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A NATION IN SEARCH OF A RELIGION.

The advance in material progress which Japan has made during the last quarter of a century is one of the marvels of modern times. So great has been that advance that instead of being, as formerly, a negligible quantity in the councils of the nations, she is now a force that has to be reckoned with. Awakened by the touch of Western civilisation, and having tested its strength in the recent war with Russia, it is difficult to say how far its ambition may lead it in the acquisition of new territory. Already it has annexed Korea and a goodly part of Manchuria, and there are not a few who think that it is casting covetous eyes in the direction of Australia. For this reason, the future of Japan is not without interest to the people who dwell beneath the Southern Cross. It may be that the fear of an invasion of Australia by the Japanese is only a fear brought into existence in the interests of compulsory military training, but granting this to be the case, the material and moral progress of Japan is of considerable interest to us on other grounds. It is so more particularly from the standpoint of Christian missions.

A new religion wanted.

At the present time Japan appears before us and commands our attention because it is a unique example of a nation in search of a religion. Not that it is without one, but because what it has is regarded as unsatisfactory, and because it is unsatisfactory it is on the lookout for a better one. Our attention has been drawn to this development in the history of Japan by a remarkable article by the *Times* correspondent at Tokyo. In this he informs us that Japan has entered upon a new era consequent upon the death of the Emperor. During the reign of the late Emperor, his era was known as the era of Enlightenment. With the accession of the new Emperor, another era was inaugurated, and designated as that of Taisho, or Righteousness. The *Times* correspondent,

referring to this, says: "To all appearances the battle in the coming era will be for moral righteousness, rather than material enlightenment. It is a Herculean task that awaits its statesmen, that of building a foundation for strong conviction and high ideals. To the foreign observer there is indeed something pathetic in the present strenuous search in Japan for a moral basis; one sees its sincerity in the very extravagance of some of the proposals solemnly put forth." It is proposed in short to create a national religion, which the people will be asked to accept in place of the old one, which is now regarded as ineffective and not in keeping with advanced civilisation.

Religion by Act of Parliament.

A religion created by Act of Parliament will not commend itself to those who understand the genius of true religion. It assumes too much, and does not take into account that religion is a thing of conviction. Evidently the *Times* correspondent doubts the wisdom of the scheme, for he says:—"There are those who seem to think it possible to build up a composite religion out of the best elements of all religious creeds as a man might undertake to build a house composed of the best marbles obtainable in the world; there are those who hold it perfectly feasible to force this religion down the throats of the populace like a patent pill. The discipline of the nation is still wonderful, but it may be doubted whether any modern nation can be disciplined into a religion." The fact that such a thing as forcing a new religion upon the people should be thought of by the leading minds of Japan, clearly shows that they have yet much to learn as to what constitutes genuine religion. That they see clearly that a change is needed is quite evident, but their ideas of how that change is to be effected is more medieval than modern.

Moral decay.

But while we may differ with the leaders of thought in Japan as to how religious re-

formation is to be brought about, we can be in hearty sympathy with them in their desire to do something for the spiritual and moral uplift of the people. We can see with them that the ancient religions of Japan cannot stand in the light of advancing knowledge. It is true that Japan has made wonderful progress of late years, but as it has advanced materially it has degenerated morally. Even its civilisation leaves much to be desired. As one of the most influential newspapers in Tokyo puts it:—"The conditions now existing in Japan, if compared with those of fifty years ago, show a transformation that is almost miraculous; but if they are compared with those prevailing in the most up-to-date nations in the West there is much that is surprisingly inferior in every detail of Japan's civilisation." And in the nature of things it must be so; a backward religion means a backward civilisation. Japan has been for centuries under the dominion of Shintoism and Buddhism. The latter religion now dominates the Japanese. Under both forms they long remained a non-progressive people. It was the contact with Western civilisation that woke them from their sleep, and now that they are awake, it is their old religion that handicaps their aspiration to the highest forms of civilised life. It is no doubt possible to find in the religion of the Japanese points of merit that command our admiration, but they do so because they approximate to Christian ideals. These, however, are overshadowed by the superstitious and debasing elements which are found in all the religions of the East. The desire of Japan to improve upon its ancient religion, its confession of moral weakness, strikes a blow at the theories of those who foolishly speak of Christianity learning something from the religions of the East. Christianity has nothing to receive from them, but everything to give.

Spiritual factor absent.

The religious ideals of a people always mark their nearness or otherwise to a true

civilisation. Nations professedly Christian reach the highest point in civilisation. There may be much in these nations that is un-Christian, but the leaven of Christianity leaves its mark in some form or other upon the whole community. A prominent Japanese, Mr. Tokonami, Vice-Minister of Home Affairs, a man of open mind, returned from a tour in Europe and America deeply impressed by the power which religion wields in the Occident and equally impressed by the absence of any such spiritual factor in Japan. He called a meeting of representatives of Christianity, Shintoism, and Buddhism, with a view to securing their co-operation in stimulating the moral sense of the people. From this meeting it is not in evidence that any practical results accrued. It is clear from all these considerations that in the present condition of things Japan presents a splendid opportunity for missionary enterprise. Its great need is the religion of Jesus. It is the only religion that can supply the "spiritual factor," the absence of which in the Japanese is so profoundly lamented by those who understand the situation.

Editorial Notes

Is a General War Probable?

That the strife between Turkey and the Allied States may possibly result in the larger nations being drawn into the conflict is generally recognised. The fact that such enormous standing armies are being kept, and that these millions of men are all prepared for war, makes it the more possible, if not probable, that war will result. We have not much sympathy with the theory that "The best way to secure peace is to prepare for war." Another saying: "The sight of means to do ill deeds makes ill deeds done," appears to us nearer the truth. The tremendous armaments, the immense munitions of war, the powerful dreadnoughts and other vessels, and the vast vested interests, all tend in the direction of strife rather than peace. There was never a time of such universal preparation for war, and even on psychological grounds it is not unreasonable to suppose that the world's thought, directed to the one point, may soon precipitate the crisis for which provision has been so lavishly made. The maintenance of the immense armies and navies, even in a time of peace, is becoming an intolerable financial burden, and it requires no vivid imagination to picture the early entrance upon a wide-spread conflict of unparalleled magnitude,—a veritable battle of Armageddon. But this is entirely a matter of speculation, and there is reason to hope that calmer counsels may prevail, and the sanguinary horrors of a general war be averted. We must not overlook the fact

that during the past half century, and parallel with the growth of military preparation, there has also been a steady development of the principles of peace. It is a simple matter of history that a large number of differences which earlier would have been settled by force have of late years been submitted to arbitration. The peoples of the United States and Canada are about to celebrate one hundred years of peace. Many misunderstandings or complications of the most serious import have been adjusted on peaceable lines, and there is ground for hope that, in spite of indications to the contrary, the world's great powers will continue to preserve neutrality during the present unhappy conflict in the East. In any case the Christian can await results, realising that the wrath of man will be made to praise God, and that he will ultimately bring good out of evil.

Current Events and Prophecy.

