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THE WORLD'S UNREST.

In reading the recent English journals, one is struck with the amount of pessimism that prevails in the minds of men and women. The talk is of decadence and degeneration; and no doubt there is much that is taking place in the old land and elsewhere that is calculated to disturb the serenity of those who prefer the old order of things rather than go through the turmoil and strife which is inevitable before a better state of things can be brought about. To let things alone is the policy of the self-satisfied being whose lot in life is not surrounded with discomfort and drawbacks. It is a policy, however, that does not appeal to the men and women who find life's road hard to travel, and who have to carry more than their share of the preventable ills of life. To them, there is no charm in injustice because it is venerable. It is rather an additional provocation to anger that it should have lived so long, and makes the revolt against it more bitter, because it has fixed itself more firmly in the seat of power. The things that are wrong have to be shaken to their foundations before the things that are right can hold their proper place.

Change and unrest.

Every age is an age of unrest, because every age is one of change. The nation sleeps that knows no sense of unrest. Japan slept for long centuries and we have witnessed her awakening. China has been before the world as an object lesson of a self-satisfied and self-centred nation—a conspicuous example of arrested progress. Now is the period of her unrest, and consequently of her emancipation. Through toil and suffering she will come to her own. And elsewhere throughout the world, even among the nations that regard themselves as being in the van of civilisation and progress, there is that unrest that is not satisfied with present achievements, but moves on to greater victories. And this must ever

be so until the Golden Age, or the Millennium, dawns upon us. Throughout the world's history wrong has been trying to usurp the place of right, and with such success that the world has ever been groaning under intolerable burdens. And though in many civilised lands, many wrongs have been righted, there still remain accretions that are hard to move. From the days when might was right, we still have a heritage, and from this heritage we are struggling to be free.

Things that are shaken.

In the political, social and religious world, there is to-day a great amount of unrest; and though this unrest assumes, at times, forms that are to be deprecated, yet on the whole it makes for the common good. There need be no cause for disquietude as to the ultimate issue. That which the Prophet Haggai referred to as the "shaking of the nations" is still going on. The purpose of this shaking is demonstrated by the writer of the Epistle to the Hebrews, when he says, "And this word, yet once more, signifieth the removing of those things that are made, that those things that cannot be shaken may remain." The prophet's thought was suggested by the shaking of the moral world when God, through Moses, revealed himself amid the thunder and lightning of Sinai. This great moral shaking was to be followed by another in which all that was evil and false should be cast off and only the good and true remain: and though the final shaking may mean the end of all transitory things and issue in the calling into being of a new heaven and a new earth wherein dwelleth righteousness, yet it is true that the new dispensation was also a shaking of the moral world; and none the less so that it was unaccompanied by convulsions of nature. And the value of this message from the Hebrews lies in this, that it tells us that there are things that abide—things that are eternal.

A hard fight.

And so we believe in the ultimate triumph of right over wrong. The evil things are those that can be shaken, but the good are those that remain. Doubtless the shaking process in regard to evil is long and difficult, but the time will come when it will lose its hold and fall to the ground; and we may assist in that fall. Some of the evils which exist to-day will not be easily overcome. Vested interests are hard to be destroyed. To overthrow the evils which are maintained by greed is not an easy task. It sometimes means revolution, and always a hard fight. In the political world there are hard problems to solve. In lands where the Anglo-Saxon civilisation predominates, we may expect a peaceful solution of these difficulties. In other lands, like Turkey and the Balkan States, the political unrest is fast ripening into open warfare. And so it must be that before there is peace there must be war. The "unspeakable Turk" must either change his religion, with its fanatical intolerance, or disappear from among the nations of Europe. The reign of tyranny and hate may last long, but the end is certain.

Only one way.

The world's unrest is the testing time of every age. In the long run the Almighty makes "the wrath of men to praise him." "He who created the world," says Dr. Josiah Strong, "will never lose control of it; and he who loved mankind enough to give his Son for their redemption, will never forget to love them. There have been revolutions in every age, and before now men have sought to steady the Ark of God. But the turnings and overturnings in the past have been but the revolutions of the divine chariot wheels bearing the world onward to the goal of God's benevolent purposes." And all the problems which confront the world in the present day can find their solution only in one way; and that way is not the way of the materialist, who shuts out

Even among the nations that regard themselves as being in the van of civilisation and progress there is that unrest that is not satisfied with present achievements, but moves on to greater victories.

God from his vision. Before rest can come men must get right with God. "I believe," says A. C. Dixon, "that the secret of curing all the unrest, theological, intellectual, industrial, social, in the world, is for everybody to get right with God. Tune your orchestra to Calvary's music, catch the keynote from heaven; and if we all catch the keynote from heaven, we will make harmony together, and there will be absolute rest; and until you get right with God as individuals you can never have the rest that God gives, and you will never have the rest for which you yearn." And the summing up of the whole matter seems to be this: Get rid of sin and you get rid of the world's unrest.

Editorial Notes

Churches and Saloons.

The *Christian-Evangelist* of America is responsible for the statement that "Carefully prepared statistics show that last year new churches were established in the United States at the rate of eight a day, and that saloons went out of business at the rate of thirty a day." Hallelujah! In face of such facts who need to be pessimistic? "Our God is marching on."

Brotherhood.

Says the *Christian-Evangelist*: "The people of the Restoration movement have been distinguished from the first by ardent affection for one another. Whenever they assemble on the Lord's day, they will be found lingering in happy conversation after the benediction is pronounced. The brother from a distance is warmly welcomed and speedily made to feel at home. One who travels much rejoices to find this a universal characteristic of our people." This is good testimony, and we believe it is true. Of course, if we are really one in Christ this reality should manifest itself in strong family sentiment and practice. May the day be far distant when our churches shall lose sight of the fact of their family relationship. The spirit of brotherhood and fraternal affection is a distinctive feature of the sincere disciples of Jesus. "By this shall all men know that ye are my disciples if ye have love one for another."

Temperance and Political Parties.

We notice that in South Australia the leader of the Labor Party, Mr. Verran, has announced himself an advocate of the nationalisation of the liquor traffic. In West Australia the Labor Party, which had the hearty support of the temperance leaders at the last election, has declared for nationalisation, and already owns and runs two or three public houses. It is clear, therefore, that reformers have nothing to hope for

from the representatives of Labor. The other great political party, while opposed to the State entering upon the business, are apparently also opposed to any real reform, at least in the States named. In South Australia Mr. Smeaton's Bill for the earlier closing of public houses and giving to the electors the power of complete local option only had eight supporters. While the Temperance Party are willing to be the tool of the great political parties, nothing substantial in the way of reform can be expected. When they are prepared to form an independent political party, they will, even though few in number, have an influence that will tell for practical results. To our mind, the only road to temperance and moral reform is the organisation of a third party who will place moral issues above those of party politics.

Our Pioneers.

How much the cause of primitive Christianity owes to the consecrated zeal of its pioneers is sometimes overlooked. Men like Dr. Kingsbury, P. Santo, H. G. Picton, T. Magarey, and a host of others, did grand service, and it is owing to their earnest self-denial that the cause is so prosperous to-day. They had, in those early days, no regular preachers to do the work nor the means to support them, but the work was done, and well done. To walk eight or ten miles, or to ride fifteen or twenty miles on horseback to preach, was a common thing. Roads were rough, converts were few, and criticism was common, but the fire was kept burning, and the workers scarcely realised themselves that they were making sacrifices, so much did they love the work. They had imbibed the spirit of One who said, "My meat is to do the will of him that sent me," and with untiring energy, and unflinching zeal, they pressed on, not only keeping the old flag flying, but ever establishing new outposts and gaining ground from the enemy. Many of our strongest churches to-day were founded by the faithfulness of the few who through evil report and good report toiled on with resistless perseverance until permanent victory was achieved. It was the work of such heroes that made possible the advent of men like Earl, Gore, Surber and others, who, building upon the foundation so well and truly laid, were thus enabled to at once bring into public prominence the distinctive plea of the disciples of Christ. And what was true of our larger cities was true of scores of our country districts, where brethren meeting in twos and threes to break the memorial loaf, and as occasion offered proclaiming the ancient gospel to their neighbors, thus planted causes that are flourishing to-day. All honor to those grand old men and women who now rest from their labors, but whose works do follow them.

Successors of the Pioneers.

It is a question whether the old spirit of missionary zeal is as much in evidence among the rank and file of our member-

ship as it was forty or fifty years ago. The few scores of those days have grown to tens of thousands; the humble meetings held in cottages or unpretentious halls, and conducted oftentimes with but faltering oratory, and worse music, have given place to crowded congregations in elegant church buildings, with college trained preachers and well conducted choirs. But it will not be urged that there has been a corresponding growth in zeal and sacrifice for the work of the Lord. It would rather appear that with growth in numbers, popularity and educational efficiency, there has been a shrinkage of general individual effort and personal self-sacrifice. There are still many noble souls willing to work without pecuniary remuneration, and at considerable inconvenience, but we doubt whether such cases are not much more exceptional than in the earlier days. Is there not often a difficulty experienced in inducing brethren with the requisite ability to lose time and comfort to attend a preaching service when the congregation is small and the cause weak? Are there as many young men offering themselves for unpaid service to-day as we had, proportionately, in the distant or even the recent past? On the other hand, are the small churches as appreciative as of old? We are not sure that the general desire to have an evangelist is wholly a healthy sign. We need more evangelists, certainly, but we need also more general workers, and a more general appreciation of their work. The wise congregation, large or small, will encourage the young men to develop their talents and find opportunities for their use, and the earnest disciple who has the spirit of the early pioneers will seek and find opportunities, even at the cost of comfort and cash, to sound out the story of the cross and to establish his brethren in the faith.

"If Love were Always Laughter."

If love were always laughter
And grief were always tears,
With nothing to come after
To mark the waiting years,
I'd pray a life of love to you,
Sent down from heaven above to you,
And never grief come near to you,
To spread its shadow, dear, to you—
If love were always laughter
And grief were always tears.

But grief brings often laughter,
And love, ah, love brings tears!
And both leave ever after
Their blessings on the years;
So I, dear heart, would sue for you
A mingling of the two for you,
That grief may lend its calm to you,
And love may send its balm to you—
For grief brings often laughter
And love brings often tears.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Family Baptisms.

PÆDOBAPTIST ADMISSIONS.

We have by an independent examination shown that there is no cogent argument in favor of infant baptism to be drawn from the New Testament accounts of the baptism of households. It is interesting to find candid pædobaptists themselves admitting the weakness of their brothers' argument. We do not quote the following to prove our position, for it needs no further proof. Yet the reader may reflect that the argument advanced by Mr. Madsen must be weak indeed to be so summarily rejected by such an array of scholarly pædobaptists.

"The attempt is frequently made to found at least an inferential proof upon the fact that we read in the New Testament of the baptisms of certain 'households.' The argument is one which possesses very little weight. And it would possess little weight even though we knew, which we do not, that there were infants in any of the three households that are spoken of as receiving baptism. 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. They still leave us face to face with the preliminary inquiry, Whom did the apostles regard as the proper subjects of the ordinance? In two out of the three cases just referred to, the weakness of the argument is brought home to us by other expressions that are used with reference to those very same family groups. The verse which reports the baptism of the Philippian jailer and his house is immediately preceded by another which tells that Paul and Silas 'spoke the word of the Lord unto him, with all that were in his house' (Acts 16: 32). In 1 Corinthians, again, Paul informs us that he baptised the household of Stephanas (1: 16); but in the same Epistle he describes that household as having 'set themselves to minister unto the saints' (16: 15). These expressions, of course, do not prove that there were no infants in the houses referred to. But they do prove that when certain things are attributed to a household collectively, the language must be read with this limitation, that only those members of the house are meant to be included to whom those things properly apply. The baptism of a household, therefore, it must be said again, proves nothing, so long as we do not know whether the apostles regarded infants as proper subjects of the administration."—J. C. LAMBERT, in "The Sacraments in the New Testament."

Meyer, the German commentator, says of Lydia:

"Of what members her family consisted, cannot be determined. This passage and ver. 33, with 18: 8 and 1 Cor. 1: 16, are appealed to in order to prove infant baptism in the apostolic age, or at least to make it probable."

He refers to Bengel's word, "Who can believe that in so many families there was no infant?"

Amongst other remarks, Meyer gives the following as being against the attempted proof:

"(1) If, in the Jewish and Gentile families which were converted to Christ, there were children, then baptism is to be assumed in those cases, when they were so far advanced that they could and did confess their faith on Jesus as the Messiah; for this was the universal, absolutely necessary qualification for the reception of baptism. (2) If, on the other hand, there were children still incapable of confessing, baptism could not be administered to those to whom that, which was the necessary presupposition of baptism for Christian sanctification, was still wanting.... Therefore (4) the baptism of the children of Christians, of which no trace is found in the N.T., is not to be held as an apostolic ordinance, as, indeed, it encountered early and long resistance; but it is an institution of the church, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching."—Commentary on Acts.

H. E. Plumtree, the well-known Church of England commentator, wrote of Lydia:

"The statement that 'her household' were baptised has often been urged as evidence that infant baptism was the practice of the apostolic age. It must be admitted, however, that this is to read a great deal between the lines, and the utmost that can be said is that the language of the writer does not exclude infants. The practice itself rests on firmer grounds than a precarious induction from a few ambiguous passages. (See Matt. 19: 13-15). In this instance, moreover, there is no evidence that she had children, or even that she was married. The 'household' may well have consisted of female slaves and freed-women whom she employed, and who made up her familia."—On Acts 16: 15.

