that they produce Scriptural warrant for their practice, as we are quite willing to give for ours. The question is, Can they give this authority? It is a poor evasion of the issue to ask us to prove that no member of the households was incapable of believing or did not believe. It is their practice, not ours, which needs justification. Why do they not give one Biblical instance of or one single command for this thing which they do in the name of the Lord? They need to show, what they have ever failed to show, that any baptised household in New Testament days contained an unbeliever or one incapable of belief.

Again, Mr. Madsen writes:

"We, however, follow Apostolic practice, and baptise the convert's family with him."

This is as rich and ingenious as the comment of Albert Barnes, the Presbyterian divine, that the story of Lydia "affords a strong presumptive proof that this was an instance of household or infant baptism." If household, why infant? Disciples of Christ believe in and practise household baptism. In his pamphlet, "One Lord, One

Faith, One Baptism," issued in answer to a pædobaptist tract specially circulated to counteract the effect of his work in one of his great American missions, Charles Reign Seoville says: "Many whole households have come to Christ during this meeting, and no infants either." The point is not then whether household baptisms are Scriptural, but whether our pædobaptist friends "follow apostolic practice" when they baptise unconscious infants on the strength of parental faith. If there was such "apostolic practice," why does not Mr. Madsen give us chapter and verse, and end the discussion? We have authority for what we practise; surely we are right in asking similar authority from him. Let him produce the proof, and not try to shift the obligation.

It is sometimes said there are "five family baptisms in the New Testament." In reality, there are only three cases distinctly recorded as instances of household baptisms—the households of Lydia (Acts 16: 15), of the Philippian jailer (Acts 16: 33), and of Stephanas (1 Cor. 1: 16). Mr. Madsen deals with these three.

CORNELIUS.

The case of Cornelius is often referred to, but it is not explicitly stated that this was a family baptism; Lambert, as will be seen from a subsequent quotation, holds the contrary. Acts 11: 14, "Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house," is favorable to the view that all the household of Cornelius was included in the baptism. In any case, since the people baptised with Cornelius are said to be "all here present in the sight of God, to hear all things that have been commanded" (Acts 10: 33), and since they spoke with tongues and magnified God (10: 46), they must have been in a very different case from any babies baptised by Mr. Madsen. So, whether we have in Acts to a case of household baptism or not, we certainly have not a case of baby baptism.

CRISPUS.

The household of Crispus, it is generally believed, was baptised. No one that I know of disputes it. Mr. Madsen may not have referred to it in his chapter on "Family Baptisms," because it is not specifically stated that the household was baptised; or there may have been other reasons for the silence, such reasons as will naturally suggest themselves to one who, remembering that Mr. Madsen claims to "follow apostolic practice and baptise the convert's family with him," reads carefully the following Scripture:

"And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptised" (Acts 18: 8).

This notable passage does not appear in the chapter in which the Methodist champion endeavor-

ors to enlighten his people on New Testament family baptisms.

THE JAILER.

His story is recorded in Acts 16: 23-34. We are told that the jailer "was baptised, he and all his" (verse 33). The question is, Were there any infants here? If not, the pædobaptist position gets no support from this household. Now, Luke says Paul and Silas "spoke the word of the Lord unto him, with all that were in his house" (v. 32), and that the jailer "rejoiced greatly, with all his house, having believed in God" (v. 34). Methodist babies are not wont either to have the word preached to them nor to rejoice greatly at the operation of what our friends call baptism. The preaching and the rejoicing prove that Mr. Madsen does not in this case of household baptism get his authority for infant baptism.

I would like to quote a few sentences from "The Question of Baptism." Of verse 34, above referred to, Mr. Madsen writes:

"This whole verse is utterly opposed to their [i.e., the Baptists'] contention, for it proves that the jailer brought Paul and Silas from the prison quarter proper, into his own private apartments—his home, in fact; so that the rejoicing was a purely domestic one, and confined to the bosom of his family circle."

How the fact that the rejoicing was a domestic one confined to the jailer's family circle goes to prove infant baptism and upset the Baptists' contention is not very clear. An attempted distinction between *oikos* and *oikia* will not help here. Will Mr. Madsen try to prove either of the following propositions, That there were infants in the prison quarter proper, but not in the family circle; or, That the infants of the domestic circle could hear the word and rejoice, whereas the prison quarter ones could not? If he cannot prove one of these, then I fancy that even careful Methodist readers of his sentence quoted above will write it down for the nonsense it is.

Again, Mr. Madsen says of Paul's words: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house":

"Why should the Apostles give to an enquirer after personal salvation such a comprehensive answer, which opened the door of salvation to the man's family upon his belief, if they had not intended to disciple the family by baptising them into the Christian Church on the strength of that belief? Had no family issue been involved, the Apostles might just as well have replied: 'Believe and thou and all mankind will be saved.'"

That is an extraordinary passage. We are in it told, not merely that the house was baptised because of the jailer's faith, but that "the door of salvation" was opened "to the man's family upon his belief." The former view is risky; but the latter is outrageous. Here is a comment of Alford, the great Church of England scholar and divine, whom Mr. Madsen himself quotes on household baptisms:

"And thy house" "does not mean that his faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.'"

John Wesley's comment on verse 34 is:

"Thou shalt be saved, and thy household—if ye believe. They did so, and were saved."

Meyer, the German commentator, writes:

"For the sake of this requirement of believing, they set forth the gospel to the father of the family and all his household."

Who give sense: Alford, Wesley and Meyer—or Madsen? Certainly not all four.

If his view is not accepted, then Mr. Madsen cannot see why Paul should have said, "Thou and thy house," rather than "Thou and all mankind." I regret his inability to see why, but really the answer is very plain. You see, Paul happened to be in the presence of, not "all mankind," but, as Luke tells us in the very next verse, "all that were in his house." It is natural for a speaker to tell his hearers that they may be saved, and how they may be.

Again, Mr. Madsen quotes a distinguished Presbyterian Professor as referring to Paul's answer to "the jailer's selfish cry about himself." The selfishness in the jailer's cry is as purely a figment of the imagination as are the unconscious infants in the jailer's house. Is a man selfish because he says, "What must I do to be saved?" Would God that men's selfishness were often manifested thus, so that they will learn of Christ and obey him as the jailer did. It is a gratuitous insult to the man to call his a selfish cry.

STEPHANAS.

In 1 Cor. 1: 16 Paul writes: "I baptised also the household of Stephanas." In this passage there is no reference whatever to the number, sex or age of the household. In the same letter there occurs this verse: "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints" (16: 15). We often quote this passage as showing that there were no unconscious infants in the household at the time of the baptism. Mr. Madsen denies that 1 Cor. 16: 15 proves this. He writes:

"But what is, perhaps accidentally, overlooked, is that the baptism of the 'household,' and the ministry of the 'house,' of Stephanas did not follow one another in an immediate order. When Paul recalls the baptism of this family, he mentions it at a time so long before he writes of it, that he is quite uncertain in his recollection as to the names of the persons he had then baptised."

There is no need for an advocate of believers' baptism to overlook, accidentally or otherwise, the lack of the "immediate order" referred to. The question is as to the amount of time which elapsed between the baptism and the ministering on the part of the house. I hope that Mr. Madsen "accidentally overlooked" the fact that we are not without the data necessary to judge of the duration of the interval. It is grossly misleading to ignore this data and write of "a time so long before."

Paul tells us that he himself baptised the household of Stephanas (1 Cor. 1: 16), and that the house of Stephanas was "the firstfruits of Achaia" (1 Cor. 16: 15). When did Paul first preach in Achaia? Every Sunday School child ought to know that it was during his second missionary journey. See the record of that tour in Acts 15: 36-18: 22. 1 Corinthians, it is generally agreed, was written within six years of the beginning of the second missionary journey; and it is obvious that Paul did not get to Achaia for a considerable time after beginning his journey. For the tour and the Epistle respectively, the following dates are given: Dummelow, 49-50 and 55 or 56; Conybeare and Howson, 51-54 and 57; Ramsay, 50-53 and 55. Now it hardly needs argument that Methodist babies sprinkled by Mr. Madsen do not set themselves to minister unto

the saints within five or six years of their "baptism." So the case of Stephanas will not help his cause. The suggested difference between "household" and "house," I shall notice later.



A Final Word.

By W. B. Blakemore.

The noon-day meeting which had been planned to welcome Bro. T. B. Fischer and to say farewell to Bro. Scoville and party, who passed through on the "Orama" on the 10th inst., was abandoned because the boat was twelve hours late. Instead of arriving at 9 a.m., as we had hoped, it was 9 p.m. when the "Orama" tied up at Fremantle. Owing to the late hour and the uncertainty of the time of the boat's arrival, only a few of the Perth brethren went down to the port. Several of the Fremantle brethren were there to greet the missionaries again and to wish them Godspeed. Of course it was too late for a meeting, so we looked up a tea-room and took possession. There were hearty greetings and warm hand-clasps as one after another came in to see the Scoville party and Bro. Fischer. The Federal Foreign Mission Secretary was looking well, and as much absorbed in Foreign Mission work as ever. He could not enjoy himself fully for regretting that he missed by some forty-five minutes a meeting of the Fremantle Mission Band. Had he known the meeting was to be held early in the evening, no doubt he would have sent a wireless asking them to hold until he arrived. Bro. Fischer, as is well known, has his heart in our Foreign Missionary work. He thinks missions, and talks missions, and, I am sure, he prays and preaches missions. It was a disappointment to many of us that our W.A. brethren could not have the opportunity of meeting and hearing Bro. Fischer. We have not lost hope, however, and are already "fishing" for him for a few days on his return trip.

It was good to see the Scoville team again, even for so short a time. We feel certain that the cause in W.A. has profited much by the Scoville mission. It would have been a source of universal regret had the party not come to this State. And now that the mission is over and things are settling back to normal (let me say that "normal" is much higher than it was before the mission), it is the unanimous opinion among the brethren that it was good to have Bro. Scoville and his workers with us. As elsewhere, the mission was the greatest advertisement our churches have ever had. Nothing else has ever brought us so prom-

inently before the public. The spectacle of a small brotherhood conducting an expensive campaign such as this was, without calling upon any outside source for revenue, was an object lesson that filled many of our neighbors with wonder and, I dare say, with admiration. All of our metropolitan churches have experienced an increase in membership, and have been brought into touch with many who are attending the meetings with interest.

There were some notable victories among the converts in Perth. Some were redeemed from lives of great sin, some from the power of the drink demon, and many from lives of indifference and selfishness. Many men have reason to thank God that Charles Reign Scoville ever came to West Australia. The percentage of men among the converts, especially towards the close of the mission, was gratifying. Of those baptised by the writer, over 50 per cent. were males, of whom 75 per cent. were adults.

Out of the total of 408 converts in W.A., some 70 odd were from the Fremantle mission conducted by Bro. Vawter, with the assistance of Bro. Scoville and the other workers on two occasions. Bro. Vawter was a general favorite, and won his way to the hearts of the people. Bro. Marty took well everywhere. He made a host of friends, and, by the choir especially, will be long remembered. Charles Reign Scoville is in a class all his own. He did his work well. He is indefatigable in his labors and invincible in his appeals. I have never seen any one else who worked so persistently for results. Therein lies the secret of his success. He comes nearer fulfilling the Bible phrase, "compel them to come in," than any other evangelist I have known. He is a powerful speaker, dealing sledge-hammer blows at sin, and warning with no uncertain note the sinner. There is no mistaking his message. The people know where the Churches of Christ stand on first principles when they hear Scoville. He demonstrates that the gospel is the power of God, and relies upon that power in every sermon he preaches. I am not saying that Charles Reign Scoville is perfect, or ideal, or excellence, or anything of that kind. We found him to be human, very human, and like the rest of us, possessing his share of failings—but it is not my purpose to write of these now. I am simply telling what we found in him to commend, and to say that we are indeed thankful that he and his co-laborers came to this State.

As they were leaving Australian shores all of the party expressed great satisfaction with the Australian tour. They had been well received by the brotherhood, and magnanimously treated. Bro. Scoville goes back to America with a high appreciation of the Australian churches. He said to me just before we said good-bye, "I had heard a lot about the conservatism of the Australian brethren, and that it would be hard to work with them; but I find that they are just as ready to undertake big things as any people I know. It has been a pleasure to work with them."