Many students of prophecy think they can discern in the events of to-day the fulfilment of prophetic utterances, and in the light of these can forecast with tolerable accuracy the impending events of the near future. It may be they have grounds for their conclusions, but it must not be overlooked that in all ages the large proportion of prophetic students have believed that the days in which they lived were those which occupied the minds of the divine writers. The fathers of the first centuries were daily expecting the fulfilment of apostolic predictions, and down through the middle ages Christians looked in their times for the foretold events to be fulfilled. Every reader of history knows how, especially towards the close of the tenth century, the end of the world was almost universally expected, and history has to some extent repeated itself to the present time. There is often an unconscious egotism which leads men to suppose that their generation was the special object of prophetic interest and that their time is that towards which all the seers of old directed their prophetic insight. We have no desire to underestimate the importance of the sane study of the books of Daniel and Revelation, but we have little sympathy with sensationalists who find in every current event the special realisation of the outpouring of some vial or the opening of some seal. If we are to accept the interpretations of Pastor Russell, for example, we must believe in a world-wide revolution before the manifestation of the Christ, which is to take place in October, 1914; and Russell is but one of many in the past whose forecasting of dates has been fraught with mischief, and brought the study of prophecy into contempt. In the light of such experiences it behoves all thoughtful Christians, while reverently seeking to understand the mind of God as touching the future, so far as it is clearly or even obscurely revealed, to refrain from dogmatism, and to remember that others as intelligent, as devout, as unbiassed, and as earnest as themselves, have come to widely differing conclusions upon these matters.

David Lloyd George.

"Claudius Clear," in the *British Weekly* of Sept. 19, gives a review of the "Life of David Lloyd George," which has recently been published in four volumes. We give a few extracts from the review: "I begin," says "Claudius Clear," with extracting a few of the more striking passages and references in the book. As is well known, Mr. Lloyd George is the son of William George, a schoolmaster who taught in various places—in Liverpool, Haverford-west, Newchurch, and Manchester. In the course of his short but nobly earnest career, the young teacher won the friendship of James Martineau and J. D. Morell." "It was through Morell that William George undertook teaching in Manchester, and there Mr. David Lloyd George was born, on January 17, 1863. His father died suddenly of pneumonia little more than a year after."

"The widow and her orphan children were immediately invited by Richard Lloyd, her brother, to share his home and his savings at Llanystumdwy. There Richard Lloyd was the principal shoemaker and unpaid preacher to a body known as "The Disciples of Christ," who met at Cricieth, two miles away. At the age of seventy-seven Mr. Lloyd may still be heard addressing sermons that rise sometimes to high eloquence to this same congregation. The little family were thrifty, but not bitterly poor. Luxuries were very few. 'Our bread was home-made,' Mr. Lloyd George said in 1898. 'We scarcely ate fresh meat, and I remember that our greatest luxury was half an egg for each child on Sunday morning.' The village school of Llanystumdwy was in the hands of the Established Church, and though the children, with few exceptions, came from Nonconformist families, they were taught the doctrines of the Church. David Evans, the teacher, was a clever and fair-minded man, and no special attempts were made to proselytise. But it was the custom to march the children to the village church on Ash Wednesday. Lloyd George was one of many rebels, and at last the procession was discontinued. But it was the Catechism which incited the boy to rebellion. One day in the year the Squire and the Rector came to hear the children repeat the Catechism. Lloyd George organised a rebellion, and when the Rector questioned the class his examination was met with a solemn silence. The boys revolted also against the ceremony of Confirmation. Lloyd George was baptised by his uncle, attended all the services of the chapel, including the Wednesday service, and very soon learned to take part himself in the week-night meeting, first by reading a chapter from the Bible, and then by speaking on some Bible subject."

After referring to his splendid progress in the political world in most eulogistic terms, "Claudius Clear" concludes by saying:—"Whether in power or in Opposition, Mr. Lloyd George will be one of the most potent forces in the State so long as he lives. We may be sure that he will never retire from public life. It is impossible to imagine him settling down to a tame, placid, easy, run-of-the-mill existence. He will always be in the forefront of the battle, and a more inspiring leader no party could desire. He at least will never yield to the blighting and leaden influence of despondency. Craven counsels will never come from the man who kept hope burning brightly through long years when Liberalism seemed buried in a grave over which Faith itself could hardly write *Resurgam*."



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Jesus and the Little Ones.

CHILDREN OF CHRISTIAN PARENTS HOLY (1 COR. 7: 14).

Mr. Madsen employs the usual argument drawn from this passage. He says:

"The remarkable statement of Paul to the Corinthian converts has to be reckoned with by the advocates of the Baptist exclusive theory. 'For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else were your children unclean, but now are they holy.' (1 Cor. 7: 14.) To contend that this reference has to do with the question of the legitimacy of marriage and its issue, is a convenient way of getting rid of a difficult passage in the path of the Baptist theory. Sound exegesis, however, lends such interpretation no support. It is manifestly special pleading with the intention of removing an awkward text" ("The Question of Baptism," pp. 57, 58).

If any one will read 1 Cor. 7, he will find that the apostle was discussing the question of marriage. The question is raised, Should a believing wife depart from her heathen husband, or the Christian husband from his pagan wife? Paul replied that there was no need to do so, since the unbelieving partner was "sanctified" by the believing spouse. See verses 10-14. So it is not "a convenient way of getting rid of a difficult passage" to see its reference, not to baptism, but to marriage. Paul adds a word to enforce his point: If in such a marriage the believer was desecrated by intercourse with a heathen, then the children would be unclean; as it is, they are holy. Paul, says G. G. Findlay in "The Expositor's Greek Testament," "appeals to the instinct of the religious parent; the Christian father or mother cannot look on children, given by God through marriage, as things unclean."

Now, does this argument of Paul's imply, as Mr. Madsen quotes Godet as affirming, that the custom of infant baptism existed? We shall see.

We first ask the reader to note that Paul does not speak merely of holy children, he speaks also of a hallowed parent. The word translated "sanctified" in verse 14 is the verb cognate with the adjective translated "holy" in the same verse. The unbelieving husband is "sanctified" by the wife. Findlay puts it that "the sanctification of the one includes the other so far as their wedlock is concerned." We never heard of anybody suggesting that the unbelieving husband should be baptised because of his holiness as expressed in this passage; yet the holiness of the children is no more clearly stated.

In the second place, whatever others may do consistently, some of our Methodist friends cannot get much in favor of their practice from 1 Cor. 7: 14. If Mr. Madsen seeks to get an argument from the children's holiness, he should notice that

Paul's words only refer to children of whom one parent at least is a believer. "Else were your children unclean," Paul says. Now, Mr. Madsen's book begins with a quotation from the Methodist Book of Laws: "All children, by virtue of the Universal Atonement of Christ, are members of the Kingdom of God, and are entitled to be received into the visible Church of Christ by baptism." Whatever other Scriptures may be referred to in support of this statement, it is quite evident that the "holy" of 1 Cor. 7: 14 cannot so be used; for holiness in the sense in which Paul here uses it is definitely limited to children of a believing parent and is predicated also of the unbeliever married to a Christian.