The same writer had this comment on the jailer:

"What has been said above (see Note on verse 15) as to the bearing of these narratives on the question of infant baptism applies here also, with the additional fact that those who are said to have been baptised are obviously identical with those whom St. Paul addressed (the word 'all' is used in each verse), and must, therefore, have been of an age to receive instruction together with the gaoler himself."—On Acts 16: 33.

Prof. J. Rawson Lumby, in his commentary on Acts in "The Cambridge Bible for Schools and Colleges," writes of Lydia's household:

"Of a like baptising of a household see below (v. 33), and also cp. 11: 14. We are not justified in concluding from these passages that infants were baptised. 'Household' might mean slaves and freedwomen."—On Acts 16: 15.

"We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. 16: 15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptised by Paul, consisted of adults."—Neander, in "History of the Planting and Training of the Christian Church by the Apostles."

It frequently happens that an unworthy attempt is made to magnify the weight of the argument from household baptisms. It is sometimes

allowed that infants cannot be got in any one of the households whose baptism is recorded; but the pædobaptist apologist nevertheless says that it would be strange if in the number of households there was no infant. For instance, John Wesley begins his note on Acts 16: 15 with a translation of the words of Bengel: "Who can believe, that in so many families there was no infant?" Mr. Madsen quotes Knowing who in "The Expositor's Greek Testament" refers to Bengel's familiar query. This attempt to make capital out of a number of cases, no one of which by itself gives the slightest support to the desired conclusion, may therefore be noticed here. We simply point out, then, that if there were an infant in all the households together, there must have been an infant in a certain one of them. Will our friends please point out one, or give the passage which implies one?

J. C. Lambert (a pædobaptist, and therefore quoted here) gives this crushing reply to those who try, as Mr. Madsen does, to argue from the number of cases while yet they cannot get an infant in any one case:

"This argument, if must be said, is constantly presented in an altogether exaggerated form. Language is used which implies that the baptism of a household is an incident of frequent occurrence. Dr. Schaff, for example, says 'The presence of children in some of those households is far more probable than their absence in all' (Schaff-Herzog Encyclopedia of Religious Knowledge, i. 209). And even Bengel writes, 'Quis credit in tot familiis nullum fuisse infantem?' [Who can believe that in so many families there was no infant?] But the use of a word like 'tot' [so many] and even the balancing of 'some' of those households over-against 'all,' is decidedly misleading, since, in point of fact, there are only three households of whose baptism we read, the households, namely, of Lydia (Acts 16: 15), of the Philippian jailer (Acts 16: 33), and of Stephanas (1 Cor. 16). It is not the family of Cornelius to whom the rite is said to have been administered, but a mixed company that included his kinsmen and near friends."—"The Sacraments in the New Testament."

Coming from an advocate of infant baptism, this is interesting.

PLUMMER ON HOUSEHOLD BAPTISMS.

Mr. Madsen returns more than once to his argument from family baptisms. In two later chapters, 7 and 8, he refers again to Prof. Plummer's treatment of the subject. On p. 71 he writes:

"Prof. Plummer, in the article on Baptism, already referred to, in Hastings' Bible Dictionary, observes that instances, 'Especially those of the converts on the Day of Pentecost, of Cornelius and his friends, and of the Philippian jailer and his household, all tend to show that no great amount of instruction or preparation was at first required. But somewhat later.... after the Church had had larger experience of unreal converts, much more care was taken to secure definite knowledge and hearty acceptance of the truths of the Gospel. This primitive freedom in admitting converts to baptism is in itself an argument in favour of infant baptism, although no baptism of an infant is expressly mentioned' (Italics are chiefly Mr. Madsen's).

The reader should notice that Plummer's argument here is not that those instances were instances of infant baptism. All the cases alluded to in above extract were cited by Plummer in the immediately preceding paragraph to show that "the recipients of Christian baptism were required to repent and believe." Plummer proceeds to say, and truly, that, while belief and repentance were

prerequisites to baptism in the apostolic days, there were not then found the probation and prolonged catechetical instruction of a later date. We may accept all this, and absolutely decline to admit the cogency of the "argument in favor of infant baptism." Why—we may ask, without hoping for a very reasonable answer,—why should the fact that there is in the simple apostolic requirements of faith and repentance a "freedom" compared with a probation and catechumenate, lead us to reject what Plummer acknowledges to have been the primitive requirements? Because the post-apostolic church added to the Biblical requirements, shall we dispense with the Lord's conditions? The reasoning is not very conclusive! We prefer to follow Plummer in the safe position that "the recipients of Christian baptism were required to believe and repent" (for he can give chapter and verse for this), rather than to accept his amazing transition from a "primitive freedom" to a dispensing with the Lord's conditions.

Again, Mr. Madsen cites Plummer in connection with the objection to infant baptism made on the ground that infants cannot believe:

"Prof. Plummer disposes of the objection in the following summary:—'Whole households were sometimes baptised, as those of Lydia, Crispus, the jailer, and Stephanas; and it is probable that there were children in at least some of these. There may also have been children among the three thousand baptised at Pentecost. According to the ideas then prevalent, the head of the family represented and summed up the family. In some respects the paterfamilias had absolute control of the members of his household. And it would have seemed an unnatural thing that the father should make a complete change in his religious condition, and that his children should be excluded from it. Moreover, the analogy of circumcision would lead Jewish converts to have their children baptised. Had there been this marked difference between the two rites, that children were admitted to the Jewish covenant, but not to the Christian—the difference would probably have been pointed out, all the more so, because Christianity was the more comprehensive religion of the two. There are, therefore, *prima facie* grounds for believing that from the first infants were baptised.' Prof. Plummer goes on to strengthen the case by citing the words of Jesus concerning the little ones and his general attitude of benevolence towards them. This view, as presented by Prof. Plummer, appears to be all the more appealing, inasmuch as he weighs and appraises the Baptist argument, and concedes a *prima facie* case for baptism in the case of adults, upon repentance and faith."—"The Question of Baptism," pp. 75, 76.

We give this long quotation, for Mr. Madsen esteems it so highly that he says it "disposes" of his opponents' argument. It disposes of it in the way the priest and the Levite disposed of the man who fell among robbers,—by passing by on the other side. Has Plummer proven or attempted to prove that there was an infant in one of the households baptised? No. Has he proven that infants were among the three thousand baptised at Pentecost? No; and he could not do so; for Luke says: "They then that received his word were baptised; and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 41, 42). There may have been "children" here, but certainly not "infants," else they were the most remarkable infants that ever were on this earth, and the recipients of such church privileges as no Methodist or Anglican babies now receive. No; Plummer did not prove

nor did he attempt to prove. Look back to the quotation from him, and see the prominence of "probable," "may" and "probably." When Plummer wished to show that recipients of baptism in apostolic days believed and repented, he gave the Scripture texts, and did not need to fall back on those overworked servants of the paedobaptist cause, the blessed words "may" and "probably." We do not need to say that "probably" Methodists believe in and practise what they call infant baptism; we have their precept and practice. We are not prophets, but we can assure Mr. Madsen that the argument of those who stand by New Testament teaching and example will not be disposed of by "probably."

Plummer, we are told, strengthens his case by referring to Christ's "general attitude of benevolence" towards infants. Nobody denies Jesus' benevolence towards them. Paedobaptists do not insist on this benevolence more than we do. Rather, we emphasise it more; for we do not think

that the baptised infant has any precedence in this respect over the unbaptised one. The Lord has "benevolence towards" them all alike. But how does "benevolence" prove "baptism"? Will Plummer or Madsen hazard the suggestion that on the occasion in question Christ's benevolence towards infants was manifested in his baptism of them? Neither has dared to say so.

We think, then, that Plummer has not quite disposed of our position. Nor do we for a moment believe that he himself would say so. For it is after this alleged disposal, indeed in the very next paragraph to that quoted from by Mr. Madsen, that Plummer has the following striking admissions:

"Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred."

"It is probable that all that is said in Scripture about baptism refers to the baptism of adults."

This is a strange disposal of our position!

The Master's Paradox. No. 3.

By G. B. Moysey.

"To him that has shall be given and he shall have abundance, but from him that has not shall be taken even that which he has."

As we saw in the concluding section of our last article, this law applies with inflexible rigidity to our physical nature; we now proceed to show its application to other departments of our nature. It applies to man intellectually. Here are two lads who enter on life with precisely the same heritage of mental wealth—their natural faculties are identical in nature and quality. They pass through State school and college, and finally graduate from the University with the same hall-marks of learning and ability upon them. But there their life-paths part, and from thence on with an ever-increasing divergence; for the one is a rich man's son, and the other the son of the poor. The object in the education of these two men is different as their views of life are different. The one regards life as a prolonged campaign; his faculties are the weapons with which he is to win the stirring fights, and his education is but the process of fashioning and sharpening his weapons—the drill in which he learns their uses, and acquires the needed skill in their handling. He regards his whole intellectual machinery as a means to an end, and which by constant use and judicious care is to accomplish, not only present ends, but to be increased in power and efficiency till it reaches the maximum of development. And now, pursuing this course for thirty or forty years, what is he? Perchance a Gladstone among statesmen, a Wellington among warriors, a Newton among philosophers, a Campbell among critics. His fame, as his influence, is world-wide, and may last for generations. His opportunities as his ability to use them have ever increased, till he reached the limit of his development as a finite and human being. In him the saying of the Master is illustrated: he had in right use his gifts

and opportunities, and to him as the natural result, through divine ordainment, more is given, till finally in the fullness of his capacity he possesses "abundance."

Look now for a moment at the other—the wealthy scion of nobility. He leaves the hall of learning with the same equipment of natural and acquired ability as his humble fellow-student; but he lacks the stimulus to use them. He is a noble by birth. Why then should he struggle for rank and position? Already rich, why should he toil for money? Possessing all the knowledge, wealth and fame required of one in his position, why labor with hand and brain? Why should he keep bright and sharp the mental tools for which he has so little use? And now, with all the means of gratification that position and wealth can supply, he goes forth into the world to "enjoy" himself—to "see life," and drink its cups of pleasure to their dregs. Let thirty years of this kind of life ensue, and what is the result? By *disuse* his mental tools all rot and rust; by abuse they blunt and break. His stores of mental wealth gradually and surely diminish, till his mathematics are reduced to a few axioms and his classics to some doubtful quotations. His mental machinery is hopelessly out of gear, and he can no more perform the feats of former years than a child can do the work of a man. All this has happened to him in harmony with the law of the Lord that "from him that has not (in right use) shall be taken even that which he hath." He chose to have his mental powers in a wrong use, and so they were taken from him.

And finally, this law is true even more emphatically of man's moral and spiritual nature. Every man by nature and circumstances has a certain moral endowment, or capacity for good; and according as he uses, abuses, or not uses, his gifts and opportunities in these respects, will they be added to, or taken from him. Take the faculty of

Queensland Letter.

By J. W. Parslow.

benevolence for example. Every man has this endowment in greater or lesser degree. Let a man respond cheerfully, according to his ability, to all worthy appeals to his generosity, and the faculty will grow with each succeeding gift, till he cannot listen to a tale of woe without a moistened eye, a melting heart, or a hand that moves instinctively to his pocket. And though it is not literally true that the more a man gives the more he can give, yet it is true that the more a man gives the more he loves and wills to give. He has his gift in right use, and to him more is given till he becomes gloriously rich in the treasure of a tender heart.

Or take another and more striking instance, which may be found in *conscience*. This is the faculty which appreciates the distinction between *right* and *wrong*, and ever prompts us to do what we believe to be the former and avoid the latter. Now let a man ever keep before him the eternal distinction there is between right and wrong; let him ever, no matter at what cost, promptly respond to the voice of conscience and do what he believes to be *right*, and the power of this godlike faculty will grow within him till he shall be absolutely incapable of conscious and intended wrong, and shall be well-nigh perfect, even as his Father in heaven is perfect. In the words of Jesus, "he has" his faculty in right use, to him more is given, and he "has abundance." On the other hand, let a man ignore the distinction between right and wrong, let him turn a deaf ear to the warnings of conscience, let him habitually disregard her admonitions, and disobey her behests, and as sure as night follows day, or effect follows cause, her voice will grow feebler, till finally it ceases—conscience is dead, murdered by abuse and neglect. "If the light that be in thee be darkness, how great is that darkness!" In such a case the man chose to have *not* his faculty in right use, and so there was taken from him that which he had, and he is left to be driven hither and thither on life's stormy sea, a moral *derelict*—a God-forsaken spiritual wreck!

This law applies with equal force to the privileges as well as the duties of life. Let the Christian fail to have in right use the privilege and opportunities for prayer, reading the Word of God, public worship, and especially attendance at the Lord's table, and soon his relish for these things will cease, love will die, opportunities will become fewer, till finally there is no *wish*, no *will*, no *power*—he is "*twice* dead, plucked up by the roots." He chose to have not his privileges in right use, and both as a natural consequence and a judicial *punishment* there is "taken from him that which he had."

This great theme is capable of almost unlimited exemplification, but the above is sufficient to illustrate the transcendent importance and far-reaching character of the Master's paradox, that "to him that has shall be given and he shall have abundance, but from him that has not shall be taken—even that which he has."

Things have moved along slowly since our last letter appeared. The Preachers' Conference has cleared away several difficulties, and put us all into line in a desire for a forward move. We have not been successful in engaging a first-class experienced man as State evangelist, but are now calling for applications, and hope to secure a suitable man presently. Bro. Mudford, to our deep regret and Queensland's loss, goes this week to undertake the work at Newmarket, Melbourne. H. G. Blackie has left Roma, and the State. T. C. Harward is finished at Tamymorel, and goes South next week. Other brethren also are on the verge of deciding to depart. We are sorry to lose these brethren, and the State suffers. Although our work is hard, isolated and unnoticed, still it brings its own blessings of experience and manliness. Bro. Rodger and his helper keep things alive in West Moreton. These brethren purpose holding a

short tent meeting in Ipswich in a few weeks' time.