One of the memorable events for Bro. Scoville was the kangaroo hunt he enjoyed while in W.A. He persisted until he bagged a nice one. A brother said, "Scoville would have been hunting yet if he had not succeeded in getting a kangaroo." The kangaroo was stuffed by the taxidermist of the W.A. Museum, and joined Bro. Scoville and his two cockatoos at Fremantle. I suppose he will take on an elephant and a

monkey at Colombo, and likely a camel at Port Said; so by the time he reaches New York, Uncle Sam will think that it is a new edition of Barnum's circus arriving. At any rate the Scovilles will not forget the kindness and loyalty of the Australian brethren, and we will remember for many years the Scoville-Marty evangelistic campaign in Australia. May they be guided safely on the long journey to their native land.

The Master's Paradox. No. 1.

By G. B. Moysey.

Among the most remarkable utterances of him of whom it was said, "Never man spake like this man," are the words which contain the paradox: "Unto every one that has shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath" (Matt. 13: 12; 25: 29; Luke 19: 26). In the very brief record we have of the sayings and addresses of Jesus, this aphoristic utterance, with slight variations, occurs no less than five times. As according to John (21: 25) only a few of Christ's most important miracles have been recorded, so we may assume that only a few of his most striking sayings have been reported. That in these meagre narratives the saying in question should be found five times, as occurring in as many different connections, indicates at once the frequency of its use, and the value of its significance.

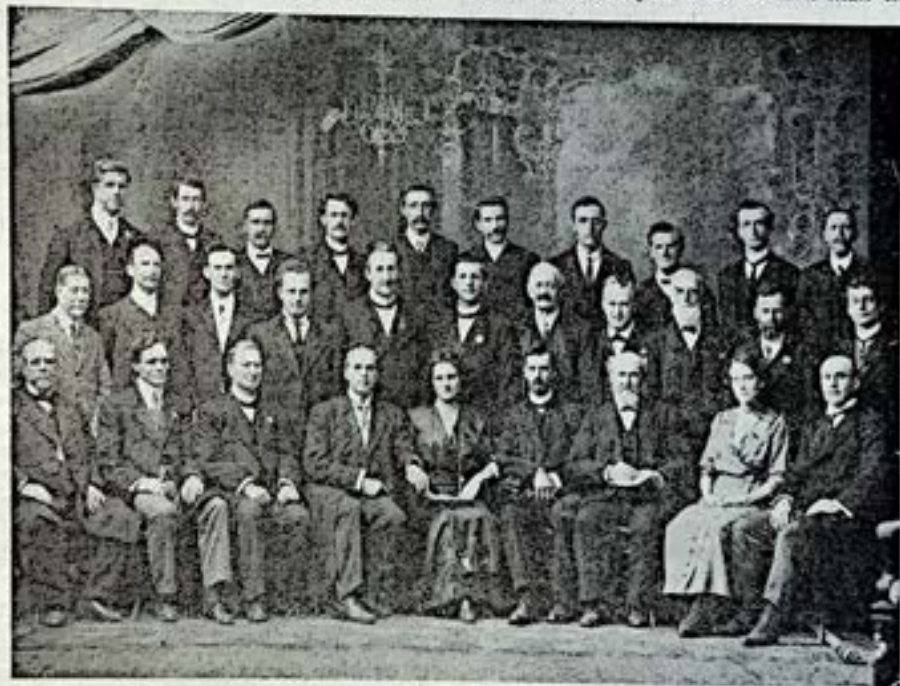
Its first occurrence is in Matt. 13: 12, and it is adduced by Jesus as a reason why, in addressing the multitudes, he had abandoned plain speech and literal language and resorted to the darkened utterance of the parabolic figure. Its second occurrence is in Mark 4: 24, 25, and here it is used to enforce the necessity of caution as to the nature of the moral and spiritual teaching to which we listen. "Take heed," says Jesus, "what you hear, for to him that hath shall more be given," etc. Luke (18: 8) also reports Jesus as using it to impress a needed lesson on the subject of hearing, but this time it is not the nature of the matter heard, but the *manner* of the hearing: "Take heed how you hear," "from him that hath not shall be taken away"—and here we notice a difference from the other examples of the saying, for instead of reading, "From him shall be taken away that which he hath," it reads, "From him shall be taken away that which he *seemeth* to have."

Two of the most important utterances of the paradox are found in the parable of the Talents (Matt. 25: 29) and that of the Pounds (Luke 19: 26), and it is used for a similar purpose in each, namely, to justify the lord in depriving the unprofitable servant of the unimproved pound or talent, and handing it over, in each case, to the servant who had made the greatest improvement. But we shall best see the importance and far-reaching character of this remarkable saying by carefully considering its import and significance. The first member of

the maxim reads: "To every one that has shall be given, and he shall have abundance." Now whatever may be the *meaning* of this part of the saying, there does not appear to be anything of the *paradox* about it. In simple language, it seems to state a common fact of everyday observation, for nothing is more common in all departments of human life, that to those that *have* more is given until they have *super-abundance*. On the other hand, it is by no means uncommon to see those who have *not*, or have but little of the world's goods, getting less and less till their little becomes *nothing*; and so at first sight the words seem to be a formula expressing that harsh economic tendency of things as they now are for the rich to grow richer and the poor poorer. For example, the rich farmer grows richer—he buys cheaply because he pays cash; he produces cheaply because he can get the best land, the best machinery, the best fer-

tilisers. He sells dearly, because he can afford to wait for the dear market. On the other hand, the poor farmer must buy dearly because on credit; he produces dearly because he has to be content with inferior soil, fertilisers and machinery; often he sells cheaply because he must have immediate returns on which to live; and so by the operation of this harsh economic law the heaviest burdens press upon the weaker back, the feeblest knees have the stiffest climb, and the swiftest runners get all the handicaps!

Now, as we have seen, the first part of the maxim looks like an express formulation of the law just alluded to. We cannot, however, for a moment suppose that a law so unjust in its nature and harsh in its operation can be a law of that kingdom which is "righteousness, and peace, and joy in the Holy Spirit," whose ruler will not "break the bruised reed, nor quench the smoking flax," and whose very *justice* is modified by mercy. Before, however, we suggest what we consider to be the meaning of the statement that "to him that has shall be given and he shall have abundance," let us look for a moment at the second member of the saying, which reads as follows, "but from him that *has not* shall be taken away even that which he *has*." Here is an apparent paradox certainly!—a statement which seems at variance with common sense and almost a contradiction of itself, for from him that *has not* how can anything be taken away? Can speech be taken from the dumb, sight from the blind, or life from the dead? How then can you take from a man that



Workers in connection with the Scoville Mission, Adelaide.

Back Row: A. J. Gard, G. Wilson, E. W. Pitman, E. Warren, R. Harkness, J. Wiltshire, W. J. Taylor, — Pascoe, H. R. Taylor, J. Manning.
Middle Row: R. J. House, S. P. Weir, A. G. Day, H. F. Phillips, J. E. Thomas, S. G. Griffith, P. A. Dickson, G. T. Walden, T. J. Gore, E. A. Riches, E. J. Paternoster.
Front Row: W. H. Burford, I. A. Paternoster, W. C. Brooker, C. R. Scoville, Mrs. Scoville, H. J. Horsell, D. A. Ewers, Mrs. Marty, C. E. Marty.

which he *has not*? Observe closely the statement, however: "From-him-that-has-not, shall be taken away that which he *has*." Plainly he *has* and he *has not*, at the same time. But how can this be? Clearly, only on the supposition that what he has, he has in one sense and not in another. It is a case of *paranomasia*—a figure of speech in which a term is used in two different senses in the same sentence; as, for example, in the startling injunction of Jesus, "Let the dead bury their dead"; that is, "let the (spiritually) dead bury the (literally) dead." I will now state what I consider to be the meaning of the paradox by express-

ing fully what Jesus implied but did not express, "To him that has (his talents, opportunities and privileges in right use) shall more be given and he shall have abundance; but from him that has not (his talents, opportunities and privileges in right use) from him shall be taken even that which he hath." Whether this be the meaning or not, it makes it an intelligible statement, and contains a principle of vital importance, of vast comprehension, and far-reaching character. But the justification of this explanation, in its application must be reserved for a further brief paper.

him at the judgment, and the person that thinks the present divided state of Christendom may be justified on the ground that it keeps the various churches alive through competition, are both deluding themselves by a thought whose father is the wish.

Defenders of the faith.

The defenders of Christianity are in a walled citadel. They have no allies, the whole world is against them, and every destructive critic has his little cannon to shoot. It does not matter to him if the cannon of his predecessors has been unlimbered in the fight; although it is disconcerting to find standing room among the thousand broken theories of the past.

It is our purpose to pick up some of the shells and hurl them back to explode where they came from.

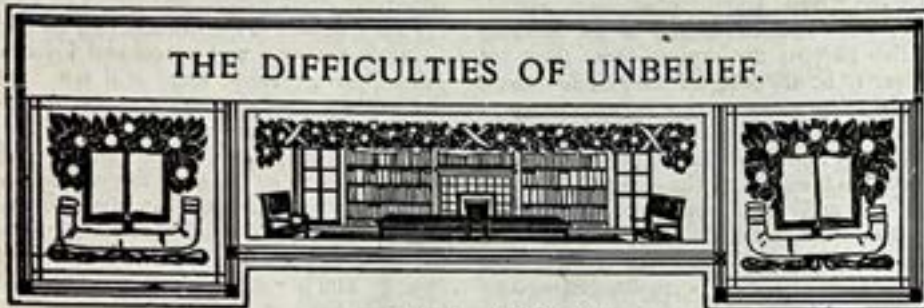
Creation.

Our Bible states that all things were made by God. The followers of Darwin, not Darwin himself, would say all things made themselves. It is easier to believe that Life produced life than that dead matter produced it. The latter is unthinkable. Darwin tries to lead us over a broken bridge from man to protoplasm, but the chasm between protoplasm and dead matter can only be bridged by God. While scientists themselves are tearing Darwin's theory to pieces, we need only remark that the facts on which he theorised reveal a marvellous order in nature. If scientists ever proved that one species gave birth to another it would only show God's continued control of nature. We marvel at the brain of man that can evolve a clock, a watch, or a chronometer; if man could make a clock that produced a clock, we would marvel more; but if that clock produced a watch of higher order, our admiration of the initiatory man would be beyond bounds. God is as high above nature as man is above his watch. Marvellous must he be to produce the protoplasm that scientists once told us produced man. No, Darwinian theories of creation will never dethrone God. It is easier to believe the noble and consistent statement of creation in the Bible than the disconnected uncertainties of divided scientific thought.

The Bible.

One of the first objects attacked by the infidel is the Bible. Its historic statements of 4000 years gone, he thinks, do not tally with less authentic histories of heathendom, therefore the whole book is a fabrication! Unfortunately for him, Bible history has been authenticated in most remarkable ways of recent years; therefore the whole book is true! The truth of the Bible can be established otherwise, so we need not adopt the infidel's lame logic reversed. We must at least conclude that if early Biblical history has established itself in the face of the keenest criticism, its doctrinal and later historical parts are more worthy of credence than ever. It is easier to believe that

THE DIFFICULTIES OF UNBELIEF.



By Alan Price, B.A.

We must not imagine that all the difficulties are on the side of the believer. A careful investigation will show that, although destructive criticism is generally the easier, the man who attempts it with regard to Christianity lands himself in overwhelming difficulties. It is easier for the candid mind to believe than to disbelieve the truth of Christianity. Unbelief is that state of mind that refuses assent to assertions as true, or confidence in a person as genuine. The mind may be warped by prejudice or the assertions may be unworthy of confidence. When we find a difference of opinion it is almost as important to investigate the thinkers as to examine the facts.

Belief and unbelief are quite involuntary. If facts are plainly before us, we must believe them to exist,—if investigation proves statements to be inconsistent, the mind revolts against them as untrue.

Responsibility.

How then can a man be blamed for unbelief? Simply because he has made the circumstances that prevent belief, or has selfishly neglected to investigate, for fear of unpleasant consequences. In the world of politics a rich man rarely becomes a Laborite. His mind is warped by the possession of wealth, he thinks it is his by divine right, he cannot see any righteousness in the Labor platform—he does not believe in it. On the other hand a toiler, until he becomes rich, is rarely a Conservative. Often he cannot see the righteousness of the rich man retaining the fruits of honest business—he does not believe in the rich man's ideals. It requires effort to shake off the trammels of circumstance and think impartially. That effort God requires of us in regard to revelation. Viewed from any

standpoint, Christianity has more than sufficiently affected the course of history to warrant an unprejudiced investigation of its credentials. Its assumption of supreme authority over our present lives and future destiny, cannot be put aside with an idle scoff. In other words, Christ's influence in the affairs of man demands an impartial investigation of his claims.