Thirdly, we would like to point out that such a view of the passage as we have given is not peculiar to ourselves. Many pædobaptists state their conviction that 1 Cor. 7: 14, so far from proving the existence of infant baptism in Paul's day, definitely disproves it.

Dean Stanley, one of the finest scholars produced by the Church of England, wrote thus:

"The passage, on the one hand, is against the practice of infant baptism in the Apostle's time. For (1) he would hardly have founded an argument on the derivation of the children's holiness from their Christian parent or parents, if there had been a distinct act by which the children had themselves been admitted formally into the Christian society; and (2) he would not have spoken of the heathen partner as being 'holy' in the same sense as the children were regarded as 'holy,' viz., by connexion with a Christian household, if there had been so obvious a difference between the conditions of the two, as that one was, and the other was not baptised."—Commentary on Corinthians.

Neander refers to the passage as "rather evidence against the existence of infant baptism."

H. M. Gwatkin, in his "Early Church History," implies that here "St. Paul disproves the institution."

Albert Barnes, the well-known Presbyterian commentator, and a most strenuous pædobaptist advocate, has some helpful remarks on the subject. We can only quote a few sentences.

"It is a good rule of interpretation, that the words which are used in any place are to be limited in their signification by the connexion; and all that we are required to understand here is, that the unbelieving husband was sanctified in regard to the subject under discussion; that is, in regard to the question whether it was proper for them to live together, or whether they should be separated or not."

Of the argument from this passage that "children are 'federally holy,' and that they are entitled to the privilege of baptism on the ground of the faith of one of the parents," Barnes has some hard things to say, among them being this:

"It does not accord with the scope and design of the argument. There is not one word about baptism here; nor one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptised, but it was whether there should be a separation between man and wife, where the one was a Christian and the other not."

Such words effectively turn the edge of Mr. Madsen's suggestion that only Baptists in the support of a losing cause do not agree with his view of 1 Cor. 7: 14. We could pass on to the modern champions of the Methodist and Presbyterian Churches in Victoria—Messrs. Madsen and Tait, who both use this text as an argument—the following admonition from their pædobaptist brother:

"I believe infant baptism to be proper and right, and an inestimable privilege to parents and to children. But a good cause should not be made to rest on feeble supports, nor on forced and unnatural interpretations of the Scriptures. And such I regard the usual interpretations placed on this passage."

Most readers will think this is cogent enough, but we must notice another point. Mr. Madsen writes:

"Dummelow, in his recent commentary, remarks that the passage enunciates the principles which lead to infant baptism, viz., that the child of Christian parents shall be counted as a Christian."

Dummelow does quote Lightfoot to this effect. We have already asked how this could support the view that "all children... are entitled to be received into the visible Church of Christ by baptism."

Other pædobaptists plead that while 1 Cor. 7: 14 does not favor the view that infant baptism existed, yet it sets forth the principles which justify the practice.

Stanley, already quoted, says, "The passage asserts the principle on which infant baptism is founded."

Neander remarks:

"In the point of view here chosen by Paul, we find (although it testifies against the existence of infant baptism) the fundamental idea from which infant baptism was afterwards necessarily developed, and by which it must be justified to agree with Paul's sentiments."

Gwatkin has an interesting word:

"St. Paul's argument—'else were your children unclean, whereas in fact they are holy'—is a two-edged sword. On one side, he could not well put the holiness of the child on the same footing as that of the unbelieving parent; if one was baptised and the other not. But conversely, if the child of even a mixed marriage is holy, surely it is a fit subject for baptism. If St. Paul disproves the institution, he approves its principle."

As against these men who admit that the practice was not in existence when Paul wrote, while yet Paul's principle justifies the practice, we simply say that the intelligence of the inspired apostle was the equal of that of any pædobaptist. Paul surely knew the implications of his own words! If his words "disprove the practice," as these men allow, why, then, in Paul's opinion (else his belief and practice were out of harmony) his words did not carry with them an approval of infant baptism. I would rather believe in the consistency of the Apostle Paul than in that of Stanley, Neander and Gwatkin.

Again, every reader of church history knows that the early justification of infant baptism was not that the child was holy, but that it was guilty

of original sin which must be washed away in baptism. We have already quoted John Wesley as giving this as his first reason in favor of infant baptism. Many paedobaptists to-day thus teach. Our Roman Catholic friends do so. The Church of England Prayer Book refers to

"the baptising of this child, who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life."

These are more in harmony with the early views on the need and the benefit of infant baptism than is the statement that the principle of infant baptism is the holiness of the infant. Meyer thus decides against the right of our friends to get from Paul's words either institution or principle:

"Had the baptism of Christian children been then in existence, Paul could not have drawn this inference, because in that case the [holiness] of such children would have had another basis. That the passage before us does not even contain an exegetical justification of infant baptism, is shown in the remarks on Acts 16: 15.... Neither is it the point of departure, from which, almost of necessity, paedobaptism must have developed itself;.... such a point is rather to be found in the gradual development of the doctrine of original sin(s).—Commentary, 1 Cor. 7: 14.

BABES IN HEAVEN.

A few lines may be spared for this question.

Mr. Madsen criticises us for holding that one dying in infancy is saved, while yet we do not admit it to baptism. He writes:

"If the infant should die it is fit for Heaven as Christ's 'purchased possession'; but if it lives, it is not a proper subject for baptism into the membership of Christ's Church" (p. 60). "Is it easier for an infant to enter Heaven than to find admission into the Church? This is apparently what the Baptist position amounts to when treated by analysis" (p. 81).

We only notice this because some person might be found who would mistake pleasantries for argument. We would be glad to hear from Mr. Madsen as to whether any adults who die unbaptised will be in heaven. We shall not do him the discredit of supposing that he would give a negative reply. But, if so, Mr. Madsen could hardly recognise them as being in the Methodist Church. Shall we retort as a *reductio ad absurdum*, that it must be easier to get into Heaven than into the Methodist Church? I presume Mr. Madsen will allow that more folk will be in heaven than there are in the Methodist Church. If so, it would seem that the former place is the more easily entered. No; jests, however sharp they may be, should not be put forth as arguments—especially if they are as much against your own position as that of your opponent.

A Chapel Built in a Day.

PORT PIRIE SOUTH, S.A.

Though man should always look to the divine Father for guidance in life to walk in his ways and for strength in life to do his will, it is only as he puts into operation through the powers thus blessed those forces that will accomplish some definite end and purpose that he justifies his reception of the blessings bestowed. In connection with the great enterprise of building "a chapel in a day" at Port Pirie South, the desire was current for some time amongst members of the church at Pirie, the hope and wish that it might be accomplished was freely expressed. Prayer was offered to God for guidance and strength in the matter. God's richest blessings had been wondrously realised by the united church. It was realised that their gratitude would be expressed in the using of their powers in the accomplishment of some great object in the near future in the extension of the regions of the Master's kingdom. With this purpose in view it was resolved that Pirie South (in which vicinity over fifty of the members reside) should be the scene of their operations.