The North Coast churches are doing quietly, and Bro. Barnard, of Ma Ma Creek, has had a number of decisions lately. I hear some brethren just outside Bundaberg are now meeting for the Lord's Supper.

Bro. Forbes, recently from the Baptists, is making a very fine showing at Albion (Brisbane). These brethren are issuing an appeal for funds to build a chapel, and the Executive Committee has passed a resolution endorsing and commending the appeal. It would be a good thing if every appeal made to our churches had a similar endorsement.

Abundance of rain having fallen, the prospects for an abundant and rich harvest are delightful, and the country is, generally, in a deeply and solidly prosperous condition.

The H.M. Committee's funds are very low. As a matter of fact, each church just now has its hands quite full in attending to its own immediate and pressing needs, and I am afraid that, unless some one down South comes to our financial aid, we cannot



At Sychar's Well.

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—John 4: 7-10.

do much in opening up new centres, or even in strengthening existing churches.

But we hereby make our application for a fair share of the labors of that Federal evangelist, when he is in the field. At present all we can scrape together is enough to support a preacher, on a very moderate salary, for 20 weeks in the year.

By the way, I hear the Stephen Cheek memorial at Warwick is about fallen down. The Executive Committee would be glad to receive any donation towards remedying this state of affairs. Send to Leonard Gole, MacRobertson's, Brisbane.

Decisions for Christ are very scarce just lately. Why, I cannot fathom, but we hope and pray for better times.

Primitive Christianity In the Western District of Victoria

By Thos. Hagger.

Geelong has the honor of being the first place in the western part of Victoria in which the plea for a complete return to the Christianity of the New Testament was advocated. In very early days a small church existed there, but it ceased to exist at the time the Ballarat gold rush broke out. In 1873 the late J. A. Hamill organised the present church, and so that year saw the real beginning of the cause we love in that city, and in the beautiful western district of the southern State. The meetings were held in the Temperance Hall until 1878, when the chapel on Hope-st. was erected, the late F. Illingworth preaching the opening services. In addition to the two already mentioned, the names of W. W. Davey, C. L. Thurgood, G. H. Browne, R. G. Cameron, and perhaps others, are associated with the work as evangelists. After meeting in Hope-st. for a number of years, during which the church had a checkered career, the present fine building was secured, and G. P. Pittman, Theo. Edwards, and now Gifford Gordon, have labored with the church. Splendid progress has been made since the move into the larger and better building. At last Conference the church reported 135 members and 105 in the Bible School. Doubtless this church will in the course of a few years become the mother of a number of churches in that part. The Victorian Home Missionary Fund has rendered no small amount of help to the cause in this place in the days that are past, and so has helped to bring the church to its present fine condition. For some little time past the church has been able to carry on the work unaided.

In the year 1875 the church at Warrnambool was organised, and J. A. Hamill played an important part in the genesis of this work. Here, too, the Temperance Hall was the first meeting place. In the year 1885 the present well-situated stone chapel was erected at a cost of £800. During the history of the church, Peter Brown, Henry Hililar, W. W. Davey, D. Macallister, J. G.

Shain and possibly others have labored as evangelists, and for many years the late Bro. Stone occupied the platform. At the present time Bro. H. Swain is located there, and over 20 believing penitents have been baptised into Christ during the past six months. The Home Missionary Fund is aiding this work. If the brotherhood in Victoria will make it possible by liberal contributions for that fund to aid in a continuous effort in this fine town of 7000 people we shall yet see a very large and flourishing church, which in time will be able to help in the extension of the work in all the surrounding country. Then we shall have strong churches at Geelong, Colac, and Warrnambool, and from these places can go forth to a big work in all the western district.

The cause was established at Port Fairy (then called Belfast) in the year 1883 by Bro. John Barnacle. Three years later the church opened a neat little brick chapel in a fairly good position. Various evangelists have labored for brief periods, but the work has largely been done by the local brethren. The numerical progress was never very great, but useful people have been won to the cause there, and at least two of our well-known and successful evangelists—T. J. Bull, of New Zealand, and Hugh Gray, of Mildura, have come from this place, and so the church has not lived in vain. At present the membership is very small, but with some help, doubtless some additions would soon be made.

Colac, with its 3800 people, beautifully situated on the shores of Lake Colac, heard the first advocacy of the divine plea from the late Bro. Samuel Lee, who was nobly supported by his wife and Sister Underwood (a sister won to apostolic Christianity at Port Fairy). This was in 1894. The meetings were held in Bro. Lee's house until his removal from the district, and then in the home of Sister Underwood. In this humble way the cause went on till 1901, when a move was made to the Temperance Hall. At one time during this period the church was reduced to five sisters and one brother, but the meetings were continuously sustained, and their faithfulness has been rewarded. In the early days W. D. Little and G. B. Moysey did some work in the town, and the church was also helped by Bro. Christopher, senr. and junr., from Geelong. Then came the days of student preaching, and these young men from the College of the Bible helped the cause forward a little more. A tent mission conducted by Bren. Harward and Binney in 1907 resulted in just over 40 additions to the church. Some of the converts then made are prominent in the work now. After this Bro. A. W. Connor was located, and a move was made to the Oddfellows' Hall. During these days not a little help was rendered by Bro. Herbert Lewis, and afterwards by Bro. Williamson, both of whom removed to the town, and are still there, and still in office in the church. Bro. Gallop, now of Horsham, also did useful work. During Bro.

Connor's term, by the liberality of the Chapel Extension Committee, and the sacrifice of some of the local members, the present neat and well-appointed chapel was erected. Bro. Connor did good solid work, and on his removal to Bendigo, Bro. H. Swain spent several months in earnest and successful effort. And last of all came Bro. Gilbert E. Chandler, who, starting where the previous evangelists left off, has been enabled by the grace of God to do a magnificent work during the year he has been there. The writer, assisted by Bro. W. H. Clay, has just closed a mission there, extending over 31 days, during which he found Bro. Chandler a splendid yoke-fellow. The church in Colac has now 150 members, and there is a Bible School of 150 scholars. On the last Lord's day afternoon of the mission, a Bible School rally was held, when in spite of the wet, windy, wintry day, 140 assembled. From the platform that afternoon we had a beautiful picture. The seats on one side were occupied by the married people's class, and on the other side by the single people's class, while the children occupied the centre. The work is advancing in such a splendid way, that although the chapel has only been up about one year and nine months, it is altogether too small for present requirements, to say nothing of future growth. It is expected in a few months that the church will be able to support the evangelist for her own district without aid from the Home Mission Fund.

There is also a church at Terang, which was established in connection with one of Bro. Harward's successful missions, but it is not strong, although there are some faithful brethren in the district. Doubtless in the future we shall see a splendid development here, such as we have seen at Geelong and Colac, and are now seeing at Warrnambool.

Much remains to be done in the great western district; other fields equally inviting call for consecrated and continuous effort on our part. The primitive gospel and the plea for Christian unity is needed in every community.

The good work that has been done, the splendid churches now in existence at Geelong and Colac, the fine prospects ahead of the work at Warrnambool, the churches at Port Fairy and Terang in their need of help, the many inviting fields in that part of the State, alike cry aloud for more believing prayer, and more and greater contributions to the Victorian Home Missionary Fund that more work may be undertaken, and the cause of truth more rapidly advanced. With proper support what has been done at Geelong and Colac can be done at Warrnambool and other places. It rests with the members throughout Victoria to say whether it shall be done or not.

Jesus heartens his followers by an assurance that not one hour of labor, not one grain of attainment, not one honest effort on to the moment when the tools of earth drop from their hands, but will tell on the after life.—*Jan Marlarca*.

G. L. Surber and his Worth in Australia.

By J. J. Haley.

I am glad the *Christian-Evangelist* published a brief sketch of the life work of my old friend and brother, G. L. Surber. In reading the two or three references to him in our papers that have fallen under my notice, I am moved to supplement these statements by more definite and adequate information concerning his great work in Australia. I was intimately acquainted with Bro. Surber in this country and preached six years for the church in Melbourne for which he had preached the same number of years. I am therefore in a position to tell both the extent and character of his work in that far off land of the rising sun.

It is a mistake to say that Bro. Surber went to Australia as a missionary. He went as a minister to preach for a church, just as he would in this country. When will our American people get rid of the idea that we have sent missionaries to Australia? These enlightened, religious, and progressive Britishers that make up the citizenry of these antipodal lands, are not, and never have been, subjects of anybody's missionary activity. Australian churches in former days sent to the United States for preachers, paid their travelling expenses and salaries just as English or American churches under similar circumstances might have done.

The facts concerning G. L. Surber are these: In the fall of 1866 two young men, G. L. Surber and T. J. Gore, left Kentucky, travelling by way of Europe to the far-off land of Australia. They arrived in Melbourne in February, 1867. Henry S. Earl, who had preceded them by a few years, had established two great and flourishing congregations in Grote-st., Adelaide, S.A., and Lygon-st., Melbourne, Victoria. These churches wanted preachers. After sampling the two young Americans, and discussing matters pro and con, it was finally and mutually arranged for Surber to remain at Lygon-st., and Gore went to Grote-st., in Adelaide. This distribution of the two splendid young men turned out to be a happy arrangement. Each was an exact fit and both were tremendously successful in their respective fields.

The boom started by Earl was kept up during the entire six years of Bro. Surber's labors in the great and beautiful city of Melbourne. Great crowds flocked to hear him preach. An increasing stream of converts flowed into the church. If there is virtue in a baptistry that was never dry there was great virtue in the Melbourne ministry of G. L. Surber. I recall some of the figures of a single year's report: 386 baptised, as the result of Sunday night preaching only, and many more received from other sources. If he had preached every Sunday night in the year, which of course he did not, the average was nearly seven and one-half converts to the sermon.

Protracted meetings at that time were unknown in Australia, except a continuous protracted meeting every Sunday night. Many hundreds were brought to a knowledge of the truth during these fruitful years of ministry, and many young men were inspired to preach and trained for the ministry.

As to his superintending missions, this is also a mistake. Wherever two or three families of English Disciples find themselves together in a neighborhood where there is no church, they meet on the Lord's day in a private house to "break bread." Out of this meeting a church invariably grows up. Nearly all of our churches in Australia and New Zealand grew up in this way. As Bro. Surber occupied the commanding pulpit of the Victorian brotherhood, he rendered all possible assistance to these groups of smaller churches in Melbourne and suburbs, nearly all of which were offsprings from Lygon-st. Bro. Surber, as occasion offered, preached now and again in other cities of Victoria where there were churches, which were much strengthened by his efforts, such as Geelong, Ballarat, Castlemaine, Sandhurst and all of the big suburbs of Melbourne. Earl and Surber both, while they were at Lygon-st., went over the water to Dunedin, New Zealand, and built up a magnificent congregation there, which in all subsequent time has been one of the best of our churches on the other side of the world.

The last time I saw Bro. Surber, just before he went to Idaho, he told me that the inspiration and stimulation to thoroughness of preparation and the effective delivery of sermons gathered from his Melbourne ministry he had never been able to repeat or duplicate in this country; and that therefore he was distinctly conscious of the fact that his work had reached its high water mark on the other side of the world. I am sorry I shall not see my friend and fellow-laborer any more in the flesh.—Christian Evangelist.

The Serenity of Faith.

By J. H. Jowett.

"He shall not be afraid of evil tidings." That is a very distinguished promise. John Calvin says that the sentence describes "the magnanimity of the righteous." I greatly like this word, "magnanimity," as used in this relation. It suggests that the soul when confronted with calamity shall not be mesmerised by the calamity, but shall have a vision wide enough to take in other things beside. That is to say, the soul shall see everything in large relationships. Nothing shall be viewed by itself. It shall be regarded as related to the infinite God. And really this is the marrow of the promise, that we are never to be conquered by the thing that is sudden and immediately near. The startling presence shall have an accompaniment which will take away our fears. "Unto the upright there ariseth light in the darkness." On the eve of the great disruption

Chalmers took this as his text before the Assembly. When he gave it out, "every man looked at his neighbor and exchanged the silent but strong expression of conscious comfort and encouragement, which the very utterance of these words at such a moment called for." These saints were facing a stupendous task, but in the very region of the sacred enterprise they saw "the horses and chariots of fire." They moved forward without fear.

Now, the Psalmist who records the promise adds this statement of a condition: "He shall not be afraid of evil tidings, *his heart is fixed.*" The "heart" is significant of the innermost thing in the soul, like the keep of an old castle. It includes all the faculties and endowments which give life its initiatives and determine its destiny. It includes the will and the intellect as well as the feelings. And we are told that in this central realm of personality there is the virtue of fixedness. I think there is in this word a suggestion of readiness, as of a man getting his feet fixed at the approach of an adversary. It is the preparedness of a soldier who, in firm and proper attitude, awaits the onrush of the foe. The soul at the command of the living God is ready! There is no inconstancy of mind, no vagrancy of eyes, no disloyalty of heart. The heart is united in the fear of God; there is no flirtation with the enemy. The soul does not waver "like the surge of the sea"; there is no fickleness in its attachment and devotion. "His heart is fixed."

Now, from whence does this constancy spring? "His heart is fixed, *trusting in the Lord.*" That is the fountain of strength. The firmness is born of the faith. The readiness is the fruit of trustfulness. The fixedness in relation to circumstances is made possible by the quiet receptiveness of the grace of God. A fine faith in God has always two characteristics, mental expectancy and moral repose. The mind is open toward God for the light and inspiration of his will, and the assurance of the radiant gift endows the soul with the quietness of strength.