Belief, not opinion.

Opinion is the inference of the person with regard to fact; too often it is belief leavened by inclination. How much is opinion and how much is belief is hard to determine; we often mistake one for the other. When the news of the "Titanic" disaster flashed around the world, many were the opinions as to its cause. We in Australia, being unprejudiced, were able to eliminate the personal element and arrive at a fair understanding of the circumstances. As the main facts were confirmed, we believed them. On the other hand, a director of the White Star Company would find it hard to believe that they were in any way to blame; a friend of the captain could see nothing but heroism in him, while the relatives of the lost would see everything blameworthy in captain and company alike. In every case the facts are precisely the same; the belief of each individual would also be the same, if the facts were allowed to establish themselves in their mind, apart from opinion or inclination.

In the world of religion, however, much that is called opinion is unworthy of the name; it is simply what one wants to believe and to which he has only given sufficient thought to ease his conscience. As examples, the man that declares that as he has lived honestly, God will be merciful to

a book of such historic accuracy and supra-human morality is the work of inspiration than that it was the fabricated product of deceitful humanity.

Prophecy.

This missile is seldom hurled against Christianity. The infidel fears to handle it; in fact, does not. There are some prophecies which we may think have not been fulfilled or of which we may fail to grasp the meaning, but if only one prophecy has been unmistakably fulfilled, it makes it tenfold easier to believe that prophecy is the work of God, than that man by mere chance foretold the unexpected. As, however, there are scores of prophecies already fulfilled, the unbeliever finds himself in a very awkward predicament when he tries to account for inspiration in any other way than as the work of God. Prophets of all ages have foretold Christ; their words, undisputed, lay treasured among the sacred books of Israel. Suddenly a "man" arose who fulfilled them, and no one since has done so. Here again faith is easy and doubt difficult.

Christ.

None dare now to malign the character of Jesus of Nazareth; although many disbelieve his claims as the Son of God. Strange inconsistency! Arrested by a character in history surpassing all others, the product of no evolution of morals, but running so contrary to the spirit of his age as to die at the hands of both the civil and religious powers of his time, they do the character homage, but fail to submit to his claims. In one breath they adore, in the next they brand as a deceiver and a fraud. It is easier to believe that Jesus is the Son of God than that, as a mere man, he evolved Christianity and died the victim of his own solemn falsehood.

To be concluded.

A Letter from America.

By F. M. Rains.

The special Foreign Missionary number of the "Australian Christian," dated July 7, is before me. This great paper stirs my soul afresh for the world's evangelisation. I have rarely seen a better missionary paper anywhere. Every line is freighted with good things. The illustrations are simply splendid. If every disciple in America could read this number, it would do great good. We rejoice over the growth in the missionary spirit among your churches. We commend the thoughtfulness and enterprise that produced this special number.

Surely our beloved brethren in the land of the Southern Cross will rejoice to know that the missionary spirit is also growing in our American churches. Indeed all our work is advancing—educational, evangelistic, church buildings, Sunday Schools, etc. Our colleges are making excellent advances. A new and better day is upon them. They are erecting splendid new buildings, in-

creasing their endowments, and the number of students is larger. Altogether, our brotherhood stands with its face to the rising sun.

We are not as liberal as we ought to be. We have untold wealth and ought to be devoting more of it to the kingdom of God. We are not stingy, but we could do better. If we restore the New Testament Church to the world we must also reproduce the apostolic spirit of liberality. However, we are doing better each passing year. We must place no less emphasis upon what is known as first principles, but certainly more upon the spiritual life. Without the life of God in the heart of the church we will be maimed and halt in the conquest of the Christian life. God is calling our people to a deeper spiritual experience. But here I am preaching, and forgetting that this is only a hasty letter.

We are rejoiced that Charles Reign Scoville and his charming wife, together with their consecrated associates, were permitted to visit your great country, and to have some fellowship with you in the gospel. What a noble group of devoted preachers and workers they are! We are sure you all fell in love with them for their work's sake. They are greatly appreciated by the American churches. I read of the excellent meetings and longed to be with you.

It is now nearly two years since Mrs. Rains and I were in your midst. We enjoyed every moment of that visit. We shall never forget your great kindness, and the memory of your Christian fellowship will abide with us to the end.

I have an abiding faith in the brotherhood of Australia. They will remain true to Jesus Christ and to his gospel and to his church and all he enjoins. I believe they will grow in knowledge and faith and all grace and all Christian activities.

I extend cordial Christian greetings to every disciple in all your land who may happen to see this hasty letter.

The very essence of culture is shaking off the nightmare of self-consciousness and self-absorption and attaining a sort of Christian Nirvana—lost in the great whole of humanity, thinking of others, caring for others, admiring and loving others.—E. R. Sill.

A little sin will shake your trust and disturb your peace more than the greatest sufferings: yea, in those sufferings, your assurance and joy in God will grow and abound most if sin be kept out. So much sin as gets in, so much peace will go out.—R. Leighton.

The greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, philosophy, and religion, all in one.—Ruskin.

Apples or Acorns.

An Address to Children.

By Samuel Horton, of Fleetwood.

"Ha-ha-hah," laughed the apple in derision, when the oak bore a crop of acorns. "Just fancy a tall, strong, fellow like you bringing forth fruit that size. I'd be ashamed if I couldn't do better than that. Look at my apples and try again, old fellow—ha-ha."

And the oak felt ashamed of its acorns and hung its head.

The apple seeing that it had the advantage went on, "Even what you do bear is not at all pleasant to the taste. I heard a man tell his little son not to eat your acorns, for they were acid and bitter."

"The pigs like them, though," said the oak in apologetic tones.

"Oh, dear," laughed the apple tree. "You are so funny—you make me ill with laughing, you old sober sides. Pigs—ah—ah—the pigs eat them. Oh, dear—I feel as though something was tickling my roots."

The oak said nothing, for it did not like being ridiculed in this fashion.

"And you have no flowers, either, in the Spring to speak of—you, poor, prosy, old thing. While I heard a mortal declare that I was a dream of beauty."

"No," replied the oak; "my strength goes to the making of timber and not to the bearing of fruit or flowers. I should like to be more beautiful, but I'm as the Lord of Creation made me, and it is no use complaining. To one he gives one gift and to another some other, and somehow it is all right, I don't know how. Do you see over there—the sky is red and angry—I think we shall have a storm."

"I hate storms," rejoined the apple tree petulantly. "They toss one about so, and they blow off my finest fruit."

"I enjoy one," replied the oak. "They brace one up, and it's so jolly to feel one's branches swaying to and fro in the wind. I believe it's coming."

And so it did, for the wind blew until it was a great gale. The oak shouted—"heigh-ho," for joy, as it tossed its branches and swayed backwards and forwards. "This is real jolly," it cried. "Blow harder—harder—ah-hah-ah!"

But from the apple tree there came groan after groan, for, heavily laden as it was, it could not move. Then one big branch was broken, followed by another, until there was nothing left but the bare stumps, and all the apples lay strewn on the ground.

"I'm very sorry for you," said the oak.

"I shall never get over it," cried the apple tree. "I wish my fruit had not been so heavy."

Next morning the gardener came with his axe and cut the tree to the ground, and as it lay, the oak heard it say, "I wish I had borne acorns."

In the Realm of the Bible School.

CLEAN AND UNCLEAN.

Sunday School Lesson for October 13.

Mark 7: 1-13.

A. R. MAIN, B.A.

Our lesson is a great one. It gives us Jesus' rebuke of formalism and hypocrisy, and his calling of men back to the Word of God. It is therefore of perennial importance, though the particular sins denounced may not be likely to be committed by us. We may leave God's word for the tradition of men, and so come under condemnation.

The traditions of the elders.

The Pharisees and certain of the scribes are represented as finding fault with Jesus' disciples. The former were the chief religious men of the day. Their very name denoted their desire that the Jews should be a separate, peculiar people. At first, they seemed to make holiness the separating principle; but apparently they speedily degenerated. As Stalker says, it was more difficult to maintain the distinction of holiness than such external differences as peculiarities of dress, food, and language. They were formalists and actors. "They multiplied their Jewish peculiarities, but substituted external observances, such as fasts, prayers, tithes, washings, and sacrifices, for the grand distinctions of love to God and love to man."

The scribes were generally Pharisees (cf. Luke 5: 30). They had been copiers of the laws, and had become the recognised interpreters. But their use of the Scriptures was not on the level of their pretensions. To quote Stalker again: "Whatever was most spiritual, living, human and grand in the Scriptures they passed by. Generation after generation the commentaries of their famous men multiplied, and the pupils studied the commentaries instead of the text. Moreover, it was a rule with them that the correct interpretation of a passage was as authoritative as the text itself; and, the interpretations of the famous masters being as a matter of course believed to be correct, the mass of opinions which were held to be as precious as the Bible itself grew to enormous proportions. These were 'the traditions of the elders.'"

The following remarks from Geikie may assist us, and prepare the way for a better appreciation of the Saviour's words of denunciation: "Wherever Scripture and Tradition seemed opposed, the latter was treated as the higher authority." "He who expounds the Scriptures in opposition to the Tradition," says R. Eleazar, "has no share in the world to come." "It was, perhaps, good to give one's self to the reading of the Scripture, but he who reads diligently the Traditions receives a reward from God, and he who gives himself to the Commentaries on these traditions has the greatest reward of all. 'The Bible was like water, the Traditions like wine, the Commentaries on them like spiced wine.' 'My son,' says the Talmud, 'give more heed to the words of the Rabbis than to the words of the Law.'"

Washing of hands.

Mark tells us that fault was found with the disciples because they ate bread with "defiled," or "common," hands. He explains the meaning of "defiled" for his readers who would not be likely to understand Jewish customs. "Defiled" hands were simply "unwashed" hands. We are told that the Jews except they wash their hands diligently eat not. (The word "oft" of the A.V. is replaced in R.V. by "diligently"; literally it is "with the fist"; some think it means "up to the elbow.") When the Jews came from the market-place, Mark says, "except they wash themselves, they eat not." They also held other customs, as washing of cups, and pots, and brazen vessels. (Notice that the tables or couches of the A.V. are omitted in the R.V.)

The careful reader of Mark 7: 2-4 should notice the different words used. We have in verse 4 the word "baptize" (see R.V. margin), and again in verse 4 "washings" is literally "baptisms." In verse 3 we have the verb *nipto*, not *baptizo*; in verse 2 we have *niptois* used for "unwashed" hands. Everyone knows that our Scripture has entered largely into the baptismal controversy. If *baptizo* means "dip" or "immerse," then Mark asks us to believe that the Jews when they came from market had a bath before eating; and some of our paedobaptist friends declare this is absurd. Yet this is really what did happen. The Jewish custom was as Mark describes. Dummelow's Commentary—oft-quoted now by paedobaptists as elsewhere favoring their position—has this note on verse 4: "Except they wash, lit. 'baptize themselves.' The Jews carefully distinguished 'washing' the hands, i.e., pouring water over them, from 'baptising' or dipping them. In verse 3 pouring water over them is meant; but here, after a visit to the market-place, in which all kinds of defilement would be met with, dipping them is regarded as necessary. Dipping the hands was performed before meals, washing at meal-times." Plumptre, in Ellicott's Commentary, says the Greek verb in verse 4 "differs from that in the previous verse, and implies the washing or immersion (the verb is that from which our word 'baptize' comes to us) of the whole body, as the former does of part." S. D. F. Salmond, Principal of the United Free Church College, Aberdeen, has this more illuminative note: "The word [in verse 4] is 'baptize,' a term always conveying in its N.T. occurrences the idea of immersion. There were, therefore, two kinds of ceremonial washing, first the washing of the hands, which had to be done always before eating; and second, the taking of a bath, which had to be done only when a Jew came from the 'market-place,' where the number and the mixture of people made the risk of defilement so great." Other paedobaptist writers could be quoted, but these will now suffice to set forth the meaning and custom.

Some have been puzzled by the R.V. marginal reading in verse 5. "Gk. *baptize*. Some ancient authorities read *sprinkle themselves*." The "ancient authorities" which read "sprinkle" have not

the Greek word *baptizo* in the verse, but the verb *ranizo*. When Greeks wished to convey the notion of sprinkling, they had the verb *ranizo* ready for use; when they wished to tell of immersing or dipping, they had *baptizo*. It was of course baptism and not rantism which Jesus commanded in Matt. 28: 19.