A Committee consisting of Bren. R. Taylor, W. Morrow, W. E. Hamp, Will. C. Beiler, W. Clark, B. Adams, R. Bowden, and A. E. Marshall, secretary, was appointed to purchase a block of land upon which it was resolved a building should be erected in one day, October 5 proving to be the day of the accomplishment of the great task set before the church. God be abundantly praised for his blessings upon the work and workers.

This article is written that all interested may see what great things the Lord hath done for us

in Pirie South, and what can be accomplished by an earnest, enthusiastic and united effort.

The Day.

October 5 was the day chosen for action. It was a happy choice indeed, proving to be the only day within an entire week suitable (from a weather standpoint) for the accomplishment of the task in view. The faith of many a worker was tremendously shaken by the thunderings, hail and storm which tormented Port Pirie on the previous day, lasting, as it did, through the night, and yet all fears and forebodings vanished as October 5 dawned with perfection of sunshine, in truth "a perfect day"—a day which inspired everybody with a sense of gratitude to the Almighty for his bounty and love, giving the workers an assurance of the possibility of the attainment of their goal. Truly it was the day the Lord had made, and all rejoiced and were glad in it.

Time Table of Events.

The first to arrive on the spot were Bro. and Sister A. E. Marshall, at 5 a.m., and at 5.30, the President of the Churches of Christ Conference (W. Morrow) arrived, accompanied by W. & Beiler. It was a treat to see Bro. Morrow with his coat off all day doing various jobs.

At 6.20, the secretary of the S.A. Baptist Union (Geo. Hogben), who had journeyed from Adelaide to be present, arrived on the scene. 6 a.m. saw 40 workers present, and by 7 a.m. the number had increased to 60. At 6.5 a.m. building operations commenced. 6.30 a.m., first stud was up. 7 a.m., first side wall up, and 7.10 a.m. saw

second side wall up. 7.45 a.m., front wall was up. 8 a.m., back wall was in position. At 9 a.m. the first principal was up, and at noon all the principals (16 in number) were up. 2.15 p.m., all flooring was done and roof ready for iron. At 2.35 p.m., the front gable was hoisted. At 3.45 p.m., the sides were all covered with iron. 5.45 p.m. saw the roof on. At 8.30 p.m., three methylated spirit lamps inserted. At 10.25 p.m., whole of inside lined ready for asbestos, and work ceased, that which had been contemplated for the day having been accomplished.

At 10.30 p.m., Bro. Taylor mounted the platform and spoke a few well chosen words of commendation to all the workers, expressing the deep indebtedness of the church for all the labor that had been so heartily given to bring the whole scheme to such a successful issue, and three hearty cheers were given for the success of the church.

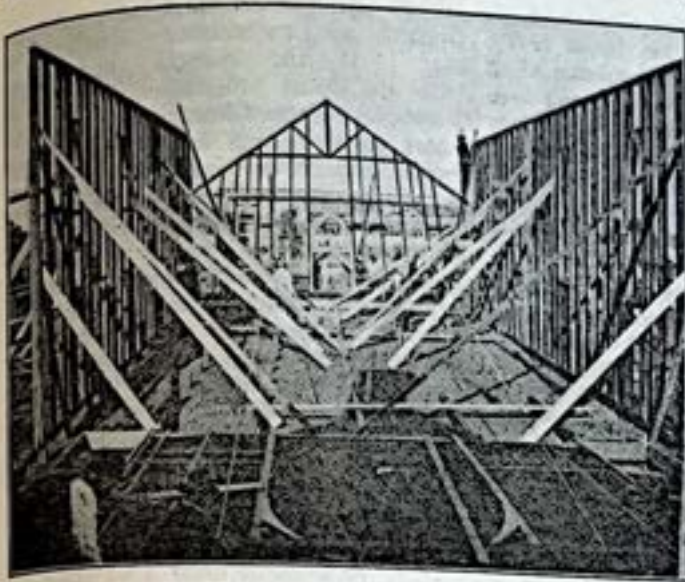
"Perspirers"—the Men.

The whole of the work was done under the supervision and in the presence of Mr. J. Firmin Jenkins, Port Pirie's architect, who drew up the plans. The interest manifested throughout by this gentleman, and his continuous suggestions of wisdom, the outcome of a wide experience, were invaluable and very greatly appreciated by the committee. Mr. W. J. Scott, one of Port Pirie's leading contractors, was in charge of the practical operations as foreman of works, and to his insight into the needs and requirements, his organisation and directing ability, great praise is due. Associated with him were all told about 130 men, some of whom put in 16 hours' work, and some only a few. Of this number there were 36 carpenters and 4 ironworkers and 90 handy men, the latter class including preachers, tailors, drapers, clerks, merchants and farmers, these all giving their services gratis. Every care was taken by the committee to safeguard the workmen, who were insured against accident. Not a hitch occurred during the day, and no accidents resulted beyond a few splinters. Never in Port Pirie and doubtless in the whole of South Australia has there been such a body of men working so harmoniously and so wholeheartedly together as did the men engaged on the building built in a day at Port Pirie South. They toiled, they worked, they labored until their great task was actualised. Not a single murmur, not a word out of place was heard throughout the day, but a readiness on the part of each to do his share, whatever that might be, rejoicing to be a participant in the great enterprise, and the highest admiration of the noble band was expressed on all hands.

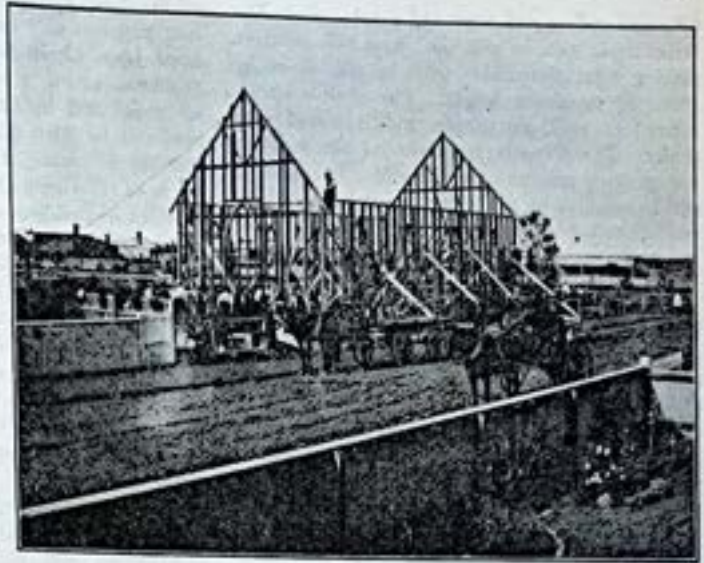
It was a treat to see bank-clerks shovelling dirt, customs officers pushing wheelbarrows, farmers handing up timber, business managers on knees nailing flooring, employers running messages, and preachers and tailors handing round milk. So each one had a mind to work.

The Structure.

The structure is a splendid one, made of wood and iron, the front being of weatherboard and the sides and back of iron. The interior is lined with matchboard, neatly finished with dado, the upper portion of the walls and the ceiling to have asbestos finishings. It has a sloping floor, which necessitated extra work, with a platform 12ft. by



Raising Back Wall.—7.30 a.m.