This serene and courageous mind is surely needed in our own day. Our age is full of changes and unrest. I am not afraid of the disturbance. Personally, I regard it as the workings of the spiritual leaven. The widespread ferment is of God. Everywhere there is movement. Established things are being shaken. Unexpected presences appear on the hill almost every day, and many men are afraid, and their hearts are sinking in pessimistic forebodings. They fear evil tidings, and every new visitor startles them as he knocks at their door. We need to get to the central things. Secondary shelters are of little or no avail. We need a profound experimental knowledge of the power of God's grace. We must have an experience that no new setting of circumstances can ever shake. We must know God as a vital vitalising presence, whose work in our hearts can never be gainsaid.—Christian World.

In the Realm of the Bible School.

WANDERINGS IN DECAPOLIS.

Sunday School Lesson for October 27.

A. R. MAIN, B.A.

Decapolis (ten cities) was "originally a league of ten cities, Greek in population and constitution, for mutual defence against the Semitic tribes around them." The district or region of Decapolis, of which our lesson speaks, was the country south-east of the Sea of Galilee. The reader of Mark 7: 31 will of course note that "coasts" of A.V. is replaced by "borders" in the R.V.; it is not implied that Jesus was on the coast (as we understand it) either of the Mediterranean or of the Sea of Galilee.

Mark tells us that, after the healing of the daughter of the Syrophenician woman, Jesus went "through Sidon" (7: 31, R.V.). This is an interesting statement; for it proves that Jesus on the journey had been outside of Palestine. Now we find him making a wide detour from the north-west to the south-eastern side of the lake, where the two miracles of our lesson took place.

Ephphatha.

There are two miracles peculiar to Mark's Gospel: one is this cure of the deaf and dumb man; the other is the healing of the blind man at Bethsaida (8: 22-26).

The man to be cured is remarkable in that he was dumb not simply as a result of his deafness; but that in addition to being deaf, he had some physical defect in his organs of speech (see verses 32, 35).

The story is an excellent instance of Mark's graphic descriptive power. He makes the whole scene live. We have a picture drawn from life in the going aside, the spittle, "the symbolic touch of the organ affected, the upward look of prayer and the sigh, and finally the terse word of command, preserved in the original Aramaic form." That "Ephphatha" is thoroughly characteristic of Mark; on many occasions he gives the very word used (see 3: 17; 5: 41; 7: 11; 10: 46; 14: 36; 15: 22; 15: 34). If we ask the reason of all these things, it may be difficult to get an exact or a comprehensive answer. Naturally the man would learn by the signs what Jesus was about to do. Trench puts it: "Christ by these signs would awaken his faith and stir up in him the lively expectation of a blessing." Swete remarks well that "the faith of a deaf man needed all the support that visible signs could give him." Morrison in his commentary writes:—"How could the man's tongue obtain its normal flexibility? By nothing in the man's own nature, by nothing that would be naturally medicinal, but by a higher power. It was to be by the fiat of Jesus. But Jesus could not tell the man in words; the man was deaf. Hence he benevolently acted. It is on this action of our Saviour that Roman Catholics found their custom of touching with 'spittle' the ears and nostrils of the person to be baptised, whether adult or infant." Many of the

commentators tell of the Jewish belief in the curative power of saliva; but no one of sense surely thinks that Jesus had here any such thoughts. The taking of the man aside is interesting. Peloubet ventures on an inquiry: He suggests that "to secure privacy and prevent popular excitement was one reason. Or, 'the retirement may have been meant to obviate any profane imitation' of the actions. Taylor says, 'To prevent the external miracle from eclipsing the more glorious miracle of grace.' The command to 'tell no man' (v. 36) would have a bearing on the retirement. Peloubet thinks 'most of all to bring the man into closest touch and nearness to the heart of Jesus, away from all that could distract his thoughts from the spiritual blessings Jesus would bring to him. 'Our quietest times are our growing times.'"

Jesus looked up to heaven (v. 34). We have other instances of this (see Mark 6: 41). A. MacLaren says, "We are fully warranted in supposing that that wistful gaze to heaven means, and may be taken to symbolise, our Lord's conscious direction of thought and Spirit to God as he wrought his work of mercy."

"He sighed" (v. 34). This is the only place in which this word occurs in the Gospels; it is found in Rom. 8: 23; 2 Cor. 5: 2, 4, where it is rendered "groan." The word "expresses Christ's deep, painful sympathy." See the "groans" and "tears" in John 11: 33, 35, 38. Keble says:

"The Son of God in doing good
Was fain to look to heaven and sigh:
And shall the heirs of sinful blood
Seek joy unmixed in charity?
God will not let love's work impart
Full solace, lest it steal the heart;
Be thou content in tears to sow,
Blessing, like Jesus, in thy woe."

Jesus' prohibition that the people should tell no man of the cure is noteworthy. Over and over again there was such a command given. We may not know the full reason why. Here it has doubtless to be associated with Jesus' desire for retirement (cf. verse 24). On this occasion as very, very often, the command was utterly neglected. "The more he charged them, so much the more a great deal they published it." They would have called it gratitude and have said that their love and gratitude were so great as to be irrepressible; we can only call it disobedience. As Gould says, "The conduct of the multitude is a good example of the way in which men treat Jesus, yielding him all homage, except obedience."

Most writers see something symbolic in this work of Jesus. The miracle was an acted parable. Our spiritual hearing becomes dull and needs renewal. Men have ears, but they hear not. Again, "hearing is the way to speaking." Those born deaf are dumb. So we are dumb because we do not really hear the voice of God. Boyd Carpenter has an interesting word on the Ephphatha of Christ, symbolically treated: "The Ephphatha of Christ was not spoken in Decapolis alone. It is heard also in history. He sighed

'Ephphatha' and the conflict of his church was revealed to his evangelist. He sighed 'Ephphatha' and the tongue of Galileo and Kepler told of the wondrous order of the heavens. He sighed 'Ephphatha' and buried monuments gave up their records of the past and threw side-lights on higher truths. He spoke 'Ephphatha' and Caxton gave new powers to the world. The tongue of Europe was loosed."

Feeding of the Four Thousand.

For September 22 we had the miracle of the feeding of the five thousand. The two events have so much in common that there is no need to dwell on details in this lesson. The Lord's power and compassion are again set forth. The great thought that Jesus supplies food for our souls, that he is the Bread of Life, is suggested in this as in the former lesson.

The general resemblances should not blind us, as it has some, to the difference between the two incidents. We cannot suggest that there was but one feeding, and that the narrator got a confused account. The same Gospel records two. Again, there are differences: in the number *led—5000* and *4000*; in one case, *five loaves and two fishes*, in the other *seven loaves and a few fishes*; in one *twelve baskets of fragments*, in the other *seven baskets*; in the kind of basket used; in the place and people concerned.

One of the things which should now be noticed is that extraordinary question in verse 4, "Whence shall one be able to fill these men with bread here in a desert place?" This is curious in the light of 6: 37 and its answer (cf. 6: 52; 8: 17). G. Campbell Morgan deals with this matter. "The arresting fact in this story is that of the disciples' difficulty. When the Master spoke of his compassion, and his desire to feed the people, the disciples said, 'Whence shall one be able to fill these men with bread here in a desert place? Does it not seem almost incomprehensible that they should ask such a question, in view of the fact that they had seen him feed a larger multitude with a smaller supply than they had with them upon this occasion? And yet while we speak of it as apparently incomprehensible, is it not rather true that this is precisely what we are all and always at least in danger of doing? Is it not a fact that over and over again in our experience as disciples of Jesus, present difficulties make us forget former deliverances? We know that he delivered us in the sixth trouble, and yet we are not quite sure that the seventh will not utterly overwhelm us. It is always well when we are inclined to criticise the disciples that we retrace ourselves to the light of the circumstances in which they were placed. With great patience be best with them, simply asking again what their resources were; and then, receiving them from them, he constituted these very resources, poor and inadequate as they seemed, the basis of his supply of the need of the multitude."

Our Small Resources and Our Great Task—
"You have only seven loaves, it is true; but take these seven and feed the multitude with them. You will find they are enough. You are only a weak, harassed, tempted, unheroic soul set in the midst of very trying and uncongenial circumstances, it is true; but just take what you have and believe resolutely that it is sufficient for these great things."—Cosmo Lang, Archbishop of York.

Remember
Children's Day,
November 3.



Address communica-
tions to

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Philippine Island News.

The opening of the present school session was marked by an unprecedented demand for dormitory accommodation. There were several reasons for this. In the first place the extremely high price of rice, the staple food of the Filipinos, has made many householders, who usually board students, unwilling to take them. Then a larger number than usual have come from a distance to study in Vigan, for the schools of Vigan are sharing in the great increase in attendance which is filling the schools to overflowing and taxing teachers to the utmost. Furthermore, the Romanists have hitherto had a dormitory for high school students, but, in the absence of the American Jesuit priest, who stood sponsor for this, they have no dormitory. The absence of this dormitory is rather amusing, for the said American priest issued a leaflet just before his departure, in which he represented the Protestant dormitories as all that was iniquitous and earnestly exhorted all parents who love their sons to send them to an ideal Catholic dormitory that would accommodate students this season. He promised that several priests would reside in the building and care for the moral and spiritual welfare of the students. Why this fair dream was not realised is not known outside of the innermost councils of the Vigan Jesuits. Perhaps the Filipino youth were scared by the threat of being under the supervision of several padres and in consequence parents did not manifest the expected enthusiasm over the scheme. At any rate in spite of the zealous warnings of Padre Thompkins, S.J., Catholic as well as Protestant students have continued to knock at our doors in numbers far beyond our accommodations.

At present there are thirty-seven in our dormitory. These range in age from thirteen years to twenty-three. Fifteen are in the intermediate school and twenty-two in the provincial high school. Of those in the intermediate school one is in the 5th grade, seven in the 6th, and seven in the 7th grade. There are ten in the 1st year class in the high school, eight in the second year, three in the 3rd year, and one in the 4th. As regards religion, twenty-five are Protestants, twenty-two being members of the Christian Church and three being Methodists. The remaining twelve are nominally Roman Catholics, though two of them, attracted no doubt more by the name than anything else, claim to be Freethinkers. To many of the Filipino youth who have an exaggerated idea of the amount and quality of their newly acquired knowledge, and possess an almost insane desire to break with all that savors of antiquity, there is something highly fascinating about the name Freethinker. There are many older men who boast that they are Freethinkers and a considerable quantity of pernicious literature is in circulation among them, which is cal-

culated to undermine both faith and morals. The system of education in the Government schools which, thanks to the Roman Catholic Church, is secular in the extreme, is calculated to help on this propaganda of unbelief. One of the chief purposes of our dormitory is to counteract this evil. Every day all the inmates assemble for morning worship and there are daily Bible Classes for all. Some of the young men are preparing themselves for the ministry of the Word, and several of these are already acceptable preachers.—D. C. McCallum.

Shanghai Church Officers.

Bro. J. Ware writes:—

Enclosed please find a group of our Shanghai church officers. Top line, left to right: Mr. Dzien Ching Dao, evangelist of Yangtzeppoo church; B. Y. Wang, deacon and schoolmaster of the Institute; deacon Tsang; deacon Hu, schoolmaster of Yangtzeppoo and Miss Tonkin's teacher—he is a man of fine learning and culture, of a quiet and humble spirit; deacon Koo—he is a coal merchant, a man full of grace and love. Seated: left, elder Hu, of Tsungming, a man who knows what it means to pray; centre, pastor Li, of the self-supporting church—a man full of power, who lives much in communion with the Lord Jesus; evangelist Dzien, of the Institute, and father of the first mentioned. You can see the gospel of joy and peace in the faces of these men. Truly with men of this stamp throughout China we have no room for discouragement, although the mountains seem at times to be removing and everything seems upside down.

A Worthy Example.

Through the columns of your valuable paper I want to speak to my sisters who are members of the Church of Christ throughout the Commonwealth. At the commencement of the last financial year of the Foreign Missions I conceived the idea that by the help of God I would as often as I possibly could put a threepenny piece in a box for F.M. purposes. As far as my slender means would allow, I carried this out. I did not tell anyone about my project, until the morning of F.M. day of July last. I could not attend church, owing to affliction in the house, but just as my husband was ready to start, I told him what I had done, and produced my tin box, and asked him to

open it. He did so, and found there were 35 threepenny bits. His face lit up with pleasure, and he said, "I will make it up to 40." The pleasure this little sacrifice brought to me was so great that I thought I would ask the sisters to join me this year in doing the same as I did last year. It brings a little of heaven into the soul, and if we all carry it through during this year, what joy and pleasure it will give to our brothers on the Committee of the F.M.! I don't appeal to the brethren, because if they are not suffering from a diseased liver they will devise some scheme that will eclipse us. Well, if they do so, they shall have our sisterly greeting, and we will say, "Well done, good and faithful servant."—Yours fraternally, A Queensland Sister.

Do Not Say,

"I can give so little. In such a big Society, with a large income, my mite must count for nothing."

Suppose the widow had said that, when she saw the rich people casting their big gifts into the treasury. If she had withheld her gift, the largest gift of all would have been missing that day!

"Many a mickle makes a muckle." That is absolutely true. And God's work is more largely dependent on the mites of the many than on the "notes" of the few.

Better still, that widow's mite intensely cheered the heart of Jesus. And so will yours, dear friend, if it costs you something to give it.

Invest your money in missions, invest your life in the foreign field. Investment is a much better and truer word than sacrifice when applied to these questions.



Shanghai Church Officers.

(Read article on this page.)



New Zealand.