Corban.

"Corban" is a Hebrew word, which Mark explains for his non-Jewish readers. It means something "given" (or "given to God"). It has been disputed whether the practice condemned by Christ consisted in "a mere evasion by which the son pretended to dedicate his possessions by a vow to God, and thus escaped the duty of supporting his parents without actually surrendering his property; or whether it was a real dedication, perhaps made in haste or in anger, but which the scribes held to be binding." Plummer thinks the latter view better harmonises with the words of Jesus, "He shall not honor his father" (Matt. 15: 6), and "Ye no longer suffer him to do aught for his father or his mother" (Mark 7: 12). Dummelow takes the former view, and says that "Corban" was used in New Testament times "as a mere word of vowing, without implying that the thing vowed would actually be offered or given to God.... If a son said to his father or mother, 'Corban is whatsoever thou mightest have profited by me,' he took a vow not to assist his father or mother in any way, however much they might require it. A vow of this kind was held by the scribes to excuse a man from the duty of supporting his parents, and thus by their traditions they made void the word of God."

The Protestantism of Jesus.

The sternness of Jesus' reply may surprise us. Be it noted that Jesus said not a word against washing or bathing before meals. But the Pharisees were making this thing which God had not appointed a religious duty. They were insisting that others do this in order to acceptance with God. For a man to seek to exalt a human practice into a religious duty is a sin against God Almighty. For one to seek to make a test of fellowship or bond of union what God in his word has not asked, must be wrong. We cannot be too careful in our adherence to the word of God; for to exalt human tradition to a place beside it is to merit the denunciation of the scribes and Pharisees. They thought they were doing God service, but in reality they were dishonoring him and in vain worshipping him while they taught as doctrines human precepts. Our objection to human creeds suggests itself here. We object to all these, not because their articles are necessarily wrong, but because no one has a right to make that a test of fellowship which God has not so made. We object to the substitution of sprinkling for immersion, of infant baptism for the baptism of penitent believers, because they put something of human ordinance in the place of divine appointments. In doing this they must be wrong.

When we come to the shameful way in which men used the "Corban" as a means to evade their natural responsibilities and to evade the obligation of the fifth commandment, we may easily understand Jesus' righteous indignation. The wonder to us is that religious men ever could sanction such a shameless evasion and excuse. Consciences are funny things, if they will let a man make a vow for the purpose of evading his obligation and then keep him from breaking his pledged word!

"Nothing is eternal,
but that which is done
for God and others.
That which is done for
self dies."



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Annual Report from Shanghai, 1911-12.



CHINA has many good missionaries, and amongst the most highly respected is Bro. J. Ware, whose annual report is here submitted:—

At the commencement of the year disturbances had broken out in far-western

Szechuen, on account of the determination of the Government to assume control of the railways. At that time no one could have foretold that within six months this disaffection would have spread throughout the entire Empire, bringing to a head all those other elements of unrest that had been seething for decades, to culminate in the fall of the proud Manchu Dynasty which had reigned for more than 260 years. With the Manchu Dynasty has passed the dragon flag, the symbol of the great "dragon, the old serpent, which is the devil and Satan," and its place has been taken by the rainbow flag of hope and freedom of the Republic of China.

During the excitement caused by the change of flag, Shanghai, the chief city of the revolutionary propaganda, also became the chief city of refuge for tens of thousands of poor Chinese from the interior who had lost their all, as well as for hundreds of foreign missionaries who had been forced to flee from their stations. It was our great pleasure to receive many of our own missionaries and to assist them in getting settled in their temporary homes. We thank the revolution for the opportunity thus afforded us of becoming better acquainted. We are glad to know also that since their visit our colleagues have become more sympathetic and appreciative of the work of our station. We regret to have to report that during the year we have lost some of our Bible College students. One partly lost his reason, another was prevented by his father from continuing his studies; and the third, of whom we had great hopes, has gone to Borneo with a contingent of revolutionary volunteers to whom he had been acting as Red Cross chaplain. We are glad to report, however, that Tsien Jing Dao, who graduated from the Bible School last year, has given every satisfaction at Yangtsepo, where he is evangelist. He is ably supported by his wife, a graduate from our Girls' College at Nankin.

Tsungming.—The whole island has been very much disturbed during the troubles, and several people were shot close to our chapel. Soon after

the outbreak of hostilities a band of country people, who had been oppressed by the gentry, destroyed much of the latter's property. They entered our chapel, which is rented from one of their oppressors, and were preparing to tear it down, when the neighbors came in and remonstrated with them, saying that being a Christian building, and on account of Mr. Hu, the evangelist, who is very much respected, the place must not be interfered with. The place was spared. Notwithstanding the disturbances, work has continued as usual. We have had several applications for baptism, but have thought best to delay the reception of the candidates on account of some mixed motives which we could discern among them. Bro. A. E. Cory has sent us the good news that Miss Soe M. Dilts, of Campbellsberg, Ky., has furnished 500 dollars for a chapel on Tsungming. We certainly thank her, and shall rejoice in having a home for our work after these many years.

Schools.—At the opening of the spring term we arranged with Mr. Wang, the head teacher, to assume entire financial responsibility for the schools at the Institute. We believed that the time had come when this school should become self-supporting, in common with all other schools where English is taught. Thus far our plan has proved a success. We have attended three mornings a week at the Institute, and three mornings at Yangtsepo, to direct the Scripture study of the boys. As regards the Institute, we are convinced that with a better building, and more advanced Chinese teachers, the school could easily become a source of revenue to the mission.

The Yangtsepo Boys' School under Mr. Hu, and the Girls' School under Miss Yang and Mrs. Dzien, have sustained their excellent standard of efficiency. At the annual examinations, the first place was taken by a girl, Hannah, who three years ago had her right arm torn from its socket while working in the mills. This child has developed a lovely Christian character, and will become one of our most useful teachers of the future. I consider that if Miss Tonkin's life in China had only resulted in the salvation of this one child, her work would have been amply justified. In this connection I may say the Australian Board evinces the greatest interest in our station, and Bro. John Thacker and Bro. Donally, of Lillimur, Victoria, have sent us an Edison's phonograph, which is a new source of delight to our church members and the outsiders.

Evangelistic.—Services at the self-supporting church have been continuous and varied, their chief feature being Bible Class work. In reporting upon this church we feel something like Paul felt when he wrote, "I thank God upon every remembrance of you." Space will not permit of our referring to many of the members, but this report would not be complete without reference

to Pastor Li, one of the most spiritually minded men it has been our privilege to meet; of Deacon Goo Dingkien, superintendent of the Institute S.S., and our "John the beloved"; of Tsang-jiekang, also a deacon, a workman on the wharves, and ever thankful for his salvation. There are also Mr. and Mrs. Ding-pac, always full of good works, whose home is itself a gospel hall, and Mr. Zie the teacher, who is one of our coming evangelists, and a candidate for the Bible College. Pastor Li's grandmother, 78 years of age, came to live with her grandchildren the early part of the year. Up to this time she had been a devout Buddhist, became converted, and transferred all of her religious zeal to the Christian religion. Her idols, tablets and shrine were publicly burnt. She gave 170 dollars for the installation of the electric light and for a new platform and benches.

I have continued the monthly service throughout the year at the "Shanghai Door of Hope." There are as a rule one hundred and twenty present, of whom about forty are communicants. I am deeply interested in having a small part in the instruction of these girls, so many of whom are living on a very high plane of Christian experience. During the year it has been my privilege to baptise 37 from this home. These are not included in our statistical report.

In accordance with the wishes of the Advisory Committee I have paid two visits to Nantangchow. It is most encouraging to see the excellent progress that is being made in this station, and which will be seen from the report furnished by those responsible. I have also continued my work with the Hymn Book Revision Committee, and other committees.

Mrs. Ware has conducted two women's meetings a week, and has attended the regular services whenever she has found it possible. These duties, with the care of her husband and numerous family, have certainly kept her fully employed. In conclusion, we have many needs, the greatest being another evangelist for Shanghai. He should be sent at once, especially for this work. Past experiences have abundantly proved that to send men with a smattering of the Mandarin to learn the Shanghai language, ends in a dismal failure. May God send us a man of his own choosing.

The total number of baptisms was 65, which includes those from the "Door of Hope" above mentioned. Amount raised by the three churches, not including fees for schooling, totals 628.54 dollars, divided as follows:—Self-supporting Church, 485 dollars; Miller-road, 75.70 dollars; Yangtsepo, 67.84 dollars.—James Ware, Shanghai, China.

Love never asks, "How much must I do?" but "How much can I do?"



West Australia.

COLLIE.—Since my last notice another young scholar from the Bible School made the good confession, and was immersed the next Lord's day evening. On September 1 a fine young man decided for Jesus. We are expecting to hold a mission in connection with the anniversary celebrations. A farewell service was held yesterday evening on account of our Bro. and Sister King leaving for the metropolis.—L.J.M., Sept. 16.

New Zealand.

NELSON.—We had very good meetings on last Lord's day. S. P. Lang gave a very helpful address in the morning, and at night Bro. Verco took as his subject, "Pharisee v. Publican." Quite a number of our members are away, so that our Lord's day morning services have not been attended quite as well as usual.—G.D.V., Sept. 11.

HOTELO NORTH.—Very good morning meetings here during the winter months. The young brethren are taking more than usual interest in the service of late. We had a special collection for Bro. Jensen in Denmark. We are sorry to record the death of Sister Wilson, on Aug. 11, and offer our heartfelt sympathy to the bereaved husband and family.—J.G., Sept. 8.

PETONE.—Lord's day, Sept. 8, good attendance at the morning meeting, and an instructive exhortation on "Steadfastness" from Bro. Lane, of Nelson. A successful social was arranged by the sisters last week in aid of the building fund. Sister Huggins presided, and a good musical and elocutionary programme was provided. The brethren intend soon to follow this good example of the sisters. We record with regret the removal to Melbourne of our young Sister Mrs. Verity, who has been our organist for many years, and a member of the Dorcas Society. By her willing and obliging disposition, she has endeared herself to all, and she will be missed in all our church work, but our loss will be others' gain. A silver-mounted umbrella was given to Sister Verity as a small token of the church's esteem.—L.W., Sept. 11.

WELLSFORD.—Our worship meetings are held regularly every Lord's day. We are in need of an evangelist for our Northern Union, and are hoping to procure the services of a suitable brother, so that our gospel meetings may be increased and a larger attendance secured. At present local and visiting brethren are helping to keep the story of the cross before the people. Although our Bible School attendance is limited, as there is another school in the district, we are striving to plant the seeds of truth among the young. After a rather trying illness our Sister Mrs. Wilson passed to her rest, and on Aug. 13 her remains were interred in the Hoteo North Cemetery. To our Bro. Wilson and his family we extend our earnest sympathy in their sad bereavement.—B.J.P., Sept. 4.

KILBIRNIE.—An impetus has been given to the work here by a month's mission, conducted by Bro. Mudge, of the Newtown church. The mission concluded on the 1st inst. with nine additions. A social was tendered to Bro. Mudge and the Newtown brethren on the 11th inst., in recognition of the generous services rendered during the mission, and Bro. Mudge was the recipient of a small purse of sovereigns. A very pleasant evening was spent. The church here is badly in need of an evangelist. We are not yet in a posi-

tion to support one, but we hope that by getting our finances on a better footing and with assistance from our Home Mission Executive and other quarters we may be able to secure a preacher. The gospel meetings this month are being conducted by R. A. Wright, of Vivian-st.—G.P., Sept. 13.

Queensland.

ALBION.—Good meetings last Lord's day; Sister Turner, from Toowoomba, was received into fellowship. In the evening the gospel was preached by A. E. Forbes. A young woman made the decision. The Juvenile Society held a basket picnic on Saturday afternoon, and under the supervision of Sister May Healdson spent a very enjoyable afternoon. These young folk meet every Lord's day morning, and are now 27 strong. Last meeting they conducted a temperance programme with credit to themselves. Bro. Forbes visited the young band, and had a suitable chat with the children. At the last meeting of the church officers a move was made towards a building fund. Trustees will be appointed in the near future, and a big forward move is on the horizon. Another of our Lord's day School scholars made the good confession last Lord's day.—Sept. 17.