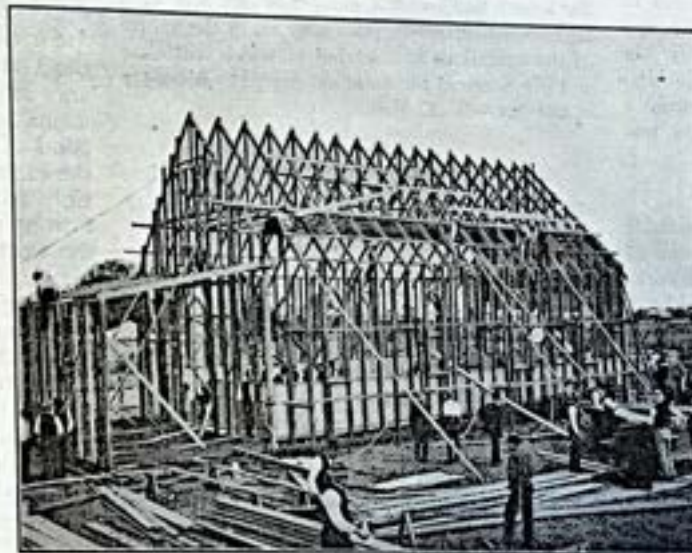


Sides, Back, and Front Walls Up.—8 a.m.

A Chapel Built in a Day

PORT PIRIE STH.,
S.A.,

October 5th, 1912.



All Principals Fixed.—12 noon.

Building Committee :



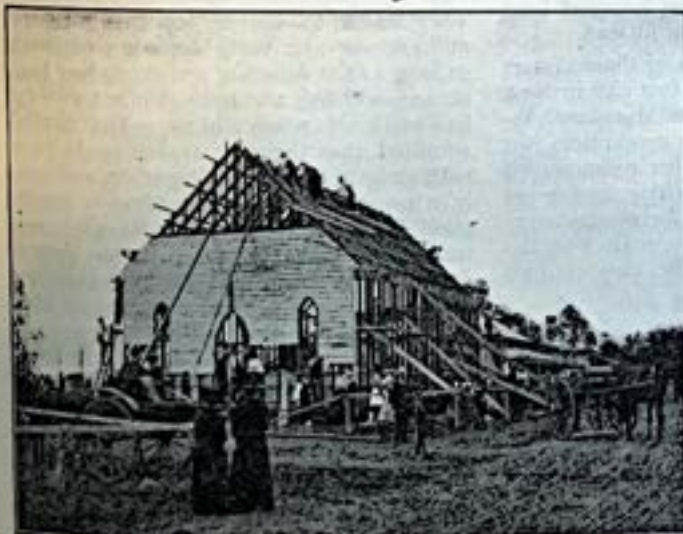
FRONT ROW.

B. Adams, W. C. Beiler,
R. Bowden.

BACK ROW.

E. A. Marshall,
W. E. Hamp, R. Taylor,
W. Morrow, W. Clark.

(See Picture below.)



Purlins Fixed.—1.30 p.m.



Finishing Roof.—5.30 p.m.

6ft., with railing and steps and a pulpit desk. The structure is 50ft. by 28ft. 6in., with 15ft. vestries, making total dimensions 65ft. by 28ft. 6 in. by 36ft., the maximum height. The church is calculated to hold 300 people, and is seated with chairs. The acoustic properties of the building for speaking purposes are splendid. The lighting will be supplied by methylated spirit lamps, which were installed by Mr. Pereira.

"Inspirers"—the Ladies.

A very important aspect of the work, viz., the supplying of the needs of the inner man, was the work of the ladies of the church, and to them very great praise is due. Excellent catering arrangements had been made for all the workers for the whole day, a booth having been specially erected for the purpose. The following sisters had charge of the various meals, viz., Breakfast, Mesdames E. A. Marshall, B. Hogben, and B. Adams. Dinner, Mesdames R. Taylor, W. E. Hamp, Kimber and T. Pillar. Tea, Mesdames S. Mitchell, H. Arnold, and A. J. Palmer, who were assisted by a number of others of the congregation, and from the Telowie church. The heartiest thanks of the church are expressed to all who so generously provided food, which was of high quality as well as of great quantity. In addition to the meals mentioned, the men who commenced work early were provided with a cup of tea at 6 a.m., and a splendid supper was provided for all at 10.45 p.m.

Admirers and Onlookers.

Deep interest was manifested by the outside public, and during the day a continual stream of admirers was flowing to and fro to see the working being done. Many sceptical eyes looked upon it, and often was the expression given vent to, "They've got a bigger contract than they think, and they'll never get it done," and so on, but they did, and many were the congratulations received from all quarters. Included in the spectators were visitors from all the surrounding townships as well as from Balaklava and Adelaide.

Opening Services.

The opening services on the Lord's day following were of the most enthusiastic and happy character, being characterised by large attendances. Bro. Morrow presided at the Lord's table at the morning worship, and gave a powerful address, punctuated with much praise and honor to Almighty God for what had been accomplished in his name. Geo. Hogben, secretary of S.A. Baptist Union, also gave an earnest address of good cheer and encouragement. In the afternoon a young people's service was held, presided over by W. C. Beiler. An address was given by Bro. Hogben, urging the young people to acknowledge God in all their ways. The chairman then addressed the parents, emphasising their duty as well as that of the church in the training of the young. Miss Barber rendered a solo, and Misses Overland and Morrow a duet. Bro. Taylor had charge of the first evening gospel service, when the building was crowded out, some being turned away. The speaker's theme for the evening was, "What the Church at Port Pirie would Stand For." It was a manly utterance. "The church," he said, "would stand for: 1st. Loyalty to the Bible, the whole Bible. 2nd. Loyalty to Jesus Christ, the divine Son of God. 3rd. For the unity of Christians, all Christians, on the basis

of the New Testament and that alone; and 4th. For progressive evangelism, the gospel of the Lord Jesus Christ being the only solution of all problems, giving a salvation from sin and from all social and industrial wrongs." A solo was rendered by Miss E. Adams. On the Monday evening following, a public meeting was held, when W. E. Hamp (who was the first to suggest the idea of building the church in one day) presided. Addresses suitable to the occasion were delivered by W. C. Beiler, E. C. Holten and W. Morrow. Musical items were given by Miss Barber, solo, and Misses Adams and Oliver, duet, which were much enjoyed. Votes of thanks for all who had assisted were enthusiastically carried on the motion of Bro. Taylor, seconded by Bro. W. Clark, after which the doxology was heartily sung. A coffee supper was provided by the ladies at the close.

Thus has been chronicled the events connected with a great enterprise, and yet all this is but a means to an end. The means, a place of worship for God's people, the end, proclamation of the gospel to the saving of many precious souls, and the building up of Christ's spiritual kingdom in the hearts and lives of many a soul. May God be honored in this glorious way in all the future of the operations of the church, which will meet at Pirie South in the building erected to his glory in one day.—W. C. Beiler.

Notes and Comments.

By Chas. Watt.

Evangelism and social reform.