DUNEDIN.—A special meeting of the church was held on Thursday evening, when it was decided to extend a call to P. McCallum, now laboring with the church in South Melbourne, Vic. With the assistance of another evangelist we hope to commence Lord's day evening services at Roslyn, and at an early date to build a chapel there. A section has been promised when half of the cost of a building has been raised.—L.C.J.S., Sept. 30.

WELLINGTON.—On Sunday we held our S.S. anniversary. A special service was held in the afternoon, at which S. H. Mudge spoke. On Wednesday evening there was a children's tea, and later on a concert and distribution of prizes. A very pleasant evening was spent, the children giving choruses and recitations with commendable zeal. Milton Vickery is still preaching here on Sunday nights, and his sermons are appreciated. Two sisters (the Misses Williams) from Manchester, England, were received into fellowship recently.—Sept. 26.

NELSON.—Splendid meetings to-day. We had as visitors Sister Woodford, late of Stanley Brook, now of Murchison; Sisters Misses Johnston, from Vivian-st., Wellington, and Bro. Allan Griffiths, from Stanley Brook. Bro. Verco spoke to a good audience in the evening on "Words from the Cross." The Endeavorers spent a very enjoyable social evening on Thursday, at Miss Pitt's tea rooms. The object of the meeting was to plan for future work. On Friday evening the Young Men's Improvement Class met, and had a profitable evening with newspaper clippings. It is proposed to form a rambling club in connection with the above class.—G.D.V., Sept. 22.

SOUTH WELLINGTON.—The Bible School is now practising for anniversary services. The work of the school is very encouraging. Interest in the Foreign Missions is keen, £8/4/5 being collected in six months. The school is shortly to start using the graded lessons. The C.E. Society is also active. Bro. Mudge has started a students' class. At the opening meeting about eight attended.

Queensland.

TOOWOOMBA.—The Preachers' Conference was a time of deep and real spiritual blessing. Our Harlaston tent mission has closed, and a 15 days' effort, with P. J. Pond, begins on Oct. 6. Our Bible School's attendance keeps up well—160 last Sunday. Very fine Y.P. consecration meeting last night, 40 present, with J. McDonald visiting from Albion Society, and a letter of greeting from the Chinchilla Society. The officers of the church are presenting a certificate to every Bible School scholar (not a Christian) who attends the services every Lord's day morning for three months. The Century Bible Class (roll of 49) is in recess for a month. Things financially are not very good with us, there being a moderate "slump" in our district, especially in the building trade.—J. W. Parslow, Oct. 2.

ALBION.—Eighteen months ago Bren. Green and Enchelmaier decided to set up the Lord's table at Albion. Last Lord's day over 50 disciples broke bread. Our esteemed Bro. and Sister Stabe, of Zillmere, worshipped with us. In the evening Bro. Forbes preached to a large and attentive congregation. Before this appears in print, most of the Churches of Christ throughout

Australia will have received by circular an appeal for assistance towards the purchase of land and the building of a chapel. Being easy of access to the Pinkenbah and Sandgate Railway branches, and Clayfield tram line, Albion's future as a flourishing church should be assured. The amount to credit of building fund, in Government Savings Bank, raised locally, now stands at £15. Albion brethren will make that £50 before the year is out. The weekly meetings of the Young People's Society are well attended, and very enjoyable evenings are being spent. Last Lord's day morning by invitation they visited and entertained the children's class.—H.G.S., Oct. 1.

MA MA CREEK.—The church was cheered by the visit of Bro. Larsen, from Dandenong. Four and a half years ago our brother left us to enter the College of the Bible. The meetings are well attended. Bro. Bernard is doing good work, there being four confessions of late, also at Flagstone, where three have recently confessed the faith. Bren. Bernard and L. Larsen holding meetings there. The Sunday School is moving along nicely, J. Chapple still at the post. Ma Ma Creek held their anniversary last month. It was a great success. Our esteemed Bro. Chapple, senr., who is on a trip to the old country, is expected home about Christmas. On Sept. 9, we had the pleasure of listening to our visiting Bro. Larsen's lecture on the Bible. One confession was taken, and then a short social time was spent to wish Bro. and Sister Larsen farewell.—H. Bade, Oct. 4.

BOOIE.—The brethren have decided to hold two meetings here monthly, instead of once a month, as they consider it advisable to push on the work more vigorously. One meeting is to be devoted entirely to the preaching of the gospel. On Sept. 29, C. Adermann spoke very effectively on the raising of Jairus' daughter. J. Adermann (who presided) gave an exposition of the Lord's Supper.—W. Pond, Oct. 4.

West Australia.

GUILDFORD.—The brethren in this district have formed themselves into a church. The first meeting was held on Sept. 15, when 17 broke bread. A Sunday School has also been organised, with H. Klemm as secretary. Already plans are being formed to erect a chapel. It is intended to follow Preston's example and build it in a day. Bro. Prior has donated a piece of land in a central position. A fine spirit of enthusiasm prevails. Financial help will be much appreciated. An appeal for workers will shortly be made, and we are confident that there will be a hearty response. For the present, meetings are being held in the Guildford Mechanics' Institute, but it is intended to build in West Guildford, which is rapidly growing, and promises a bright future with a strong church. The writer has been appointed secretary pro tem.—C. A. G. Payne, Sept. 26.

NORTH PERTH.—The attendances both morning and evening have improved, and we have been pleased to see a number of strangers at the gospel services. We have had Bren. Wedd and R. Ewers to exhort the church the last two Lord's day mornings. We are commencing a study of our Foreign Mission work next Wednesday, and on Oct. 6 the gospel service will be a special young people's service.—A. J. Ingham, Sept. 29.

BROOKTON.—The third anniversary of the church was celebrated on Sept. 22 and 23. Bro. Blakemore, from Perth, was with us. A good number were present at the meeting for worship, when Bro. Blakemore exhorted. The afternoon

and evening meetings were held in the hall, when large audiences assembled to hear Bro. Blakemore preach. Our choir, ably led by Bro. Manning, assisted in these services. A public meeting and social was held on Monday night. Addresses were given by Bren. Blakemore and Manning. A quartette and several anthems were given by the choir. Bren. Manning and Blakemore have since been visiting the brethren at East Fingelly, Marwonga, and Taylor's Well. Our usual meetings on the Lord's day are well attended. One confession, a married lady, on Sept. 8, and as the Bible School is flourishing, we are considering the question of enlarging to make room for the classes; in the meantime are going to divide the building by curtains.—W. Jones, Sept. 26.

PERTH.—On Sept. 18, in Lake-st. chapel, Kenneth McK. Campbell and Miss Violet Elsie Roberts were married in the presence of a limited number of friends. The bride is the daughter of Mrs. G. E. Roberts, of Adelaide, and is well known in the Grote-st. church, where she has been a prominent worker. She was accompanied to the West by Miss Elsie Lovell, who acted as bridesmaid. Mr. Campbell is an old "Grote-st. boy" who came West several years ago, and has made a place for himself in the business life of our Western metropolis. The happy couple have the good wishes of a large number of friends. They will reside in Subiaco.—W.B.B., Oct. 1.

South Australia.

PROSPECT.—Good meetings yesterday. Largest Bible School for the year. Began practice for Children's Day. Hoping for a bright and profitable service, as the exercise is good. In the evening H. D. Smith preached. We are putting the kindergarten chairs in for our infants. If any of our friends would like to help, a postal note for 3/6 sent to Mr. Harold Burden, Gladstone-rd., Prospect, S.A., will be thankfully received and acknowledged. Band of Hope social on Thursday next, to which our friends are invited.—I. A. Paternoster.

SEMAPHORE.—Lord's day, Oct. 6, Bro. Coia, from Queenstown, presided over a splendid meeting. Three received in by the hand of fellowship. Evening, Bro. Taylor gave an inspiring address. Endeavor held a successful social on Oct. 3, the proceeds being devoted to the building fund. Sunday School growing, and interest well maintained.—L.H.T.

WALLAROO.—The writer has had the joy of baptising a married couple who were formerly Methodists. Good meetings to-day. This afternoon, instead of the usual Bible School lessons, we held a children's service, at which two girls decided for Christ. Splendid attendance at to-night's meeting, when a young woman and an aged brother made the good confession.—P. Warhurst, Oct. 6.

KADINA.—This morning Bro. Wright presided over a well-attended meeting. Sister Miss Olive Bows was received by faith and baptism. We had Bro. and Sister Treloar, from Unley church; Bro. and Sister Smith, from Queenstown church; Bren. Whitridge, Bowen and Gooden, from George-st., Stepney, Christian Church, and Bro. Lovell, from Norwood church. Bro. Bows gave us a very helpful address. We had a first Bible Class this afternoon; several new names added to the roll. To-night we again had a large congregation to hear the gospel.—E. G. Warren, Oct. 6.

MAYLANDS.—The third S.S. anniversary passed off successfully to-day, with large attendances. Records show progress: 45 confessions during year, 108 on roll, and highest attendance, 151. G. T. Walden rivetted the attention of all in the afternoon with his address entitled "The Magnet," which was interestingly illustrated. At night H. R. Taylor spoke on "The Slave who became a Prime Minister." The musical items were good, with F. Sando leading, and Miss Charlton at the organ. The urgent need for larger buildings for school purposes was again evidenced.—R.L.A., Oct. 6.

STIRLING EAST & ALD GATE VALLEY.—Good meetings all day. Two received into fellowship this morning, who were baptised last week. At the evening service, after a splendid address by Bro. Wiltshire, three confessed Christ.—W.J.R., Oct. 6.

MALLALA.—Two good services to-day, Bro. Cottriss speaking morning and evening. The subject this morning was "The Judgment Seat of Christ," and this evening he spoke on "The Great White Throne." Both addresses were edifying and instructive. Miss M. Laurie, of Henley Beach, rendered a solo. We are looking forward to our Bible School picnic on Oct. 9, in A. Workden's paddock, where the Long Plain school will join us. Our anniversary services will be held on Oct. 20 and 23.—A.W.H., Oct. 6.

WALKERVILLE.—During the week the electric light has been installed. A working bee was held on Saturday afternoon to renovate the meeting place. A vast improvement was effected. At the end of work the sisters of the church thoughtfully provided tea. At the close of labors a delightful meeting was conducted by Bro. Clark, bringing a bright day's brightening service to a fitting close. The bee was a grand success; we saw one another in a new phase of practical service, and it is safe to say that the gathering was the best held here from the viewpoints of progress and social intercourse. We confidently commend a working bee as a means of drawing church members together. Every seat in the building was occupied to-night, the young people being especially well represented, so we will be faced with the problem of increased seating accommodation directly. The meeting was a happy one, children rendering favorite hymns, and the audience singing well under the leadership of Bro. Miller. Bro. Wilson preached from the story of the rich young ruler, and has arranged to give a short address to the young people prior to the ordinary sermon on alternate Sunday evenings. This innovation has been well received. From week to week we are more fully impressed with the possibilities of the mission. We trust that some will withhold their support, but will manifest a practical interest in the work.—E.D.C.

GROTE-ST.—Good meeting this morning, and three were welcomed into membership. We had present with us Bro. Black, from Albury, and Bro. Wylie, from Bordertown. E. R. Manning, the presiding brother, made special reference to the six years' work of Bro. Thomas, and special prayers were offered asking God's blessing upon his work during the coming year. Bro. Thomas thanked the members of the congregation for their co-operation with him in his work, and hoped to achieve greater things for the Master during this coming year. Bro. Thomas then addressed the church. The evening meeting was full, Bro. Thomas preaching. We were pleased to have R. Ennis with us at the evening service, assisting Bro. Thomas. The Junior Endeavor presented Bro. Thomas with a pocket book at their meeting this morning. Wednesday, Oct. 16, a most important business meeting of the church will be held. This week the finance committee of the new building start out on their collecting campaign, and their aim is £1000 for the first week's effort. Brethren, if you cannot help us by giving, we ask for your prayers. The Bible College collection amounted to about £12. Four confessions at close of service.—W.J.M., Oct. 6.

HINDMARSH.—Wednesday, Oct. 2, a special meeting of the church took place to consider the matter of replacing the present organ with a one-manual compact pipe organ, at a cost of £75. The secretary intimated that already £54 in promises, etc., had been received, and it was decided to purchase the instrument, and to make an effort to place it in the church free of debt. This we have every confidence of doing. Sunday, the 57th anniversary services of the church took place. D. A. Ewers spoke at the morning service, and I. A. Paternoster in the evening. There was a fine attendance at both services. The collection taken up for the College of the Bible so far amounts to £8.—J. W. Sook.

NORWOOD.—To-day has been a red-letter day with us, which may be briefly summarised as

follows:—(1) P. A. Dickson and Mrs. Dickson commenced their second year of service with us. Their year of earnest work for the Master, together with their loving and gentle disposition, has endeared them to one and all, and occasion was taken to wish them many happy returns of the day. (2) G. T. Walden gave a splendid exhortation at the morning service, to a very large congregation. (3) Our pipe organ, which is a very fine instrument, was used for the first time, and there was but one opinion regarding it, and that is, that it will prove a great acquisition to our service. (4) The evening meeting was a crowded one. Bro. Dickson's address on "A Model Conversion," was a powerful one, and much enjoyed. (5) The crowning event of a most successful day was the confession of a young lady.—S.P.W., Oct. 6.