WEST MORETON CIRCUIT.—The work in the various churches is in a good condition. Bro. Bulgin reports splendid meetings at Marburg and Vernor; building being well filled at Vernor for the gospel meeting. At Rosewood on Lord's day afternoon, baptised Bro. Adam Hoffmann, who has been a professing Christian for many years. The afternoon was delightful, and many witnessed the ordinance. Good meeting in chapel in the evening. Expect to have during November special mission in Rosewood, and am arranging with one of our Queensland evangelists to conduct this mission. Preparations well in hand for tent mission at Ipswich. Have a vision of a building for the saints—faithful souls—in this town, and if we are going to make headway in this important centre we must have a building of our own to worship in. Received from Bro. August Hinrichsen, 10/-; and from Bro. Fred. Hinrichsen, 2/6, for Ipswich mission fund; from Bro. Parker, 5/- for circuit horse.—H. Urquhart Rodger.

ZILLMERE.—On Sunday, August 25, Bro. and Sister Burrows were received into membership by letter from the Brisbane church. On this occasion J. Swan, of Brisbane, addressed the church. On Sept. 1 we had the pleasure of listening to a fine exhortation by Bro. Bignall, of the Albion church. Good gospel meeting in the evening, Bro. Burrows preaching. Again, on Sept. 8, well attended meetings. One received by letter from Gympie, Sister R. Hutchinson. At the gospel meeting Bro. Burrows took the confession of one of our Sunday School scholars. Yesterday morning we had with us from Albion Bro. Enchelmaier, who gave us an exhortation on "The Plough." At the evening meeting (which was well attended) Bro. Burrows preached a memorial service to the memory of one of our late Sunday School scholars (Archie Simpson), who of late resided in Brisbane, and who got fatally injured at the Roma-st. Station on Monday morning and died in the hospital a few hours later. At the conclusion of this service three more confessed Christ; two of these were from the Sunday School. Visitors for the day, Bro. and Sister Enchelmaier, Albion; Sisters Hogg and Jones, from Victoria. Sister Miss Jones sang a solo very feelingly. Sorry to have to report

that Sister R. Wilson is in the hospital.—J. Bruce, Sept. 16.

BOONAH.—Considerably increased interest has lately been manifested. For some time meetings have been on the up-grade. Last Sunday week we had the biggest meeting in the history of the church. Bro. and Sister Vogler, who recently made the good confession, were baptised. Our brother and sister were received into fellowship on the following Lord's day morning. Bro. and Sister Benson, of Roma, have also been received into our fellowship. The Sunday School has been putting up record attendances of late. The young people are busy preparing for an entertainment, and the Dorcas Class have agreed to take the responsibility of the annual picnic on October 19. The Young People's Tennis Club had a match on Saturday afternoon, against a rival team from Maroon. Much interest was taken in the tournament, and a goodly number attended to watch the game and partake of afternoon tea. The Dorcas Class has been of great help to the church. Already a new cloth and communion plates, a screen for the baptistry, foot scrapers, and a sum of money towards general church expenses, have been provided by our women workers.

BRISBANE.—Notwithstanding the attraction of the Chapman-Alexander party in various churches throughout the city yesterday, our meetings were well attended. Bro. Mufford exhorted in the morning and preached in the evening on "The Rejected Christ," when three young women accepted the Saviour's claims. We were glad to receive into membership with us Sister Mrs. Russenberger, from Wedderburn, Victoria; also Miss E. Ensor, commended from England, and her sister, Miss M. L. Ensor, who two weeks ago decided for Christ. Bro. Mufford is leaving for Melbourne in three weeks, and we hope to have a brother to take up the work soon after that time. Our fortnightly men's meeting is a helpful one, also our Young People's Society, which meets every Monday.—L.G., Sept. 16.

Tasmania.

LAUNCESTON.—The half-yearly business meeting of the church was well attended, and reports of an encouraging tone were received from the various agencies. Our sewing meeting report was particularly encouraging. The church are hoping for a mission with Bro. Griffith early next year, if we can arrange with the S.A. H.M. Committee successfully. We are aiming at a tent mission, the first held by us in Launceston. A Bible Class has been started with about 15 members, and we are hoping much from it. The church has decided to adopt the envelope system for finance for 12 months at least, and we are still doing what we can in the way of a building. The services are still very encouraging, and we are expecting additions shortly. A collection taken up for the City Missionary's work amounted to £1/13/-.—A. P. Wilson, Sept. 15.

New South Wales.

BIBLE SCHOOL NOTES.—Particulars of the Scripture Examination are to hand, and show a very encouraging report. Of the 373 entries, 268 sat, 193 passed, and 53 failed. In view of the discussion of the age when children should be examined, it will be interesting to show how the number of 53 who failed is made up. The passes were 94 per cent.; for the second division, 10 to 12 years, 76 per cent.; for the third, from 12 to 14, 69 per cent.; for the fifth, from 16 to 18, 91 per cent.; for the sixth, 18 years and over, 93 per cent. The prizes go to the following schools: Mossman, 9; Petersham, 6; Marrickville, 3; Belmont, 2; North Sydney, Lilyville, Hurstville, and Hornsby, one each. The banner prizes to the following schools: First division, under 100 scholars, Belmont, with 11.76 marks; second division, over 100 scholars, Mossman, with 50 per cent. marks. "It was very thoughtful of the school." This phrase

is taken from the letter of the manager of the Royal Alexandria Hospital for Children in reply to the Lismore, N.S.W., school, which had thoughtfully made and sent a large picture book. This gift was very much appreciated by the Hospital authorities, and needless to say, by the children. This is certainly a good way of creating and maintaining the interest among the children of our Sunday Schools in the Cot Fund.—Enos Coleman.

WAGGA.—A good meeting yesterday morning, when we had the joy of receiving into fellowship three by letter from Northcote, Vic. A few more girls, and our building will be an accomplished fact. Our thanks are due this week to Mrs. Rapley, Downside, for £10.—A.B., Sept. 23.

NORTH SYDNEY.—On Wednesday, Sept. 18, we had the pleasure of witnessing the baptism of a young woman who made the good confession on the previous Sunday. On Sunday last we were privileged to welcome into fellowship five—two commended by sister churches, two by faith and obedience, and one baptised believer. At the morning meeting Bro. Saunders gave a splendid address, and at the gospel meeting delivered an impressive address on the theme, "Touching Him."—W.J.M.

PADDINGTON.—During the week the interior of our chapel has been painted and renovated, this being a labor of love done by Bro. Amery, one of the oldest of our brethren. Bro. Franklyn exhorted this morning, whilst Bro. Bowles presided. At the gospel meeting our evangelist specially treated on "Baptism." Bro. Franklyn will spend next Lord's day in the Newcastle district, to assist the churches at Merewether and Hamilton. We are making arrangements to introduce the "Archibald System" of proper grading into our Bible School.—Sam. Goddard, Sept. 22.

ENMORE.—The 48th anniversary of the Bible School was held on Lord's day, Sept. 15. Dr. Verco, sept., presided at the morning service, and there was a good attendance. The teachers sat with their scholars. Bro. Illingworth delivered an appropriate address. J. Alexander was received into fellowship by faith and obedience. Amongst the visitors were Sister R. Verco, from Adelaide, and Bro. Munro, from London. At the afternoon session there was a fine array of children. They looked well, seated upon the special staging which Bro. Madsen had erected. Bro. Norman Clarkson led the singing, and the items were all good, the chorus by the kindergarten under Bro. Hall, supt., being a star item. The building was crowded at night. In addition to the choruses by the school, there were two other features—a duet by Sisters Bains and Munce, and a solo by Sister Swain. Bro. Illingworth addressed young men and women upon "The Watchword of the Wise." The public meeting on Tuesday, Sept. 17, was well attended. In the absence of the supt., Bro. Illingworth presided. He read a telegram of greeting and good wishes from Bro. Walden, which was loudly applauded. A select programme of songs and recitations was rendered. Special praise is due to the secretary of the school, Bro. Willis. The annual picnic is planned for Sept. 28.

INVERELL.—Since last report the meetings have been fairly well attended. Last Lord's day morning T. G. Cosh exhorted. Gospel service conducted by Bro. Cust. Bro. Lewis and the writer visited Delungra last Lord's day, when Bro. Lewis addressed a splendid gathering. The Delungra brethren are looking forward for a fortnightly meeting. The meetings for prayer and praise during the week are continuing to show that true spirit of love for the Master's work. Bro. Cook was conducting meetings at Gravesend last Lord's day, and reports good meeting.—G.B., Sept. 16.

SYDNEY.—The meetings to-day were well attended. At the morning service D. R. Hall gave a fine address. Bro. W. Howell, from W.A., was received into fellowship. Visitors present: Bro. Hickey, from Paddington; Bro. and Sister Marglasson, from Penrith; Sister Fox, from Inverell; Sister Wakefield, from Paddington. At the con-

clusion of a good gospel address by T. Bagley on "The Writing on the Wall," one man came forward at the evening service.—J.C., Sept. 22.

HURSTVILLE.—Lord's day, Sept. 15, the church was exhorted by Bro. Garden. In the afternoon the Bible School was visited by several members of the Tramway Mission Party, who addressed the scholars and gave mementoes of their visit. The certificates gained by the scholars in the recent examination were presented. The gospel service was well attended, when seven members of the Tramway Mission Party conducted the service, each one taking part either by speaking, singing, or reading. Several very earnest addresses were delivered, and their visit was appreciated by all. Mementoes were again distributed to the oldest and the youngest present. Prizes were offered to the scholars in the afternoon, for the best essays on the afternoon's meeting, a good many competing, the prizes being won by Ethel Brown, under 11 years, and Roy McCoughtry, over 11 years.—Eleanor J. Winks.

BROKEN HILL (Railwaytown).—On the morning of Sept. 15, Bro. Jones was back with us from the S.A. Conference and the Scoville mission. We are benefiting by his visit there. In the evening our brother delivered a powerful address, and five sisters made the good confession at the close. Four of these were baptised on Thursday night, when another woman confessed her faith in Christ. Forty-two at the breaking of bread this morning, including a few children. The hand of death has again shown itself in our midst. The highly respected mother of Sister Chapman has been called home. An in memoriam service will be held to-night.—C. H. Hunt, Sept. 22.

ENMORE.—The Bible School annual entertainment on Tuesday was very successful, and reflects credit upon teachers and scholars alike; the special singing by the children was much enjoyed. We had a fine address on Sunday morning from Bro. H. G. Blackie, late of Roma, Queensland, who is in Sydney for a while. Bro. and Sister Duke, who have been associated with the Seventh Day Adventists previously, were received into membership, as was also Sister Solomon, who was commended by the church at Swanston-st. The visitors included Bro. Price, Ballarat; Sister Passe, Brighton; and Sister Renton, Swanston-st. We were pleased to have Sister Savage with us from London. The meeting at night was good, and Bro. Illingworth's address on "What We Stand For," was thoroughly appreciated.—E. J. Hilder.

MEREWETHER.—There was a good attendance at the meeting for worship on Lord's day morning. Bro. Fretwell delivered a fine address. The gospel was proclaimed in the evening by Bro. Jinks. The attendance was small. The attendances at both morning and afternoon sessions of the Bible School were encouraging, being the best for some time.—S.L., Sept. 23.

LILYVILLE.—During the past month, good meetings, with one baptism. Bro. Chapple has twice lately given to us his services on Lord's day evenings, having fair audiences on each occasion. Houses in the district are being erected, and so we hope to see many visitors, and report more interest in the work. One feature in the improving work is that of the Bible School, and the evident interest being taken by the children augurs well for results. The sand box demonstrations, under the careful guiding of two lady teachers, Miss D. Book and Ethel Browing, hold the little children, instructing them in Bible teaching, and loosing their tongues so that they freely canvass for other children to come and share their lessons.—J. Fox.

LISMORE.—Record attendance last Lord's day; 108 broke bread. Good attendance of visitors: Bro. Hancock, Belmore; Bro. and Sister John Hamper, Sister Mrs. Wedlock, Casino; Sister Mrs. Lamotte, and Bro. John Thompson, Kanaka missionary, who also gave the exhortation. Being Flower Day, the Y.P.S.C.E. had beautifully adorned the Tabernacle with greenery and flowers. Bro. Stevens gave a splendid address, at the close of which two who had previously con-

fessed Christ were baptised. At night the gospel message was given to a splendid audience. The Century Bible Class now meet in the School of Arts Hall, so as not to disturb the classes. Brethren and sisters are reminded of the advent of Bro. Coleman. Let all pray for a rich blessing on the mission, and work also to assist him in the various centres in which our brother will conduct. We are looking for a record attendance at all sessions of our District Conference on Oct. 9. Will all visitors to our Conference please let us know of their coming, so that the Hospitality Committee may locate them in the various homes of the members?—E.A.P.