This is a movement started in America that appears to be meeting with a fair measure of success and proving a decided blessing. Quite a number of members of churches who were known to have rather more than a nodding acquaintance with shady transactions, have been told they must reform or leave the church, and they have elected to accept the latter alternative. One man who was famed for his Christian (?) benevolence, and who gave £4000 to the Y.M.C.A., has been forced out of the church, as he refused to mend his manners. Happily some have decided to go in for reform instead.

We could do with a turn of those Americans in these colonies. In one city in New Zealand some years ago, the Ministers' Association set up just such a committee. But alas! the members were either compounded of different clay or something had gone wrong with the vertebrae, for on discovering that a prominent churchman was the owner of a house of ill-fame, they refused to proceed and resigned!

Extremes meet.

There is an old saw that "Extremes meet," and its truth is surely seen in America. However absurd a fad may be, it will always find a congenial soil in the States. Men who will only be classed as adventurers and humbugs in any other Anglo-Saxon community, will be hailed as heroes

there. And, on the other hand, it is by no means an extravagant statement to say that the country that stands for the most enlightened and noblest examples of true Christian service, for the most unselfish and unbounded Christian benevolence, is the United States of America. To mention only one thing out of many; think of that unique action of "Two Christian Laymen" sending all those volumes of "The Fundamentals" (eight have been issued, and still there's more to follow) to all Protestant pastors, evangelists, missionaries, theological professors and students, S.S. superintendents, lay workers, and editors of religious publications throughout the earth! This little order must cost them no less than £250,000 (a million and a quarter dollars), and all done so quietly that their names nowhere appear. And the articles are of a very high order, so that the faith of many a wavering one will be mightily strengthened. God will richly bless these two consecrated "laymen," whoever they are.

An admiral on temperance.

Sir George King-Hall gave an address to the Granville Brotherhood on the temperance movement in the Navy, which has for its motto, "For the glory of God and the good of the State." It owed its origin to the captain of the "Russel," who had a terribly drunken lot under him. He called the men up and "told them how all the crime in the world arose from drink, and offered to give up his wine for three months if they would give up their grog." Forty of the men stood out and agreed to it. At the end of the three months he called the crew up again and found that "not only had every one of the forty kept their pledge, but a number more had joined them." This captain (afterwards an admiral) who founded the Naval Temperance Society was Admiral King-Hall's father. They have now 25,000 men in the Society, amongst whom are four admirals on the active list.

Still there was something lacking in the admiral's address. While the various temperance societies are doing good in their way, the publicans never object to such. They well know that no teetotal efforts will militate very seriously against their trade so long as the debasing and degrading business is licensed, and thus stamped with the hall-mark of respectability. The admiral admitted that they are trying to do away with grog in the Navy altogether, and surely what is good for Jack afloat is equally good for Jack ashore. The Navy of Australia has taken the lead, for *no grog is served there*. And why not try to help the poor unfortunates in our fair land who are enslaved to the demoralising craving, by withdrawing the licenses and shutting up the open bars? Why not? It certainly cannot be from any fear of loss of revenue! As a matter of fact, for every pound we derive in the way of revenue we spend at least ten to keep the foul business in order. But even this loss, serious though it be, does not measure the full extent of our debt.

It is plus all the crime, suffering, disease and death we see around us everywhere.

The monetary loss.

But even as a purely economic question, without reference to its moral and social aspects, the monetary loss to the various countries that indulge in this licensed suicide can only be written down as appalling. Think of Germany spending in drink an amount that represents twice the combined cost of the Army and Navy! and five times the cost of elementary education! While Britain is in even a worse case with her drink bill of £162,797,229! And this, let it be remembered, with almost half the popu-

lation abstainers! which means that for every family of five amongst the drinking half, the amount of £35 a year is spent! In other words, the liquor bill of Britain is twenty millions more than the combined Naval expenditure of Britain, Germany United States, France, Russia, Italy and Austria! Well might the secretary of the U.K.A. say, "If this country (Great Britain) were relatively as sober as Canada it would save fifty millions a year; and if it drank no more than New Zealand, it would save sixty millions! This shows the marked blessing that No License has been to the Pacific Dominion.

ers, white and native, visit every Sunday, and also hold a service. We were privileged to visit the wards with them. Cases of elephantiasis are quite common. The legs of the patient swell out to the size of an elephant's leg, hence the name of the disease. The leg then breaks out in terrible sores. Some speak English, but most of them do not. In English we said to one man who was nearing his end, "The Lord is my Shepherd," and he replied, "Yes, and I follow him." He said he had good hope through Christ of heaven, and was not afraid to die. Another man, whose face was marked with sin, through an interpreter said that he had no sin, hence he did not need a Saviour. A third man, suffering from a disease (incurable), and almost at the point of death, wanted to know if Christ could heal his disease. A worker read to him the 53rd chapter of Isaiah in the native tongue. The Catholic sisters are busy in some of the wards ministering to the sick, whilst in another ward we saw a Buddhist priest, with shaven head and long flowing yellow robes, preaching to the patients who fall down and worship him. There is also a large up-to-date hospital for eye diseases, erected in memory of Queen Victoria.



A LORD'S DAY IN CEYLON.

By T. B. Fischer.

En route to India, we had one never-to-be-forgotten Lord's day in Ceylon that may interest others also. The order of events were so different from the Australian ideas that they made a deep impression on the writer.

At about 6.30, a native servant entered the bedroom and served chota-hazri, consisting of tea, toast, butter, jam and banana. At 8.15 the jinrickshaw man was at the door ready to take us to church, which is held at 8.30 to escape the heat. A jinrickshaw is really a small cart with rubber wheels pulled by a man, generally a Cingalese. The men are very fleet of foot, being able to run many miles without fatigue, charging 4d. for half-an-hour's run. The road to church was full of interest. All the work was in full swing, for the Colombo natives know not the Lord, nor keep his day of rest. Here was a gang of natives digging a trench, there a waggon pulled by a hump-backed bullock and loaded with goods, further on shops were open and doing business. A barber sat and cut hair in full view of all passers by. There was a woman squatting by the roadside selling a mixture of betel nut, tobacco and leaves, which the natives chew—and so the journey continued with an endless variety of changing views. We attended the Baptist Church, and heard a missionary sermon. The choir was composed of Europeans, Cingalese and Tamils, whilst a native presided at the large pipe organ. The Baptists are doing a good work in Ceylon, and whilst the results have not been as large as they desire, yet their native membership after just 100 years of work in Ceylon now numbers a little over 1000. During the past week they have joined with others in holding their open-air meetings,

and during the week 130 meetings were held, nearly 3000 gospels sold, and from 12,000 to 15,000 heard the word of life preached.