NORTH ADELAIDE.—Lord's day, Sept. 29, we had record attendances at both services. At the morning meeting the usual address was dispensed with, and before the breaking of bread the church roll was called, and 71 members responded with a text of Scripture, and 46 responses were read from absent members. Three sisters were received, two by letter from Port Pirie. On Oct. 2, we celebrated our 27th anniversary with a tea and public meeting. John Anderson presided. The acting secretary, W. E. Grosvenor, in his report, mentioned the loss the church had sustained by the resignation of Bro. Lyle, senr., who had held the position of elder for some years, and his son, W. Lyle, who had so ably filled the position of secretary both in the Sunday School and church. Their resignation was due to change of residence, and while we deplore our loss, we congratulate the church at Maylands on their gain. At the beginning of the year we had 265 members on the roll. We received two by faith and obedience, four by letter from sister churches, and one formerly immersed, making a total of seven. Losses: 103 have been transferred to Prospect and other churches; by death, 4; roll revision, 17; thus reducing our membership at June 30 to 148. Our Lord's day collections have amounted to £244/16/3. Special collections as follows: For Home Missions, £21 7/6. Foreign Missions, £30/16/1. College of the Bible, £2/12/-. Organ Fund, £51/14/6. Anti-Gambling League, £1/10/6. For Sunday School, £14/1/3. Total, £366/18/6. Collected by Sister Thompson for Home Missions, £4/15/9; and by Sister Janet Hume, for Foreign Missions, £4/5/5. Misc boxes and school collections for charities, £11/14/3—thus swelling the total to £387/13/5. The Sunday School is still under the superintendence of H. Moore. There are 71 scholars, with an average attendance of 51, and a staff of 11 teachers. The various organisations of the church were reported to be doing good work, but there is room for active members in them all. Recently a C.E. Society has been started, with Bro. Day as president, and in that the young people of the church are showing interest and enthusiasm. The first Lord's day in March, Bro. Day commenced his labors with us as evangelist, and we pray that God will abundantly bless his labors among us. During the last half year a communion service has been held at the close of the gospel service, and the results so far justify its continuance. Encouraging and stimulating addresses were given by Bro. Gore, W. C. Brooker, and Walden. Miss Rice, of Hindmarsh, favored us with a beautiful solo, and other vocal items were given by the young people of the church. Bro. Day proposed a comprehensive vote of thanks to all who had helped to make the meetings so enjoyable, which was carried by acclamation.—V.B.T., Oct. 7.

New South Wales.

HURSTVILLE.—The church held a business meeting and social evening on Sept. 26. It was unanimously decided to carry the resolution placed before the meeting, and to empower Bro. Garden and other members to collect for a building fund. The need of a building has been felt all along, but it is greater to-day than ever. The

land is nearly all paid off. It is intended to erect a building to the value of £1500. We need a building worthy of the cause which we believe in. One of the members has promised £20, and another £10, providing £500 is raised within 12 months, and other donations are in hand, so now is the time for the brotherhood to come to our assistance. Lord's day, Sept. 29, good meetings all day. Bro. Collins exhorted the church. The gospel service, conducted by Bro. Garden, was well attended. One sister made the good confession.—Eleanor Winks, Sept. 29.

CANLEY VALE.—The last two Fridays we have had much pleasure in listening to T. R. Coleman. The meetings were held at G. Stimson's residence in Canley. It is Bro. Stimson's desire to hold a mutual help meeting once a week at his house, and Bro. Coleman's first address was the initial address of these meetings. W. H. Wooster follows on with a series of discourses on the Book of Revelation. Our Bible School is still keeping up in numbers.—A.O.W., Sept. 30.

WINGHAM.—Bro. Burns, accompanied by Mr. G. McDonald, temperance organiser, met with the church last Lord's day; the latter spoke briefly on the temperance propaganda. About 90 per cent. of members at breaking of bread. At night Bro. Burns conducted an in memoriam service for Sister Latimore in the Oddfellows' Hall, when a packed audience listened to a talk on "The Light in the Valley." A profound impression seemed to have been made, and perhaps some of the prejudice removed.

TAREE.—Services last Lord's day were much about the usual. G. Lee, from Failford, accompanied by Mrs. Lee, visited and spoke to the church. In the evening Bro. Lee and G. McDonald both preached the gospel to a fair congregation.

KILLABAK.—Hope to have a mission in this district next moon, conducted by Bro. Burns, when we hope for additions to our ranks. The sectarian bias is hard to break down in this corner.

BROKEN HILL (Railwaytown).—The building is proving too small for our gospel services. On Sept. 22, several were unable to get in, and last Lord's day evening every seat was occupied. Bro. Jones delivered a fine address, and a man and a woman made the good confession. A good number present at the breaking of bread this morning. E. J. Tuck exhorted. Sister H. Thompson, of Cottonville, S.A., is meeting with us just now. Despite the fact that the S.A. Home Mission Committee are unable to assist us any further financially, we are calling the brethren together on Thursday evening to consider ways and means of extending the grand work here.

WAGGA.—We were pleased to have with us yesterday Bro. Wilkins, from Enmore, and Bro. Clydesdale, from Erskineville, who is on a short holiday for the benefit of his health. Our building fund is progressing. We thank G. Mowsar for £10; Sister Mowsar, senr., £10; Sister King, 2/6.—A.B., Oct. 8.

MARRICKVILLE.—At the close of Bro. Watt's address last Sunday evening, a Bible School scholar made the good confession, and will be immersed next Wednesday evening. Meetings to-day rather smaller than usual, due to a number of our members being away in the country over the holiday. We hope to have something definite to report soon regarding welcome meeting to Bro. Rush.—W.H.H., Oct. 6.

SYDNEY.—Though we have a large number of our members out of town for the holiday, the meetings to-day were fairly well attended. During the last two Lord's days Bro. and Sister Hancock, of Vic., and Sister Mrs. Shaw and daughter, from Adelaide, S.A., were received into fellowship. Visitors present to-day, G. Davidson, from Wagga; Sisters Millis (2), from Brighton, Vic. Bro. Bagley gave a fine address at both morning and evening services. Prior to his address in the morning, he made a strong appeal on behalf of the College of the Bible, and words of appreciation of the Faculty, and the work done.—J.C.

Continued on page 714.

Sisters' Department.

WEST AUSTRALIA.

"Go Forward."

Secretary, Mrs. E. Cecil, Rokeby-rd., Subiaco.

The Executive met on September 18, to hold their half-yearly business meeting in the Lake-st. chapel, the President, Mrs. J. W. B. Robinson, presiding. The devotional session was led by Miss Clarke.

Home Missions.—The interest in Home Missions is on the increase, the Committee having been asked by two country churches for a supply of mite boxes. We have forwarded 72 boxes, and would be glad to supply other churches. Our living link, Bro. Scambler, on the goldfields, reports great progress and large enthusiastic meetings and the promise of great results.

Foreign Missions (Supt., Mrs. Mannering).—Good progress has been made along the lines of Foreign Mission work. Arrangements are now in hand for the annual F.M. rally. No effort will be spared to make this one of the features of the year's work. We anticipate having with us on this occasion our Federal Secretary, Bro. Fischer. The annual sewing rally was held for our orphan children in India at the end of August, when 200 garments were made. The work of supporting a native helper and two Bible women at Pentecost is progressing satisfactorily.

Mission Bands (Supt., Mrs. J. W. B. Robinson).—We have now inaugurated two mission bands, which we believe are the forerunners of many more such societies. We know this work is going to be a great aid to our Foreign Mission work.

Isolated Sisters (Supt., Mrs. P. A. Payne).—The Committee report having sent many letters to our sisters in isolation, and are cheered by the replies which they have received. Church secretaries are asked to forward names and addresses of sisters going into isolation to the superintendent.

Prayer (Supt., Mrs. Robinson, senr.).—Sisters' prayer meetings have been fairly well attended in most of our churches, and have proved a sustaining strength to those who have attended. We appeal to all sisters to come along and help us at these meetings.

Dorcas (Supt., Mrs. Preston).—All Dorcas Societies are in full swing, and are expressing the practical side of our Christianity. One combined Dorcas gathering has been held, when 40 garments were made and sent to the Dulhi Ganyah Orphanage. A letter of appreciation has been received from that institution.

Hospital (Supt., Mrs. Morris).—This Committee has accomplished great work for the Master, and has cheered the lives of the inmates of our public institutions with flowers and home comforts, besides which 300 cards, 409 books, 250 tracts, together with large numbers of magazines, having been distributed amongst them.

SOUTH AUSTRALIA.

The Executive met on October 3. Mrs. Mauger led the devotional exercises.

Business session presided over by the President, Mrs. Mauger.

Sunday School Additions.—Glenslg, 2; Croydon, 13; Norwood, 32; Semaphore, 1; Queenstown, 9; Unley and Cottonville, 28.

Obituary Report (Mrs. Dumbrell).—During September the following sisters passed away:—Sister Gill, of the Queenstown church; Sister Schuit, of the Norwood church; Sisters Carr and Rodda, of the Unley church.

Roll-call of Delegates.—39 responded.

Leader for next devotional meeting, Mrs. Cutt.

Correspondence.—A letter was read from Mrs. Warhurst, giving an account of the work at Wallaroo; also from Mrs. W. Charlick, who is on a visit to England.

Treasurer's Report.—Paid to the H.M. Treasurer, £125. Paid to Foreign Mission Treasurer, £91/10/-. The General Fund has in hand £13 8/6, including Conference collection, which totalled £6/10/4. General Conference Luncheon Fund, £1/17/9.—Mrs. Bond.

Foreign Missions.—We thank heartily all those who helped last year in collecting the penny per week, and assisting by mite boxes. Our aim for this year is £120. The box for Pentecost has not yet been sent, as there were not quite enough goods to fill it, but we expect it to go within a day or two. Another branch of F.M. work has come more prominently before us during the last month, through the visit of Mr. Douglas Green to our State, viz., the mission to lepers in different parts of the world, especially in India. This mission is undenominational, and is doing a work that other missions cannot undertake alone, and therefore appeals to all who love the Lord Jesus and his suffering ones. The suggestion has been made that a united sewing rally be held on a day to be fixed to make garments for the lepers. Amounts for the month as follows:—Mothers' meeting, Grote-st., 1/-; Norwood, 7/-; Hindmarsh, 3/3; York, 1/6; Queenstown, 14/5; Croydon, £1/5/5; Balance from last year, 4/5/2. Total, £2/17/0/2.—Supt., C. Norman.

Hospital Committee.—I have pleasure in reporting that we have commenced our work. It was my intention to have called the new committee together so as to have divided out the work; that would secure systematic work. On account of illness in the home, this has been postponed. I hope, however, to call the workers together shortly. Visits as follows:—Adelaide Hospital, 8; Destitute Asylum, 14; Home for Incurables, 8; Sick and Aged, 28; Convalescent Home, 12; Magazines, 250. Flowers, fruit, fish, tea, sugar, cakes, sweets, have been taken to the Destitute Home for Incurables. The Robert-st. Young Ladies' Sewing Class sent along 10/- to purchase comforts for the aged.—Supt., E. Brooker.

Home Missions (Mrs. F. Thomas).—Amounts as follows: Queenstown, £2/10/8; Mile End, 10/9; Prospect, £1/1/-; Kalina, mite box, 3/9/2; total, £3/6/3/2.

General Business.—Proposed and seconded that Mrs. Hills and Mrs. S. Brooker be appointed on the Hospital Committee. Proposed that the following amounts be donated:—Austral Publishing Co., £3; Home and Foreign Mission Committees, 10/- each; Hospital Committee, £2. Proposed that the best thanks of this meeting be given to Mrs. G. Mauger, for her services as Assistant Secretary, and Mrs. P. S. Messent, for her services as Treasurer during the past three years. It was decided to have a sewing rally on October 17 at Grote-st., to make garments for the leper mission; meeting to start at 10.30. Proposed that a card or calendar be sent to our missionaries by the South Australian sisters for Christmas.—A. E. Manning, Secretary, North Parade, Torrensville.

VICTORIA.

"Be ye not afraid; remember God."

Secretary: Miss Rometsch, 59 St. Vincent-st., Albert Park.

The Executive met in the hall, Swanston-st., on October 6, Mrs. Chown presiding. Devotional led by Mrs. Allen. Apologies were received from Sisters Zelius and Pittman.

On Nov. 11 a great Home Mission rally will be held in the Masonic Hall, Collins-st. A fine programme is being arranged. The congregational singing will be under the leadership of Bro. Clay, who has recently been engaged by the H.M. Committee. The sisters in every church are asked to talk this rally up, so that we may have a record meeting.

Additions from Schools.—Lygon-st., 4; Middle Park, 1; Collingwood, 1; St. Kilda, 2; N. Fitzroy, 1; N. Richmond, 14; Malvern, 2.

November 1, Mrs. Chown presides. Mrs. Ennis will give a paper.

The Temperance Committee visited Middle Park. Mrs. Lindsay read the Scriptures. Mrs. Johns sang a solo. The superintendent spoke on some results of the liquor traffic.—A. Mansfield, Supt.

The Prayer Meeting Committee visited Box Hill; 19 present. Papers were given by Sisters Trinnick and Baker, a reading by Mrs. Kelso, and Mrs. Forbes spoke on the helpfulness of sisters' meetings.—Mrs. Trinnick, Supt.

The General Dorcas held its usual monthly meeting on Sept. 18. 49 garments finished. Parcels were sent to the following:—Old Men for Austin Hospital; for the Women's Hospital, 2 dozen pillowslips and 9 garments for needy patients leaving the Hospital; 12 warm flannel jackets for the Red Cross Ward of the Eye and Ear Hospital; 9 scarves and 60 surprise gifts for the old lady inmates of Cheltenham Benevolent Asylum; 22 garments and 10 pillowslips for

* Phone Central 5187.

Leslie R. de Beer, L.D.S.

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Burwood Boys' Home; 8t garments to Melbourne City Mission, and 5 large parcels containing garments and groceries to needy cases. Parcels were received with thanks from Doncaster Sisters' Benevolent Society; Bro. J. C. Skinner, Congreg. Mrs. Zelius, Doncaster; and 10/- from Mrs. J. McClean. Letters of thanks were received from Melbourne Benevolent Asylum, Women's Hospital, Burwood Boys' Home, and Mrs. Tully, per Eye and Ear Hospital. Next meeting, October 16. A good attendance is requested.—L. R. Martin, Supt.