South Australia.

STRATHALBYN.—We have erected the tent again, and held two services in it last week. Four more made the good confession. About 25 brethren came down from Stirling East one evening, and greatly helped in the singing. Last night was the finest meeting of the mission.—B.J., Sept. 23.

PROSPECT.—Three received into fellowship this morning. Two of these, Miss Vera and Miss Ilfra Holbrook, were from the Scoville mission, the other was Mrs. Waddell, by letter from Hindmarsh. This gives us a membership of 156. Two new scholars at the Bible School, and one new teacher. Glad to see Miss Silk back after three months' illness.—I. A. Paternoster.

BORDERTOWN.—A splendid meeting this morning at Bordertown, and also at Wampony in the afternoon. To-night a full house here, when E. Edwards preached a helpful sermon on "Blessed is he, whosoever shall find no occasion of stumbling in me." At the close of the service two confessed their faith in Christ, and three were baptised.—E. P. Verco, Sept. 22.

GROTE-ST.—Meeting well attended this morning. Twelve were welcomed into the church. We had a number of visitors present, including 18 young men from Lygon-st., Melbourne, who are visiting Adelaide for a few days. Bro. Thomas exhorted the church on "Quit you like men; be strong." The evening service was crowded, Bro. Thomas preaching. One confession.—W.J.M., Sept. 22.

SEMAPHORE.—Bro. Cosh presided. One young brother received into fellowship. Bro. Taylor's address was based on Acts 2: 41. Evening subject, "Whither thou goest," a soul-stirring address being given to a large congregation, Bro. Taylor urging them as the late General Booth had sent the one word message to all the Army—"Others." At the close three made the good confession. A number of visitors present.—L.H.T.

QUEENSTOWN.—At our mid-week service on Sept. 18, the ordinance of believer's baptism was administered. We are glad to record a marked increase in the assembly of brethren around the table of our Lord. Sunday, Sept. 22, was the best for some time. Four were received into fellowship. Bro. Brooker presided. Bro. Hawkes exhorted the church on the New Testament reading. Bro. Brooker preached the gospel in the evening.—A.C., Sept. 22.

MURRAY BRIDGE.—The opening services of the church were held to-day. H. J. Horsell, of Croydon, was present; he gave the right hand of fellowship to twelve members. We had expected four others, but the weather was so boisterous that it prevented them from coming. In the evening heavy rain fell and spoilt the prospects of a large meeting, but those who braved the elements were rewarded by the excellent address of our brother on "Why I Belong to a Church of Christ." There is great rejoicing among members who have been isolated so long by having a home in their own town.—J.T.T., Sept. 15.

MILE END.—On Sept. 14 there was a pretty wedding in our chapel, when Miss Jean Holden was married to Mr. A. W. Durieu. She was a charter member of the church, a teacher in the school, and an active worker in the C.E., and her fellow teachers and Endeavorers tastefully decor-

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The Colac Mission.

By Gilbert E. Chandler.

We prayed and planned for big things, expected big things, and once again the Lord has been true to his promises, and the old Jerusalem gospel has won the victory. Bren, Hagger and Clay have been with us and have gone, and 53 souls are rejoicing in their new found salvation. The church has been wonderfully strengthened, and our vision of the future enlarged.

Compared to the four figures of the Scoville campaign, of course 53 looks a very modest number, but when we consider the conservative spirit of these western towns, and recognise the fact that just one small church was running the mission in a comparatively small town, who will say that the victory is not as great? Colac has certainly been stirred from centre to circumference, and the church has been given a prestige that will tell in the future.

For three months we tried to get an evangelist to hold our meeting, but without success. Many of the brethren said, "Wait till Bro. Hagger comes in August, and make application for him." But we felt that the time was ripe then, so in desperation made application for Bro. Scoville, but without success. I suppose the Lord was guiding things, for we all feel now that we had the right men.

Bren. Hagger and Clay certainly make a strong team, and the church which is fortunate enough to secure their services will be greatly blessed. We need two or three more teams like them in Victoria. Bro. Hagger's preaching is of the right kind. He doesn't believe in hustling men into the kingdom just to swell the number. His converts are well taught, and will stick. It was the first time the writer had had the pleasure of hearing him, and if he were in America he would say that he is a "mighty fine preacher."

Bro. Clay (the clayman, as one of our popular preachers styles him) is probably not so well known in Victoria, but we predict that he soon will be. He has a fine tenor voice, and is a splendid song leader. As a personal worker, both in and out of the service, he is hard to beat, while his kindly face makes every man his friend. The Colac church is proud that it was the first to bring Bro. Clay to Victoria, and congratulates the Home Mission Committee on having secured his services. With Bren. Hagger and Clay together, we will have some fine missions this year. They made things go "some" in Colac. 53 added to the church, 25 to the Bible School, and 100 per cent. increase in attendance at morning services, is just a beginning of the effect they had on this place. The church has been greatly blessed, and we are ready for the future. We are grateful indeed for the services of Bro. Hagger, and hope to show our appreciation in a practical manner. May God bless the Committee, whose faith has made the Hagger-Clay evangelist team possible. Brethren, let us stand by them.

N.S.W. Home Missions.

By H. G. Payne.

T. R. Coleman has been assisting and strengthening the church at Mosman. It was intended that Bro. Coleman should assist Marrickville after he had been a month at Mosman, but at the earnest request of the Mosman church he is continuing at the latter place. Increased interest and deeper spirituality are manifested, and there have been two additions by faith and baptism.

Casino (C. T. G. Rose).—Places visited: Bungawalbyn, North and South Arm, Coraki, Upper Mongogerie, Woorooloolgen. A four days' mission was held at Upper Mongogerie, with very good attendances. There are several near the kingdom, though there were no additions at the mission. There were two additions by faith and baptism in the circuit during the month.

Erskineville (J. Clydesdale).—The loan of £1000 which the church has secured will be avail-

able in a few weeks, and the plans for the building are being arranged. It is hoped that it will be built by the end of the year. Additions, three by faith and baptism.

North Sydney (F. T. Saunders).—A further quarterly reduction of 2/6 per week has been made in the subsidy paid to this field.

Wagga (A. Brown).—The work in this district is improving rapidly. A piece of land for a chapel has been secured in a good position. Additions, faith and baptism, 1; restoration, 1.

Hamilton-Merewether (A. W. Jinks).—A Mutual Improvement Class has been formed. Good interest is reported. One baptised believer added.

Junee-Marrar (T. G. Mason).—Places visited: Old Junee, Wantiool, Marrar, Coolamon, Mimosa, Harefield. Many new openings are presenting themselves in the country. Marrar chapel has been completed and the grounds improved.

Total additions: By faith and baptism, 8; by restoration, 1; baptised believer, 1; total, 10.

General.—The half-yearly rally was very enjoyable. This opportunity is taken of thanking the choirs which took part and made the meeting successful. The only disappointing feature of the meeting was the offering, which only amounted to £10. The amount raised by the Sisters' Conference in connection with the rally has still to come in, but even with this the amount will not be up to the level of past years.

H. G. Harward has accepted engagement at State evangelist, and will commence work at next Conference.

Finance.—Receipts for month, £117/19/6 (including £11 for Scoville mission); expenditure, £127/3/9; debit balance, £279/10/- (including £69 0/1, Scoville expenses). We have thus gone back £64/3 on the month's operations. Despite our efforts, the debit keeps dangerously near the limit of the overdraft (£300). Help us to help the Homeland. There are no missions like Home Missions, because Home Missions are the foundation of all missions.

Obituary.

PAGE.—The church at Nelson has experienced a great loss in the passing away on August 15 of Bro. George Page, senr., at the age of 59. Bro. Page was a native of Bilston, England, and came to New Zealand, with his wife, in 1879. Shortly after arrival, they attended the services being conducted by Bro. Edward Lewis, and being already baptised believers, they threw in their lot with the local church. From that time onward, through all the church's vicissitudes, Bro. Page continued a zealous and loyal worker, and for over 25 years he carried out the duties of deacon. For many years he was a faithful worker in the Bible School. Bro. Page dearly loved the services of God's house, and at the worship meeting his addresses were eminently practical. He loved to sing God's praises, and having a rich bass voice, he was a valued member of the choir until he was obliged to give up owing to physical weakness. He was indeed a broad-minded and a large-hearted man, ever thoughtful of the welfare of others, liberal to the church, and friendly and considerate to those outside who were seeking to serve the Christ. Socially, he delighted in the friendship of fellow-believers, and less than two years ago in a trip Home he had the pleasure of fulfilling his desire of meeting the brethren in the Australian capitals and in the Homeland. Bro. Page has left a widow, six sons (of whom three were associated with him in business), and two adopted daughters. Of the family one daughter and four sons are church members. Sister Page and family have the deepest sympathy of the brotherhood in their loss, and the scores of telegrams and letters received testify to the esteem in which our departed brother was held. His illness was patiently borne, and his closing hours were a benediction to those privileged to talk with him. He was intensely thankful to

God for his past mercies, and so with kindly advice to his dear ones, as they came to the bedside, he peacefully and trustfully entered into his eternal reward. A large concourse of his fellow-citizens (every class in the community being represented) followed his remains to the grave. An impressive service was held en route at the grave. Bro. G. Verco speaking, and at the grave Bro. Lewis gave a short appropriate address, and "The Christian's Good-night" was sung.—P.V.N.

DURBIN.—It is with regret we have to record the death of Sister Sarah Durbin, who had been a faithful member of the church at Merewether for many years. Although she was 81 years of age, she always did her best to be present at the Lord's table, and to do anything else she could for the extension of God's kingdom, and settled on her death-bed of her trust in God and hope beyond the grave.

"Gone home, gone home;
To live in endless light,
Where sin and pain and sorrow cannot come,
Where not a shadow dims the raptured sight,
Gone safely home."

—B. Banfield, Merewether, N.S.W.

YATES.—It is with regret that we record the death of Sister Mrs. Yates, who passed to her reward on August 16, and was buried in the Elphinston Cemetery. Our late sister was brought to Christ by Stephen Cheek, when he passed through the Elphinston-Taradale district many years ago. Another link with the past severed, and another forged with the "home over there." During her last severe illness she bore up with Christian fortitude, conscious of the presence of Christ. We commend the bereaved to our Father's loving care.—W.G., Castlemaine, Vic.

GREY.—Bro. and Sister Grey have been called upon to part with their youngest daughter, Gladys, after a comparatively short illness. She seemed to get better of the cruel disease, diphtheria, when bronchitis supervened, and she passed away on September 3. Her life, though only five summers, has not been lived in vain. To those who knew and loved her best, she taught many a lesson of the wondrous simplicity of a childlike faith, and the gentleness and helpfulness of the ministry of a little child. Her father, an engineer on one of the coastal steamers, was home in time, in the good providence of God, to help wait upon the patient sufferer in her last hours. Her body was laid away in the Brighton Cemetery, to await the resurrection morn, and her spirit has gone to be with Christ in the home where there shall be no more sea, no more wretchedness. The sympathy of the church goes out to all the sorrowing family in this their hour of trial.—Geo. Manifold, Brighton, Vic.

BARBER.—Sister Mrs. T. Barber was called to her rest on August 25, at Yatala. She had been in poor health for some time; her devoted attendance upon her daughter through a distressing illness, which proved fatal, and the care of her aged mother, whom we laid to rest on the closing day of last year at the age of 94, seem to have undermined her health. In the hope that a change would prove beneficial, she with her



family moved to Yatala six months ago; but the much desired improvement did not come, and she rapidly sank, and passed away on Sunday evening. Her remains were brought to Goolwra, and we laid her to rest on the following Wednesday. It can truly be said, "She gave her life for others." When our sister moved to Yatala, her membership was transferred to Queenstown, but her illness prevented her from having fellowship here. Our sympathy goes out to the sorrowing husband and children, especially to our Sister Effie, who has been deprived of a mother's care and love, and who has been called to the care of the home. May God bless and comfort the bereaved.—Jas. T. Train, Murray Bridge, S.A.