After service we rickshawed home along one of the most beautiful streets of Colombo. On either side were English bungalows, cocoanuts and other palms, and various other tropical trees. We arrived home in ample time for breakfast, which is regularly partaken of at 11 o'clock. After breakfast family worship was held, in which God was asked to bless all missionaries and activities. It is the regular practice at the Missionary Rest Home to have family prayers twice a day, and on this occasion missionaries from the Solomon Islands and India united in worship. After breakfast, the Colombo public hospital was visited. It is situated near the beautiful cinnamon gardens. *En route* one passes a park where natives are playing cricket and football. Further on is a pool of water in which several are sporting, whilst on the bank sit women, their hair, which is smothered in cocoanut oil, being combed with the fingers of a friend. The women are very interesting. The Tamils have nose-rings, and large earrings which make the lobe of the ear often extend four or five inches. They are clothed with saris in all manner of brilliant colors. The Cingalese women on the other hand wear a white jacket, with a kind of cloth wound round for a skirt. The hospital is an extensive place, with wards for natives, sailors, Europeans, burghers, infectious diseases and others. Some of the wards are open-air structures. We saw more suffering in that hospital than we had ever seen in any half-dozen hospitals at home. It made one sick at heart. Several Christian work-

We arrived home again in time for the 3 o'clock tea, and at 4.15 we visited a children's service at Milagitiya, where about 250 Cingalese children were gathered together. It was a hopeful sign to see these young people singing the songs of Zion. The preacher walked down the aisle, and asked row after row of children to repeat verses of hymns and texts. He also asked questions, of which the following are samples:—"What does slander mean?" "Who says the tongue is an unruly member?" "What does evil speaking mean?" After the questions, explanations followed.

Being anxious to see the largest Protestant service in Ceylon, we attended the Scots Kirk at 5.15 for the evening service. The singing was good, the anthem "The Radian Morn" being well sung. The building was large and beautiful, and well filled by the elite of Ceylon. The whole service was impressive and helpful, but the sermon was more an intellectual essay than food for the soul. In the cool of the evening we leisurely walked home. Past us whirled motor cars and motor cycles, the bullock waggons, the jinrickshaws, the hackneys and all manner of vehicles. Shops were still open and doing a roaring trade. Native drink shops were enticing men astray. The beggars by the wayside, the children by the hundreds, were doing just as they do on any other day, and it was very difficult indeed to realise that all this went on every day, with no regard for the day in which Christ is honored in Christian lands.

We reached home in ample time for dinner at 7.30, and after dinner had family prayers again, and singing, profoundly thankful that the sweet hour of prayer was established in at least some homes in Ceylon, as a living witness to the Christ of Calvary.

In the Realm of the Bible School.

THE GREAT QUESTION.

Sunday School Lesson for November 17,

Mark 8: 27-9: 1.

A. R. MAIN, B.A.

Jesus was in retirement, or comparative retirement, with his disciples. The people had gone back from him, and many of the disciples had turned away and walked no more with him (John 6). The Master wished to prepare the apostles for the events which should ere long take place. Our lesson tells of his method of eliciting and confirming their faith in him as the Christ, and of revealing to them plainly his suffering, death and resurrection.

Luke characteristically tells us that, at this great crisis in his life, Jesus was praying, in a solitary place, but in the presence of the disciples. The Saviour met life's difficulties and crises ever thus.

"Who do men say that I am?"

First, Jesus asked for the opinions of others. The people were eagerly discussing the claims of Jesus. The disciples knew of this and were able to give current replies to the Master's question. Multitudes knew of the Saviour's miracles and wonderful teaching. Some said that John the Baptist had risen from the dead and after his resurrection was able to do such works as he had never before accomplished. Herod Antipas, the murderer of John, was one of these (Matt. 14: 1, 2). Some believed that Elijah had returned in the flesh. It was known that the Old Testament had foretold the coming of Elijah before the Messiah's day (Mal. 4: 5; cf. Matt. 17: 10-12). Matthew lets us know that others thought Jesus was a resurrected Jeremiah. Yet another class more vaguely spoke of him as "one of the prophets." Anderson has the interesting comment: "The note of strenuous righteousness in Jesus suggests the Baptist and Elijah; the note of love and compassion, Jeremiah. Others feel he is a prophet, but cannot identify him." It has to be noticed that no opinion is recorded which counted Jesus as less than a prophet. In this, then, the rejectors condemned themselves. Even if he were not known to be Messiah, yet a belief in his coming as a prophet and accredited messenger from God should have made them hear his word and do his will.

"Who say ye that I am?"

The former question prepared the way for this, the great question of the ages. "What think ye of Christ? Whose Son is he?"—these are the questions which clamor for an answer. As a man replies to them, he decides his life. We sometimes ask folk what they think of the preacher; the question should rather be as to what they think of and will do with the Christ whom the preacher proclaims.

Peter, often the spokesman of the apostolic party, replied in words which contain the burden of what we have believed to be "the good confession." In the early church a confession of faith was made as a prerequisite to baptism and church

fellowship. That was the confession now made by Peter that Jesus is "the Christ, the Son of the living God." In recent years we have been gratified to see some, as Professor Denney, plead for a return from the elaborate human creeds which perpetuate division to the simple yet all-sufficient confession of the New Testament. We want loyalty to Christ to be the test. He who believes Jesus is the Christ and Son of God, will accept what Jesus spoke whether personally or through the apostles whom he chose.

From Matthew's account we learn that Jesus declared Peter to be blessed for making such a great confession, since it had not been revealed to him by flesh and blood, but by the heavenly Father himself. Jesus also declared that the great truth which Peter confessed was fundamental, the rock-truth on which the church would be built. Moreover, Peter was to be honored, with the use of the keys of the forthcoming kingdom. We believe Peter used these keys on Pentecost, when he was privileged with the Spirit's help to proclaim the message of life which was accepted by three thousand souls.

"Get thee behind me, Satan!"

The Lord Jesus proceeded to reveal to the apostles that if he were Messiah he would be a suffering Messiah. The Jews, despite the plain prophecies (as in Isa. 53), never suspected this. They thought the Messiah would never suffer, but reign on earth as a victorious king. The disciples shared these views. Until the end, they failed to grasp Jesus' teaching concerning his death and resurrection (see Luke 18: 34; Mark 9: 10). So Peter, full of love and anxiety for his Lord, yet with a presumption which merited a severe rebuke, exclaimed, "Be it far from thee, Lord; this shall never be unto thee." Peter, we are told, "began to rebuke him." This is extraordinary, as coming from the disciple who had been so recently declared blessed because of his faith in the Christ of God.

The presumption and general wrongheadedness shown in Peter's act and words to some extent prepares us for the sequel; but doubtless most are at first surprised at the severity of Jesus' words, "Get thee behind me, Satan." Roman Catholics, who love to find in the other parts of this incident evidences of Peter's primacy, should notice this word. "Satan" means "adversary," and some think that Jesus merely says that Peter was an adversary. It may be that Satan is represented as using Peter to set forth on this occasion the very temptation with which on a former occasion Jesus had been assailed. Here, as in Matt. 4: 8, 9, the Saviour is faced with the temptation to seek the kingdom, but not by way of the cross. It may be that it was because of the similarity in the temptation, suggesting a common authorship, that Jesus used the very words with which he had met the devil, "Get thee behind me, Satan" (ver. 33; cf. Matt. 4: 10).

Cross-bearing.