Home Missions.—The reports from the Home fields are very encouraging. The mission at Colac has been a great success, over 50 additions; one at Wonga Park; two at St. Armand; three at Stawell; ten at Warrnambool. The amount collected by the sisters is £70/6/3.—Mrs. Hagger, Supt.

Foreign Missions.—Bro. Watson writes: "The school work is getting along nicely. The boys are taking a great interest in their work. They like their master, and are obedient to him. There is a good work being done amongst the boys. The

2 visits each; 55 books and a large number of picture cards given away. Mrs. Morris has paid 5 visits to Queen Victoria, St. Vincent's, Children's, and Austin Hospitals. Home comforts; 70 books and magazines given. Miss Petchey: Alfred and Women's Hospitals, 1 visit each; Homeopathic, 2 visits; 42 various magazines, also fruit, biscuits and eggs, distributed. Mrs. Tully has paid 4 visits to Eye and Ear Hospital; distributed 80 books, also home comforts, fruit and flowers, and a parcel of clothing from one of the patients.

September:—Miss Jerrens: Children's Hospital and Benevolent Asylum, 2 visits each; 44 books and a large number of cards distributed. Mrs. Tully: 3 visits to Eye and Ear Hospital; 50 books and flowers distributed; also 12 bed jackets from General Dorcas, which were much appreciated. Mrs. Cameron: Old Folks' Home and Alfred Hospital, 2 visits each; 65 books distributed. Miss Petchey: Alfred, Homeopathic, and Melbourne Hospitals, 5 visits; given away 45 books and magazines. Mrs. Morris: Austin, Children's, Queen Victoria, and St. Vincent's Hospitals, 4 visits. Books, magazines and home comforts distributed.

Members of the following churches visited:—Collingwood, Richmond, Newmarket.

Thanks to the following for books and magazines:—Sisters Chown, Darnley, Anderson, Zelius, Robinson, Gladstone, and Bro. Buckingham; the General Dorcas for old linen and bed jackets.—F. C. Thurgood, Supt.

At 3 p.m. Mrs. Trinnick presided over the prayer and praise meeting. Scripture reading, Mrs. Huntsman, Mrs. Ludbrook, Mrs. Moysey, Mrs. Nelson engaged in prayer. Solo, "Jesus is all the world to me," Mrs. R. Thompson. Fine papers were given by Mrs. Thos. Hagger on "Whole-hearted Service," and Mrs. Baker on "The Resurrection Life."

The Prayer Meeting Committee will visit Footscray on Wednesday, Oct. 30, at 3 p.m.

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;

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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.

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W. H. Clay,

Singing Evangelist.

hope of Christianity in India is in India's youth. By means of our medical work our preachers are having good times in the villages. We believe the Lord will turn hearts away from idolatry into himself."

Bro. Waters, of Oba, writes of the sacrifices made by the native Christians.

Bro. Goodwin tells of the progress made by some of the schools on Oba.

Miss Tonkin tells a pathetic instance of a woman having to choose for the time being between her children and the gospel. She chose the latter. The missionaries are praying that her children may be restored to her. The father, a Christian, died some time ago. All through his Christian life he prayed for the wife and mother, who has now, at such a cost, come to Jesus.

A mission study class has been formed in Essendon by Mrs. W. A. Kemp, with Mrs. Manifold as leader.

The Foreign Mission Committee visited Murrumbidgee on Oct. 1, when the first monthly women's meeting was held under the presidency of Mrs. B. Lake.—H. C. Ludbrook, Supt.

Hospital Visitation for August.—Mrs. Cameron: Old Folks' Home, Alfred Hospital, 2 visits each; Melbourne Hospital, 3 visits. Home comforts; 80 books and magazines distributed. Miss Jerrens: Children's Hospital, Benevolent Asylum,

Obituary.

TWIDDY.—Early in the morning of Sept. 19, after a brief illness, Bro. Maurice Twiddy answered to the home-call. Ever since the establishment of the church at Wedderburn in 1864 the name of Twiddy has been intimately associated with the fortunes of the church. The late Robert Twiddy, father of Maurice Twiddy, was one of the seven foundation members. Bro. Maurice Twiddy associated himself with the Wedderburn church in 1881, during the time that man of God, Stephen Cheek, labored with the church here. After 31 years of service, our brother's testimony was clear, his trust and confidence unshaken. The church militant has lost a faithful active member, the community a helpful and honored citizen, the home a loving husband and a good father. Our sympathy goes out to a sister wife and sorrowing family. May the Lord of all comfort bless and sustain them in their time of sorrow.—J.W.M., Wedderburn, Vic.

LOGAN.—On Sept. 4, our Sister Albert Henry Logan, of 24 Park-avenue, Ashfield, after several months' suffering, passed to her rest. Our sister was baptised by P. A. Dickson, and received into the church at the City Temple, Sydney, several years ago. She has been a consistent member. On account of ill-health and distance, she had not been able to attend for some time. Her three young children and sorrowing husband we commend to God and to the word of his grace.—T.B., Sydney, N.S.W.

MATHIESON.—The late Mrs. Mathieson, who died on Sept. 4, aged 68, was for many years a faithful and consistent member of the Tabernacle, having joined during the ministry of Bro. Earl. For a long time she was a continual sufferer, but, notwithstanding, always maintained a deep interest in the work of the church. At one time she was associated with the Sisters' Sewing Class. Our sympathies go out to the sons and only daughter, who have lost a devoted mother.—L.C.J.S., Dunedin, N.Z.



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From the Field—Continued.

PADDINGTON.—This morning we received into fellowship Sisters Rumbellow and Miller, of Subiaco, W.A., also Dr. Cooper, who was immersed during the week. Other visitors, Sister Gollop, North Adelaide, and Sisters Golby and Hastead, returned from the country. S. Goddard presided, while J. Franklyn exhorted the church. The evening service was in the hands of our evangelist, and took the form of a gospel temperance service. Many of the local temperance lodges were present. The service was bright, Bro. Franklyn was at his best, and the building was crowded.—Sam. Goddard, Oct. 6.

SISTERS' CONFERENCE.—Meeting held in City Temple, Sept. 26, Mrs. Fox presiding. After hymn being sung, Mrs. Potter and Mrs. Ashwood led in prayer. A chapter from Psalms was read by Mrs. Fox. Minutes were read by Mrs. Morris. The matter of visiting the Reformatory was allowed to stand over for a while. A letter from Mr. Franklyn, thanking the sisters on behalf of Mrs. Franklyn, was received. Next meeting will be to receive reports only. Will superintendents of all departments please bring their reports along? It was decided to hold prayer meeting at Rookwood on Oct. 22. It was also decided to visit the Dorcas classes to try and work up a greater interest in our meetings, beginning at Marrickville on Oct. 9. Meeting closed with singing and prayer.—E. Shearston.

NARRABRI.—On October 2, the church and Sunday School combined and held their first picnic. The writer and Bro. Carslake recently visited Wee Waa, some 25 miles from Narrabri, where six disciples were met with. It was a pleasure to meet them and find them interested in the Lord's work. It is their intention to attend the Lord's day meetings here as often as possible during the summer months. Our building fund now stands at £102 in cash and promises. We have to thank the Long Plain church, S.A., for their liberal donation of £17/6/-. Send donations to W. Waters, Doyle-st., Narrabri, or G. A. Carslake, Narrabri West.

TYALGUM.—Various accidents and circumstances have delayed building operations a month. These have not interfered with the splendid audiences during the month. We challenged Hamilton building fund to reach the century first. We have passed that mark, and thus won the contest. We thank the following for their gifts: J. F. Ashwood, £5; Sister R. Stewart, Tyalgum, £2; Tyalgum members, 17/11; J. Snow, 5/-; W. Ball, 5/-; Sister Ferguson, 4/6. We need another £30 to cover liabilities unprovided for by a loan. Send to W. A. Strongman.

BANGALOW.—Sunday night's service was the biggest the present evangelist has addressed here yet. Last Wednesday evening saw a good attendance at the prayer service, after which a business meeting was held. After the District Conference delegates were appointed, Miss Dorrie Dyer was appointed to start collecting weekly pennies for a belated land fund.—W.S., Oct. 2.

BYRON BAY.—The wisdom of the disciples meeting here to break bread was evidenced on Sunday, when about 20 grown folk met round the Lord's table. Several children were also present. Half of those present were visitors to the seaside, and before the holiday season commences properly this meeting will probably be a more frequent one.

Victoria.

SOUTH YARRA.—On Sept. 29, E. Colliver addressed the church. Last Lord's day we had amongst our visitors Bro. Wright, an isolated member from Albury. Bro. Frost exhorted. In the evening W. A. Kemp gave his final address. At the close, E. M. Hall, on behalf of the church, presented Bro. Kemp with some useful books as a token of our esteem and thankfulness for services rendered. His addresses both morning and evening were of very high order, and greatly appreciated. Our evangelist is out of the hospital,

but is hardly strong enough to resume his labors yet for a week or two. H. Clark, from the College, will take the platform next Lord's day evening. A cricket club has been formed, and they have entered the third grade Southern District Church competition.—T.M., Oct. 7.

NORTH MELBOURNE.—The work continues to grow in interest and power. All church auxiliaries show fresh vitality and growth in usefulness. The first of a series of church socials was held on Tuesday, Sept. 24. These should prove most helpful in stimulating social intercourse among the members. Our hearts have been gladdened at seeing two others decide for Christ.—W.R.

NORTH RICHMOND.—The services were well attended last Lord's day. M. W. Green addressed the church, and Bro. Davis preached at night. A young lad confessed his faith in Jesus. There were also two young ladies received into fellowship in the morning, they having been baptised the previous Sunday night.—C.A.A.

EMERALD.—Meetings keep up to the average. One lady baptised on Wednesday received in this morning. Preparations for Children's Day are well under way. The work generally is in a healthy condition.—C.R.H., Oct. 6.

CHELTENHAM.—F. Thomas has consented to preach during the month of October, in relief of Bro. Fischer. To-day he spoke morning and evening, and was much appreciated. On the 5th inst., a very pretty ceremony was conducted by M. W. Green, in the chapel, when the daughter of E. T. Penny was united in marriage to Bro. John Emery.—F.W.M., Oct. 6.

ASCOT VALE.—During the month we are pleased to state that our Lord's day meetings have been well attended, and are indicative of increased interest. Since last report four have been added to the church, two by letter, Sister Mrs. Russell, from South Richmond, and Sister Mrs. Sherwood, from Lygon-st., and two married women by faith and obedience. H. E. Knott is doing splendid work in our midst, which must result in further additions in the near future.—J.Y.P., Sept. 20.

SOUTH MELBOURNE.—Fine meetings last Lord's day, good interest, and promise of growth. Bro. McCallum addressed the church both morning and evening. Although it was expected to be his last Sunday with us, we may have him with us for a week or two yet.—Oct. 7.

HAWTHORN.—Our meetings were good yesterday. Among our visitors were Bro. and Sister Capol, from England; Bro. and Sister Main, Sister Somerville, senr., Bro. Frith, Sister Neilsen, senr. Last night a young woman, daughter of Bro. and Sister Lewis, confessed Christ. Our aged Sister Norfolk is still laid aside by sickness. We are glad that the health of Bro. Wilson, senr., is improving. A large working bee assembled at the building on Saturday, and put on the roof of our new hall. The writer celebrated his first anniversary at the church yesterday.—A. C. Rankine, Oct. 7.

GEELONG.—Since last report seven have been received into membership, and there have been five confessions. At the young ladies' club last week Miss Alice Steed was elected unopposed to the position of president, and Miss R. Scott was elected secretary. On Saturday evening last, a social was held by the members of the young ladies' and men's clubs, there being 120 young people present. Occasion was also taken to present Sister Dorothy Russell, who is leaving to take up a higher position in the Education Department, with tokens of esteem. Mr. Gordon, on behalf of the ladies' club, Miss Alford, on behalf of the kindergarten, Miss D. Brownbill, on behalf of Sunbeam Club, made presentations, and wished Miss Russell every success in her new work.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had good meeting. Amongst our visitors were Bro. and Sister McDonald, from Swan Hill, and Bro. Williams, from Auburn, N.S.W. Bro. F. G. Dunn was the speaker. In the evening Bro. Allen gave an address on "The Second Advent." Large attendance. One young

lady made the good confession. The Virginia Young Ladies' Club held a successful social on Saturday evening last, to which the officers of the church and the young men were invited. A very enjoyable evening was spent.

MARYBOROUGH.—The mission is in full swing, with splendid attendances and interest. The preaching and singing is good, and we look for great results. Bro. Hagger addressed a crowd of about 300 yesterday afternoon on the liquor question. The I.O.R. officers were on the platform, and representatives of other temperance bodies present. At night about 450 were in the tent, and a crowd outside, to hear Bro. Hagger's address on "The Only Thing Worth Glorying In." So far 11 have confessed Christ. Three of these have been baptised, and were welcomed into the congregation yesterday morning. Meetings are being held at Bet Bet on Monday nights, and a few nights' mission will be held there at the conclusion of the Maryborough meetings. Yesterday morning Bro. Clay addressed the church at Bet Bet in a very acceptable manner. The brethren were glad to know that he could preach as well as sing. Prospects here are very bright at present.—H.P.L.