DOBSON.—Bro. George Dobson, a member of the church in Brisbane for six years, fell asleep in Jesus on August 24, at the age of 68 years. Bro. Dobson was born at Tadcaster, Yorkshire, England, and came to Queensland nearly 42 years ago. During this period he resided at Marburg, and in different parts of Brisbane. At the former place he took an active part in all the public affairs of the district, but latterly lived a more private life. In his death the community lost a good citizen, the church a loyal, consistent Christian, and his home an affectionate husband and father. Bro. Dobson was not unprepared for the call of his God. During his last illness, of several weeks' duration, he bore his sufferings with Christian fortitude, and frequently expressed his unshaken confidence in his Lord. Largely through the unceasing attention of our late Bro. Colbourne during a severe illness in 1906, Bro. Dobson gave his life to Christ. He confessed his faith in Jesus during a meeting led by A. M. Meldrum in the Brisbane chapel. Until his death he held fast the confession of his hope without wavering, believing him to be faithful that promised. We laid his mortal remains to rest on August 26, in the presence of many sorrowing relatives and friends. Sister Dobson, three sons and one daughter survive him. The Lord comfort those who mourn!—J. I. Modford, Brisbane, Qld.

POULTNEY.—It is our sad duty to record the death of Bro. H. E. Poultney, who expired on September 10, at his late residence, Princess-st., Hobart. Our brother was in his 60th year. 40 years ago, when Bro. O. A. Carr was in Hobart, he went to hear him, and under his preaching he became obedient to the truth. During the whole of his forty years of Christian life, our brother was faithful to the good confession which he had made; always to be found at the Lord's table, except when prevented by sickness; always ready to labor for the Master, preaching the gospel, and in teaching his brethren. And now, after a long and painful illness, he has entered into rest with a perfect trust in his Master's love. Our sympathy and prayers go out to Sister Poultney and family. Bro. G. Foster conducted the service at the grave side.—G. R. Woolley, Hobart, Tas.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches: Swanston-st., per Miss Gracie, £1 5/-; per Miss Huntsman, £1 2/9; per Miss Campbell, 7/2; South Melbourne, £8; Warrnambool, £5; Drummond, £4 1/9; Horsham, £5; Colac, £8 13/4; Castlemaine, £10; Kyneton, £2; Hawthorn, per Miss Rees, £2 4/-; Kaniva, £29 10/-; Lillimur, £9 10/-; Taradale, £4.
M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.
W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

N.S.W. HOME MISSION FUND.

From Churches on account of their preachers: Carley Vale, to Sept. 7, £6; Mosman, to Aug. 29, £10; Hamilton, to June 7, £3 12/-; Junee, to Aug. 12, £2; Rookwood, to Aug. 25, £8 2/6; Merewether, to Aug. 25, £6; Wagga, to Aug. 26, £3 12/6. From Churches per collectors: Belmore, 15/6; Auburn, 15/1; Lilyville, £2 16/6; Merewether, 13/-; Sydney, £12; Hornsby, £1 2/7; Enmore, £3 1/7. Individual contributions: J. Fox,

Lilyville, £1; Mosman Brother, 10/-; J. T. Roberts, W. Wyalong, £1; S. Braddock, Enmore, £1; F. Marchmont, Wauchope, £1; W. H. Keam, Sydney, £5 5/-; Bro. Dickson, Merewether, 5/-; Bro. Causland, Merewether, 5/-; Bro. Gordon, Merewether, 5/-; Bro. Nesbit, Merewether, 5/-; Bro. J. Fraser, Merewether, 5/-; Bro. A. Livingstone, Merewether, 5/-; Miss M. Hall, Sydney, £1; C. J. and Sister Lea, Hornsby, £5; Bro. J. F. Ashwood, Sydney, £15; H. E. Webber, Forbes, £1. Scoville Committee, £11; Rally Offering, £11 3/-; Sundries, £2; Total to Sept. 16, £117 19/6.
45 Park-st., Sydney. Chas. J. Lea, Treas.

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Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.



Children's Day in Every School, November Three.

This Year's Exercise is

"CHILDREN OF CHINA;

or, A Visit to the Flowery Land,"

and will be used in S.A., W.A., Tas., Qld. and Vic. It contains Recitations, Chinese Solo, Dialogue, Scoville Hymns, etc. Secretaries of schools write, stating number required.—T. B. Fischer, Cheltenham, Vic.

From the Field—Continued.

ated the building, and also sent a nice wedding present. I am sorry to say they go to live at Maylands, so we lose them both. It was quite a summery day on the 22nd, and we had good meetings morning and night. The writer is preaching a series of sermons on "The Church of the New Testament," and the topic last night was "The Terms of Admission." At the close five confessed faith in Christ.—D.A.E., Sept. 23.

KADINA.—Monday evening we had a very interesting Bible Study on "God's Spirit and the Child of God." Thursday evening we had a farewell social. Bro. Roy Raymond received two nice presents. He is helping Bro. Harkness on the West Coast. We believe the Lord will bless our brother and use him for his glory. He has been a great help to the church, the Endeavor Society, and the Thursday night meeting. Saturday afternoon Mrs. Osborne, junr., confessed Jesus in her brother's home. We had fine meetings again to-day. To-night we had another splendid congregation. At the close of the address two young people made the good confession.—E. G. Warren, Sept. 22.

MAYLANDS.—Good services to-day. Over 100 broke bread. H. R. Taylor has completed his second year of service with this church, during which time God has greatly blessed the work, and 112 persons have been received. Prospects are bright. Since last report five have been received by letter, and two by obedience. Bro. Lyle, senr., and Bro. and Sister Lyle, after long and faithful service at North Adelaide, received by transfer. Bro. Copeland, senr., and Bro. and Sister Miss Copeland, of Victoria, worshipped with us. A social to new members is to be held on Wednesday evening.—R.L.A., Sept. 22.

UNLEY.—Splendid meetings at our anniversary services to-day. In the morning Bro. Burns presided, and P. A. Dickson gave a fine address. Bro. Walden welcomed seven into our membership, including Mrs. Richard Verco, senr., from Mile End. Among the visitors, besides Bro. Dickson, were G. D. Wright, from Norwood, and Mr. and Miss Pritchard, from Hawthorn, Vic. This afternoon a special service was held: the kindergarten classes contributed songs, and Mr. Walden gave an illustrated address on "The Magnet." The new primary class room was formally declared open by the S.S. supt., W. J. Harris. There was a very large attendance, and the new room was much admired for its size, its appointments, and the possibilities it presents for a great work with the little ones. Special mention was made of the good work which has been done by the leaders of the kindergarten, Miss Olga Schache and Miss May Meathrel; Miss Schache will be the supt. of the primary department of the Sunday School. We were very pleased to have the members of the Lygon-st. Football Club at the meeting, and they kindly sang a hymn. The building was crowded out this evening; there must have been close on 400 present. One young girl made the good confession—a Sunday School scholar. So we have had a splendid day by which to remember the 30th anniversary of the church here.—P.S.M., Sept. 22.

NORTH CROYDON.—Excellent meetings to-day. This morning E. Bartlett presided. H. J. Horsell delivered a splendid address. We had received into membership 36 members since the end of August. At our Bible School we had a record attendance—140 scholars; three new scholars; 62 scholars in the kindergarten. We are holding our Bible School anniversary service in three weeks' time. At the gospel service to-night H. J. Horsell gave a stirring address, "Why we Believe the Bible to be the Word of God." Record attendance at this meeting. £20/18/6 raised toward the Scoville mission.—J. S. H. Ferris, Sept. 22.

NORWOOD.—We are still having splendid attendances. Last Sunday morning week, when A. C. Rankine spoke, we had a crowded house, and his address was greatly appreciated. Last Wednesday we held a special business meeting, and decided to purchase a pipe organ for the Taber-

nacle. £30 was subscribed towards the purchase at the meeting, and we hope to raise at least £50 before the end of this month. Last night a welcome social was tendered to the members who had joined the church during the Scoville mission. 90 of the converts and about 150 other members attended. Bro. Dickson heartily welcomed the new members and delivered a short, bright address. G. D. Wright spoke on behalf of the Sunday School, and Bro. George Manger on behalf of the C.E. Society. The choir rendered an anthem, and Miss Jackson recited, and everybody joined most heartily in singing a number of the most popular Scoville hymns. Refreshments were partaken of. The utmost enthusiasm prevailed throughout. This morning A. G. Day, of North Adelaide, delivered an address on the subject, "Lo, I am with you always." To-night P. A. Dickson spoke, his subject being "A Model Preacher." We regret to record the death of Bro. and Sister Schutt, who died within three weeks of each other. Both had been members with us for a great number of years—Bro. Schutt for 23 years.—S.P.W., Sept. 22.

HINDMARSH.—Wednesday, Sept. 18, the Foreign Mission Auxiliary held its annual meeting, preceded by a baptismal service conducted by H. D. Smith and G. Wilson. At the conclusion of the service the meeting adjourned to the lecture hall, where H. D. Smith presided over a good attendance, and expressed regret that owing to a severe illness the secretary of the F.M. Auxiliary, Mrs. A. Glastonbury, was unable to be present, and a motion of sympathy was carried by those present. A. Glastonbury, in the absence of the secretary, gave the quarterly report, which showed that after having forwarded the usual quota to Bro. and Sister Stratton of £10/5/-. The Committee had a balance in hand of £4/2/4. He also mentioned that the auxiliary was now in its 24th year of active work, and during 17½ years £717/10/- had been forwarded towards Bro. Stratton. Miss Norman, Supt. of the Sisters' Conference F.M. Committee, gave a short and interesting address on women's work in the Churches of Christ in S.A., and how they could in many small ways assist the F.M. Committee, and incidentally mentioned that Mrs. C. Hills, of the Hindmarsh church, had been exceptionally successful in the amounts she had forwarded from the mite boxes. The following took part in the musical programme:—Misses M. Williams, L. Doley, N. Bice, W. Doley, Mrs. J. Roberts, Mr. J. Roberts, and R. G. Hindley. The following officers were elected for the ensuing year:—Patron, A. Glastonbury; president, H. D. Smith; Com., the church officers; sec. and treas., Mrs. A. Glastonbury. A vote of thanks to Miss Norman, the vocalists, and all who had assisted, having been carried, light refreshments were handed round by the sisters of the church. R. Coventry was elected to represent the church on the F.M. Committee.—J. W. Snook.

Victoria.

SOUTH MELBOURNE.—On last Saturday evening an entertainment was given in aid of the kindergarten work, and a nice sum was raised. Special thanks are due to Miss Jessie Mills, and her willing helpers, and to Bro. Webster, for kindly loaning us his lantern. On Lord's day Bro. McCallum made an all-day exchange with Bro. Way, of Brunswick. Bro. Way's addresses, particularly the exhortation in the morning meeting, were greatly enjoyed. The audiences were good, although the rain in the evening kept a number away.—Sept. 17.

BRUNSWICK.—Last Lord's day we were favored with an exhortation by C. Scott, on "Citizenship." Bro. Way preached. The choir on Wednesday paid a visit to the Old Men's Home at Royal Park. A programme of songs and recitation was rendered, and Bro. Way gave a short talk. The men appreciated the visit. To-day Bro. Way exchanged platforms with P. D. McCallum for the whole day. Bro. McCallum's addresses were well received, and he paid a tribute to the hearty singing. The father of our Sister

Mrs. Melody died on Saturday week, and last Sunday the remains were buried in the Melbourne Cemetery, Bro. Way officiating.—W.T., Sept. 15.

HORSHAM.—On Tuesday afternoon a married woman confessed her faith in Christ and was immersed the same hour. Our sister and her husband, who was immersed a short time ago, intend to unite with the church at Polkemmet. Sister Miss Coates, who was immersed in the Adelaide Scoville mission, and who expects to take up her residence in Horsham, was received into the church yesterday. At the recent annual business meeting of the church, E. Read was appointed secretary. Our students' class is making fine progress.—F. J. Goodwin, Sept. 16.

PRAHRAN.—Sept. 8, meetings well attended through the day. Total of 182 at our Bible School, including teachers, scholars and visitors. The school is now graded throughout, with seven departments—Cradle, kindergarten, primary, junior, senior, adult and home—each with its own supt. At the evening meeting two girls from the school confessed Christ. The Junice Endeavor Society is growing under the leadership of Bro. Wakefield, from the Bible College. On August 31 they had a picnic in the Albert Park, and spent an enjoyable time. Sept. 15, lantern service in the evening, and in spite of bad weather we had a very good attendance. One of the senior girls from the Bible School made the good confession.—A.E.M., Sept. 16.