CARLTON (Lygon-st.).—Large meeting at the breaking of bread, when we were pleased to have amongst our visitors Bro. Thos. Andrews, from Enmore, N.S.W. One welcomed into fellowship by obedience. One of the suggestions made at the fraternal meetings of representatives of the Baptist Churches and the Churches of Christ was that occasional exchanges should be made by the two bodies. On Sunday morning H. Kingsbury spoke at the Clifton Hill Baptist chapel, and H. H. Jeffs spoke at Lygon-st. Both preachers enjoyed the new fellowship. The interest of the church in the College of the Bible is marked by a larger offering than that of any previous year. The regular church offering was also unusually large. Bro. Kingsbury spoke to a crowded meeting at night upon "What must I do to be saved?" The discourse had the Pentecostal ring about it. A young man was led to confess his Saviour. At the prayer service on Thursday evening last a young man and a young woman in response to the invitation publicly pledged their allegiance to Christ.—J.M.C.

COLLINGWOOD.—On Sunday we had splendid meetings all day. In the evening Bro. Chappell preached his farewell address. This was unexpected, but the F.M. Committee is in need of a brother for the work at the New Hebrides, so at the invitation of the Committee Bro. Chappell decided to go there and labor for the Master. The church is in need of a leader of song. Perhaps some brother would volunteer his services.—W.A.

BENDIGO.—Amongst our visitors on Sunday we were pleased to welcome Bro. and Sister Smith, senr., and Bro. Smith, junr., from South Yarra; Sister Miss Streader, from Footscray, and Bro. Chas. Mason, from North Melbourne. Jas. Seymour, of Golden Square, spoke in the morning. At night our evangelist preached to a large audience. Dr. Cook and Sister Cook preached and sang at Golden Square, and D. Stewart and G. Trounce visited Derby and conducted the services there. As our envelope system was being initiated, we have postponed our Bible College offering for a while, but intend doing our share in this direction in due time. The Dorcas Society held its annual picnic last week, at the Crusoe Reservoir, when a large number enjoyed the beauties of field and sky and Christian fellowship.—T.J.C.

COLAC.—Since last report we have been having good meetings, and three confessions. We are also pleased to report that of the 53 confessions during the late mission, 50 have been baptised, and one previously immersed, which speaks well for the mission so ably conducted by the Brethren Hagger and Clay. Last Lord's day at the Bible School the quarterly report showed an increase of 43 scholars, and had an attendance of 111. In the evening Bro. Chandler gave an impressive address to a crowded audience, the subject being, "The Church of Christ: its Origin and Mission," and at the close one young man

made the good confession. In all probability tenders will shortly be called for the enlargement of our building. We have had Bro. Cotes, of Geelong, meeting with us during the last two Sundays.—E. Sheldrick, Oct. 6.

BRUNSWICK.—We are getting along nicely and enjoying large meetings. Exhortations have been given by W. Rothery, from North Melbourne, and by Bro. Way. The latter's effort this morning on the topic, "Knowing the Times" was very fine. Have had additions by letter and by faith and baptism. The Endeavor Society has been visited by the North Fitzroy Society. We are losing seven members, in the persons of Bro. Peters, wife, and his three boys, also Bro. and Sister Charles Scott, all of whom are leaving the district. Bro. Peters and Scott were real workers here, and their loss will be severely felt by diocese and church. L. P. Amiet is temporary treasurer. Next Lord's day a "lily" service will be held in the chapel, decorated, and a solo, "Consider the Lilies," has been assigned to Sister Miss Olga Barneden.—W.T., Oct. 6.

Here and There

Several items of news had to be omitted, owing to pressure on our space.

Ten confessions up to last Sunday night in the mission at Maryborough, Victoria.

Bro. Phillip Pond, of the Prahran church, is taking a month's holiday in Queensland.

W. Andrew is now secretary of the Collingwood church. His address is 127 Charles-st., Abbotsford, Vic.

The mission at Strathalbyn, S.A., conducted by S. G. Griffith, is making good progress. Twenty additions to date.

Bro. Franklyn, of Paddington, N.S.W., baptized Dr. Cooper, a well known doctor of Sydney, last Wednesday night.

H. P. Leng has an enrolment of 50 in his Bible Class in connection with the Bible School at Maryborough, Victoria.

Last Sunday J. E. Thomas completed his sixth year with the church at Grote-st., Adelaide, S.A. There were four confessions.

The brethren at Maryborough, Victoria, are throwing themselves heartily into the mission now being conducted in that town.

The Churches of Christ Almanac for 1913 is in course of preparation, and will be ready shortly. It promises to be a fine issue.

P. D. McCallum has received an offer of an engagement with the Tabernacle, Dunedin, N.Z. We believe he is giving it favorable consideration.

Be sure if you live anywhere near Melbourne to keep Nov. 11, at 7.30 p.m., clear for the Victorian Home Mission Rally in the Masonic Hall, Collins-st.

We have received from Mrs. Mary Stevenson, of Portland, the sum of 7/6 for the W. W. Davey fund. Other contributions to this deserving fund will be gladly received.

We have received the following telegram from W. Morrow, of Port Pirie, S.A.:—"Church built in day, Saturday; great success; splendid meetings yesterday; full report later."

Monday night is the holiday night in each week of the Maryborough, Vic., tent mission. On that night Bro. Hagger and Bro. Clay are conducting services at Bot Bet, and the attendance is splendid.

Thos. Hagger has received £1 from an anonymous giver for the "mission cause" in connection with the Maryborough mission. Will the good brother or sister who sent it please accept his thanks?

Scattered members who desire to help in connection with the Home Mission Rally on Nov. 11 will please send their shillings direct to Miss Jerrens, 9 Norman-avenue, Hawksburn, before that date.

The *Christian-Evangelist* says that "Linley Gordon, of the Clifton church, Louisville, Ky., and chairman of the Executive Committee of the Louisville Convention, has resigned the ministry to study law."

S. Goddard writes:—"Paddington teachers are working,—they collected £7 in four weeks towards paying off the piano, which we now have in our Bible School. We recommend all schools to provide a piano. It is a splendid help."

The chapel at Maryborough, Vic., has been renovated and enlarged. The enlargement was necessary to accommodate the growing Bible School, and the splendid audiences that assemble to hear Bro. H. P. Leng preach on Sunday nights.

H. Swain writes from Warrnambool:—"Fine meeting last night; 150 present, and four baptisms, three of whom had made the confession the previous Sunday and one last night. A record school in the afternoon; 60 in attendance."

If each disciple in Victoria will make a special gift of 1/-, the Women's Conference Executive will have much more than £200 to hand over for State Home Missions on Nov. 11. Be sure to send your shilling in case somebody else should forget.

Melbourne disciples, be sure to plan to be at the big Home Mission Rally in the Masonic Hall, Collins-st., on Monday, Nov. 11, at 7.30 p.m. Addresses on "Past Successes, Present Needs, Future Possibilities in Victorian Home Missions." Singing in the capable hands of Nat Haddow and W. H. Clay.

At a temperance meeting in the chapel at Subiaco, W.A., held on the 26th of last month, the Attorney General, Mr. T. Walker, was one of the speakers. In the course of his address he said that it was the intention of the Government to introduce a complete Local Option measure within the next fortnight.

Young men of the churches in Melbourne are reminded of the next united Christmas camp meeting to be held at Swanston-st. lecture hall on Monday evening, Oct. 14. It is estimated that the total cost of the 14 days' holiday in camp will be from 15/- to 20/-. Churches desirous of joining the camp, kindly send names for registration to J. G. Hare, 556 Elizabeth-st., before Nov. 18.

A. B. Chappell has accepted an engagement under the Federal F.M. Committee. He is to leave for Oba, in the New Hebrides, at the beginning of November. Bro. Chappell took a five years' course at the College of the Bible, Glen Iris, and was awarded a diploma. His desire since entering the College has been in the direction of F.M. work. We wish him every success in his new field of labor.

A.J.F. asks: "Can a member of the Church of Christ attend a dance-room or be the proprietor of a dance club, and still be walking orderly?" In our opinion attending the dance-room is not conducive to spiritual growth, and those doing so should be advised to give it up. We cannot understand any Christian being the proprietor of a dancing club. If any one is such, the matter should be investigated by the officers of the church.

The Executive of the Victorian Women's Conference is appealing to the brotherhood in the State to make a gift of at least £200 to the Home Mission Fund in connection with the rally to be held on Nov. 11. They ask each disciple to contribute 1/- in this connection. If your congregation has been missed, please arrange for one to be appointed to receive these special contributions, and for the whole amount to be sent on to the Women's Treasurer, Miss Jerrens, 9 Norman-avenue, Hawksburn, so that it reaches her not later than Monday morning, Nov. 11.

W. A. Strongman, writing from Tyalgum, N.S.W., says:—"My brother, Arthur D. Strongman, who, you will remember, after spending

three years at the Bible College, left Australia two years ago to study medicine in Louisville, Ky., for F.M. service, had a severe attack of bronchitis there last winter. This was followed by pneumonia, when he found it necessary to go south to warmer climes. He has been back in Louisville preaching at Third Church again, but his last letter, dated August 28, and to hand here on Monday, tells me that he has consumption, that he has resigned from his 'pastorate,' and has gone into a sanitarium for six or eight months' treatment. The doctors there claim to be able to cure him in about that time."

T. W. Phillips, the author of the well-known book, "The Church of Christ," died on July 21. The *Christian Standard* of August 17 has a number of tributes to his memory. He was a man of great wealth, and used his wealth freely in the Master's service. E. V. Zollars, in a lengthy appreciation of him, concludes by saying:—"If I were called upon to give the keynote in the life of T. W. Phillips, I would say: Unselfish love for universal humanity, regardless of all caste or class distinctions, begotten by the love and inspired by the principles of the Master he served. His passing seems to leave a large empty place in our hearts, but we are rich in the splendid legacy of service which he has left us."

R. A. Baker writes:—"The 'Australian Christian' deserves a wider circulation among our members than it receives. It keeps one in touch with the brotherhood throughout Australia, and there is such a bright, optimistic, brotherly atmosphere about it that to those situated such as we are here in the back blocks it brings home to the heart perpetually the fact that we are part of a great family, and quickens our faith, widens our outlook, and brings home to each the individual duty of each Christian to be an evangelist—the duty to use the talent God has endowed each one of us with. Were the 'Christian' in every member's home, I believe the fact of any brother becoming cold in His service, lagging behind in the race, or turning back after having put his hand to the plough, would practically be unknelt amongst us. May God bless your efforts."

COMING EVENTS.

OCTOBER 13 & 16.—Bible School, Cheltenham, anniversary services. Sunday, 13th, 11 a.m., speaker, B. J. Kemp. 3 p.m., F. Thomas. 7 p.m., Special Song Service by the children. Preacher, Mr. F. Thomas. Wednesday, 16th, anniversary tea at 6 p.m., in school room; at 7.30, school demonstration in Protestant Hall. Thursday, 22th, Prize night. Special programme by the Bible Class. We want you to come. Do not fail us.

OCTOBER 14 (Monday).—Grand Concert in aid of the Adelphian Cricket Club, Lygon-st. chapel. Admission, 6d.—A. M. McColl, Hon. Sec.

OCTOBER 16 & 17.—Wednesday and Thursday. Annual Sale of Work, to be held in the School Hall, St. George's-rd., North Fitzroy, at 3 o'clock. Opened by Bro. Baker. A hearty welcome to all.—M.W.K.

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.

CHANDLER.—In loving memory of my dear husband, William, who passed away at "Como" Nurseries, Bayswater, Oct. 5, 1911.

"Parted only till He come."

—Inserted by his loving wife.

CHANDLER.—In fond memory of father, who left us Oct. 5, 1911.

It's the "old home" still, but not the one we used to know.

—Inserted by his loving children.

BIRTH.

THOMAS.—On October 3, at "Lexington," Park Terrace, Wayville, to Mr. and Mrs. J. E. Thomas—a daughter. Both well.

The Society of Christian Endeavor.

The Bible—2 Samuel.

Topic for October 14.

Daily Readings.

David ascends. 2 Sam. 2: 1-4; 5: 1-5.
 David rules. 2 Sam. 7: 1-10.
 David falls. 2 Sam. 12: 1-9.
 David suffers. Psalm 55: 1-23.
 David recovers. Psalm 32: 1-11.
 David's character. 2 Sam. 23: 1-5.

Topic—The Strength and Weakness of David's
 Reign. Psalm 8: 1-9.

How was David like Christ?

What are the marks of true repentance?

What is the foundation of true character?

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"Francella" Hornby-St., E. Prahran, Aug. 21, '10.

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 ulcers, which for years I went to many doctors. At last I
 gave up all hope, when a friend of my daughter's asked her to
 persuade me to try your ointment, which I did, and six bottles
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 FRANCIS.

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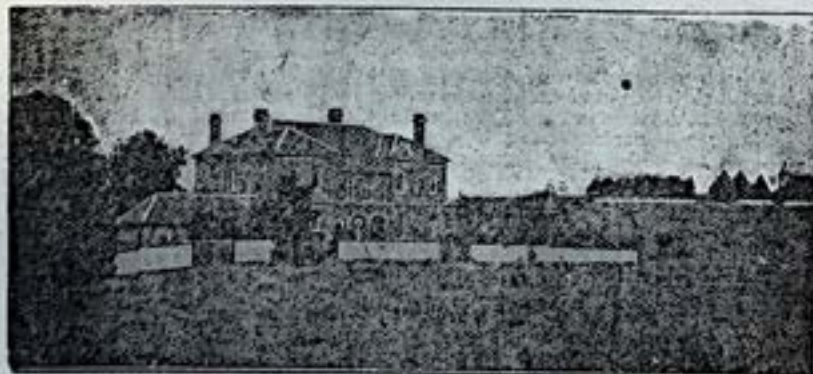
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