HAWTHORN.—Good meetings yesterday all day. Among the visitors we had Sister Brough, of Warrnambool; Bro. and Sister McCoughtry, of Sydney; Bro. Ruffell, Gippsland, and Bro. F. Cofe, Fitzroy. At the meeting last night one confessed Christ.—A. C. Rankine, Sept. 23.

SWAN HILL.—A good meeting last night, at the close of which a lady made the good confession. Our Sunday School picnic is to be held on October 16.—W.G.O.

CHELTENHAM.—The church was delighted with the visit and address from A. Wilson this morning. To-night E. T. Penny gave an excellent address, the subject being "The Woman which was a Sinner." Good and interesting meetings throughout the day.—F.W.M., Sept. 22.

MELBOURNE (Swanston-st.).—Last Lord's day, we had a good meeting in the morning and several visitors, amongst whom were Bro. Harris and Sister Miss Hill, from Queenstown, S.A., and Sister Miss Bevelagua, from Grote-st., Adelaide; Bro. and Sister Cemm, from Birmingham, England; also a sister from Enmore, Sydney. A large attendance in the evening, and good address from Bro. Allen on the topic, "Triumphs of the Cross." Last Wednesday evening week Bro. C. M. Gordon gave a very interesting talk on "The Prophecy of Ezekiel."

CARLTON (Lygon-st.).—Nice meetings both morning and evening. One received by letter. Two fine addresses, J. W. Baker speaking in the morning and Horace Kingsbury at night. A good number of the members unable to attend the breaking of bread in the morning observed the feast at the close of the gospel meeting, there being 47 present.—J.McC.

COLAC.—Splendid meetings last Lord's day. Eighty present at the morning meeting, and over sixty broke bread. Bro. Chandler gave a fine exhortation. Four received into the church. At the Bible School there was an attendance of one hundred and twenty, and at the evening meeting we were packed out. With our increased membership we are looking forward to forming a choir, and the advancement of the church and school generally. On Tuesday, 17th, a social was arranged for the meeting of new and old members, also to say good-bye to Bro. Hagger. As Bro. Clay had left in the morning, he was bid good-bye the night previous. Our mission closed with 53 confessions.—E. Sheldrick.

GEELONG.—On Wednesday last, at the Young Men's Club, Mr. Frank Apter gave a very interesting chat on "Elocution," at which the young ladies' club attended, there being 90 young people present. The Bible Class still holds up, 52 being

present on Sunday. At the close of a fine address another young man confessed Christ. The church here possesses a fine auxiliary in the Kentucky Club. They support a sister who spends her whole time in Home Mission work. It has a membership of 70, and an average attendance of about 60. Once a month Gifford Gordon lectures to the club.—E.B.

RENDIGO.—On Sunday good meetings gathered morning and evening. At the former we were pleased to see again some who have been laid aside with sickness, now restored to health. At night A. W. Connor preached on "The Steadfast Face of Jesus." After school the teachers of the primary departments met for tea, followed by conference and prayer. Amongst our visitors we noticed C. Tyrer, of North Melbourne, and Sister E. Luke, of Semaphore, S.A. The sisters are providing a table at the coming anniversary tea of the local Y.M.C.A. J. Seymour took the services at Derby, and Dr. Cook at Golden Square. At the latter place the school attendance was 85, which is the highest yet.—T.J.C.

MORELAND.—Crowded meetings on Sept. 22. At the morning gathering Bro. Theo. Edwards, from Naracoorte, S.A., gave the exhortation, which was one of the most powerful and helpful that the church here has had the pleasure of hearing. At the gospel service Bro. Hagger preached, and was listened to most attentively. Every department of work is progressing favorably. Finance is sound.—J.H., Sept. 22.

FITZROY.—One received in by faith and obedience on Sept. 22. Bro. Swain addressed the church. Good attendance at Bible School. About 300 present at the gospel meeting, Bro. Swain preaching. One confession.—R.A.L.

Here and There

The Austral Publishing Co. has now on hand a good supply of "Calvary's Praises" in the complete edition.

All Bible Schools that have so far not sent for Children's Day Exercises, should order the quantity needed at once from T. B. Fischer, Cheltenham, Victoria.

On Monday, November 11, at 7.30 p.m., the rally being arranged by the Sisters' Conference for Victorian Home Missions will be held in the Masonic Hall, Collins-st.

We regret to hear of the death of Bro. Alex. Ritchie, of the Pakenham church. He was a respected and venerable member of the church, and died at the ripe age of 86.

"I have still two brooches—one gold and one jet—and four ladies' umbrellas, lost property found at the Scoville mission hall, Adelaide."—D. A. Ewers, Ebor Avenue, Mile End.

All the churches in and around Melbourne are asked to reserve Monday, November 11, for the great Victorian Home Missionary Rally being arranged by the Sisters' Conference.

The anniversary of the Unley church, S.A., was a great success. Good meetings all Sunday, and one confession. Some of the Lygon-st. boys who were over on a visit gave a chorus.

Sunday School Union, Victoria.—The next meeting of the general committee will be held in the new hall, Swanston-st., on Monday, Sept. 30, at 8 p.m. All delegates are asked to attend.—J.Y.P.

Victorian C.E. Union.—The monthly Council meeting will be held in the Swanston-st. lecture hall on Monday evening, October 7, at 8 o'clock. Delegates, please attend, as business will be important.—C. W. Timmins, Secretary.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, October 4, at 2.30. Prayer and praise meeting. A full attendance of delegates is requested. A cordial invitation is extended to all sisters who would like to be present at any of the Executive meetings.

W. Charlick, writing from Scotland, says: "The annual meeting of Churches of Christ Conference, held in Edinburgh, was well attended, and good spiritual tone. Great desire was expressed for a forward movement, and steps are now being taken to increase the number of evangelists in the home centres to build up larger churches and to reach greater numbers of the unsaved."

R. Ennis, who did valuable work in the Melbourne Scoville mission in looking after those who made confessions, sends us the following interesting figures:—Total number of confessions, 1208; total number of baptisms, 633; additions to the churches were as follows:—Under 12 years, 40; from 12 to 15, 173; from 15 to 20, 146; from 20 to 40, 123; over forty, 53. Total number of additions, 544.

The South Australian Sisters' Executive will meet at Grote-st. on Thursday, October 3, at 2.30. Devotional exercises to be led by the President, Mrs. Manger. The new delegates appointed by the churches are urged to be present at this meeting. Country sisters wishing to know details concerning the Sisters' Conference work, please write to the Executive through the Secretary, A. E. Manning.

The Superintendent of the Victorian General Dorcas (Mrs. C. H. Martin) wishes to acknowledge with thanks the following donations:—Campbell Edwards, 1 tin tea; 10/- from Mrs. Frank McClean, Lygon-st.; parcels of clothing from J. C. Skinner, Cosgrove; Mrs. Zelius, Doncaster; Cheltenham Dorcas Class, and Doncaster Sisters' Benevolent Class; also groceries from same, and a few parcels from anonymous givers.

Men of the Churches of Christ in Victoria, Notice!—One of the greatest men's meetings ever held in connection with our churches will be held at Cheltenham, and will last 14 days, dating from December 21. It is expected that over 200 men will go into camp on this date. Fourteen churches have already combined in this monster Christmas camp. Many have not yet replied to the invitation. All interested are requested to attend camp meeting on Monday evening, Sept. 30, at Swanston-st. lecture hall. Country brethren requiring information, write J. G. Hare, 556 Elizabeth-st., Melbourne.

Nearing Fremantle, on the "Orama," T. B. Fischer writes: "Just a brief note. So far a safe trip. It has been rough with a nasty sea, which is making us about 14 hours late, but I am glad to say I have enjoyed the voyage, and have had every meal, not being ill once. Several of the others didn't fare quite so well, but all seem to be getting their sea legs now. We held a nice service on Lord's day night in the second saloon, and all seemed to enjoy it. C. R. Scoville spoke; Mrs. Scoville sang; Marty and Vawter played the cornet, and I presided. Bro. Phillippi was not well enough to be at the meeting."

A meeting to break bread is held each Lord's day in the home of Bro. and Sister Robt. A. Baker at Cudgewa (Vic.). This good brother, who is a State school teacher, is arranging for the distribution of our distinctive literature and for gospel meetings. He is meeting with some sectarian opposition from some who ought to know better. This brother and sister, who were baptized by H. P. Leng, at Bet Bet, some 15 months ago, are setting a splendid example to isolated members. Unfortunately too many "scattered abroad" are satisfied to attend denominational churches, and in some instances to actually unite with such, and so commence to wear a party name, which the Scriptures so strongly condemn (see 1 Cor. 1: 10-17; 3: 1-5). We should be kindly disposed to all who love Christ, but should not because of isolation adopt a party name, or in any other way go contrary to the New Testament.

The irrigation works on the Euphrates and Tigris, already commenced, and the proposed railway, have great possibilities for the development of the ancient city of Bagdad, which, in spite of wars, oppression, and misgovernment, says the *Christian*, is still reported to have a population of 180,000. Thus Bagdad is a strategic centre for the preaching of the gospel to the Moslem

world. The Church Missionary Society entered the city in 1882, and its faithful agents are doing a splendid work. The medical work has, as always in Mohammedan countries, proved itself the most powerful means of approach to embittered hearts, and thousands of patients come to the Christian doctor every year, seeking healing for their bodies, but receiving at the same time the message concerning the Lord Jesus Christ. At the boys' school over 150 pupils—Moslems, Jews, and Christians—are receiving instruction, while the Sunday services are well attended.

Rome and Marriage Laws.—An important case bearing on Rome's interference with the domestic relations of husband and wife, parents and children, is reported in the *Christian Guardian* of Toronto. It is well known that the late Father Chiniquy, by his vigorous campaign against Roman error, drew upon himself the unrelenting wrath of the priesthood, and even to this day he is held in execration by "the faithful." Recently the editor of a Catholic newspaper in Montreal, referring to Father Chiniquy, asserted that as he had, as a priest, taken vows of perpetual chastity, he could not legally marry, and therefore the woman with whom he lived was not his lawful wife. Pastor Chiniquy's daughter, the wife of Professor Morin, of McGill University, felt that this statement reflected upon her, and sued the paper for damages. Judge Greenshields decided against the editor, with 3000 dollars damages. The judge declared that no church had the right to override the law of the land, and as Dr. Chiniquy's marriage was perfectly legal, no editor had a right to declare it null and void. Moreover, whereas it was the editor's contention that Dr. Chiniquy, being once a priest, must always be a priest, and subject to the jurisdiction of the church, the judge pointed out that the Church itself had excommunicated him, and deprived him of all his priestly offices, and that, of necessity, there was no basis in law or fact for the contention that, once a Catholic priest, a man must always be such.

COMING EVENTS.

OCTOBER 12.—A preliminary gathering of forces will be held at Parramatta on Saturday, October 12, for the purpose of distributing bills announcing the great rally to be held on Saturday, October 19, 1912.

OCTOBER 6 and 8.—Fitzroy Church of Christ Bible School anniversary. Sunday, 11, W. H. Allen will address the church; J. F. Pittman will speak to the children. 7, W. Whelan will preach, Tuesday, public demonstration. Everybody invited.

NOVEMBER 11 (Monday).—At 7.30 p.m., Sisters' Conference Rally for Victorian Home Missions, in Masonic Hall, Collins-st., Melbourne. Members in all the churches are asked to reserve this date for this great and important event.

IN MEMORIAM.

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

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

SMITH.—In fond and loving remembrance of my dear brother, Norman H. Smith, who passed away on September 26, 1911.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loved thee best—
Good-night, good-night, good-night."

—Inserted by his sister, A.S.C.

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The Society of Christian Endeavor.

Friends of Jesus—4. Zacchaeus.

Topic for September 30.

Daily Readings.

Judge not by appearances. 1 Sam. 16: 1-7.

Sinners eager to hear. Luke 15: 1-10.

Hard for the rich. Matt. 19: 16-26.

Christ identified with the needy. Matt. 10: 34-42.

Christ friendly towards sinners. Luke 7: 34-50.

Generosity inspired. Acts 4: 32-37.

Topic—Jesus Joyfully Received. Luke 19: 1-10.

How may we receive Jesus?

What follows the reception?

Is my life an answer to critics?

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