The Saviour went on to reveal to his astonished followers that in cross-bearing the disciple

was to be as his Lord. Each one who would come after Jesus must bear his cross. "A disciple is to follow the example of Jesus in giving up everything, even life itself, that belongs to the selfish interests, sooner than anything belonging to the higher purposes of life." A man must "deny himself." The Lord did not mean by this simply that a man must deny something to himself, as when we agree to give up pleasant things for the sake of a worthy end, say sugar in tea for missions. A man has to deny himself, renounce himself, "refuse to follow the impulses of self." It does not come to us all literally to do what Jesus asked of the rich young ruler. But it might come to any of us to have to decide between money, friends, or home, and Christ. If the call came we would have to renounce whatever was dear. Meanwhile, we hold all lightly.

The Lord knew that many would hesitate to act on his advice. So he added words to help such. If the Saviour wanted men to know the consequences of discipleship, and so presented the certain trials and difficulties of it, he likewise wished men to know the consequences of refusing discipleship. He who would save his life in the lower, earthly, physical sense, shall lose it in the higher sense. He who shall lose his life in the lower sense for Christ's sake shall find it in the possession of the real, eternal life. Notice the change from "would" to "shall" in these sentences; Jesus knew some would wish to save life in the lower sense; he did not contemplate as a good thing the possibility that some would wish to lose it, and so substitutes "shall" in the second part.

Life bartered.

Verses 36 and 37 are noteworthy. They are sometimes read as if the one merely repeated the thought of the other. In reality a twofold barter is suggested: Barter No. 1—"For what doth it profit a man, to gain the whole world, and forfeit his life?" Suggested Barter No. 2—"For what shall a man give in exchange for his life?"

The Master well knew that people for the gratification of the senses, for the joys of possession, forfeit the life which is life indeed. For life's sake they lose the end of living. The Emperor Tiberius, who then sat upon the throne, was one who had almost literally gained the whole world. But he had lost his soul. He was a slave to his passions. Now, suppose the first barter made, and the man to realize his bad bargain, and be led to wish the barter undone, what will he do? What will he give in exchange for his soul? He can give nothing. The soul is too costly. The Psalmist said: "None of them can by any means redeem his brother, nor give to God a ransom for him," and again: "The redemption of their soul is costly, and must be let alone forever." Not all we could give could buy it back. Jesus' blood is the only thing of sufficient price. Thank God for this means of redemption. He who ignores that must be irretrievably lost.

"The improvement of the soul is the true and main end and business of our lives."

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A Deserted Village.

Recently we made a day's tour southward for the purpose of preaching in two or three villages on the banks of the Nira River. On arrival at a place called Sangwi we were surprised to find not a soul in the place. An Indian village usually teems with life, insect, animal and human, but in this instance, even the ubiquitous village pig was not visible. The reason of this absence of life was an outbreak of plague which had taken place, and the Namlatdar of the Taluka, being an up-to-date forceful man, ordered everyone to the fields, where they could make bough huts and live until the fear of infection ceased. In this way, doubtless, scores of lives were saved. These people are such fatalists, that on an occasion of such a visitation or scourge they usually sit listless and say, "If we die, we die." It was uncanny in the extreme in this instance to walk through this forsaken place. We had come to preach to the people, and we only found their gods—here, there and everywhere, some on small stone shrines, some in newly built stone temples, some of evident antiquity, with paint besmeared, almost obliterated features—a village left to its gods; its very emptiness a striking monument to their impotence; wooden gods, stone gods, metal gods, even mud ones. And yet one felt that in a month or two the people would come back and take up their worship where they left off. They don't expect much of their gods, so they don't feel disappointed when they get nothing.—H. H. Strutton, Baramati, India, Sept. 2.

Another Deserted Village.

A week or two ago we had two trips eastward, staying overnight at the Sansar Irrigation bungalow. Early one morning two preachers and myself struck out for Numbodi, a village two miles off. We met many people wending their way to different fields for work, and as we neared the village not a soul was in sight. One of the preachers said: "We won't get many to listen to the Word this morning." Still we went on till we neared the large tree which usually marks the central showdi or gathering place in an Indian village. Here we found a carpenter mending a wooden seed drill, and four or five men sitting by him, so after a few greetings we sang a hymn and began to preach. In less than 15 minutes we had about 75 listening to the preaching, and these stayed on for one and a half hours. It was a lesson to us not to despise small beginnings, for we had almost despaired of getting a hearing and we had thought of trying another place. We anticipate taking a two days' trip now weekly to reach outlying villages, and so spread a knowledge of the gospel more thoroughly than we have hitherto been able to do. In Sansar we had three large gatherings of interested listeners on different oc-

casions in August. We are just about to take a four days' trip westward for 25 miles. Pray for hearing ears and understanding hearts.—H. H. Strutton, Baramati, India, Sept. 2.

Hearing the Gospel for the First Time.

We had gone along to Sansar for a couple of days to visit the villages, and one morning as Mr. Strutton and the preachers were away visiting a place two or three miles off, I strolled along the canal bank, taking our little native waif in my arms. After walking a mile or so I came to a bend from which I noticed several women coming towards me. I sat down, and by-and-bye they came up and stopped and asked after the rain. This is a usual thing these days. Whether they expect us to bring it or have been the means of hindering its coming, one cannot say, but it makes good ground for a gospel talk, and so it did this time. One of the women was pretty old, and it was hard to get her attention from the material things needed, her bread and clothing. Still the others were eager and interested listeners, as the story of Jesus was opened up to them for the first time. I asked them if they had ever heard it before, and received the answer, "No; who would tell us? No one comes to tell us." I wondered as I spoke of sin and its punishment, how much these heathen dulled brains had taken in. What did God's love mean to them? How strange such talk, as a pure good incarnation of the deity, to minds accustomed only to sin-stained orgies told of the incarnations of their gods. Yes! it was a joy to tell them of Jesus and to be the first to tell them, but there was sadness too, for who will continue the work? Who will sow further seed when the "birds of the air" come and pick up those scattered grains? Their village is so far from the beaten track that visits can only be very seldom, and then just those four women may not be present. Oh, for more who will come and swell the numbers of those seeking to bring light to these darkened ones. For how will they hear without a preacher, and how will they preach without they be sent? Pray for the ones and the twos who are reached with the word of life, that there may be fruit.—Mrs. H. H. Strutton, Baramati, India, Sept. 2.

The Work at Diksal.

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. The daily attendance keeps up very well. We have others applying to join our school, and expect to increase the attendance next month. Some of the boys come and sit at our door during the daily reading time and join in singing some of the hymns. Yesterday I was preaching to the patients, and presently one of them said to the

patients, "Now, brethren, don't forget His name." He meant the name of Jesus, for he made them say the name of Jesus three or four times, so they should not forget it when they reached their homes.

The medical work is still going ahead, although the report shows less patients treated, yet I think there have been more visitors to our dispensary because many of the sick ones have brought their friends with them as company and also to see our work.

I think the £10 worth of medicines has done much for the people. Up to date, 1134 treatments have been given, which means that about 600 people have been treated, and about 1000 hearing the gospel preached by precept and practice. Many of the people are taking the name of Jesus with them, and we pray that that precious name may become the sweetest name of all to them.

By means of our medical work, our preachers are having good times in the villages. Nice companies of people sit and listen to the gospel. We believe the Lord will turn hearts away from idolatry unto himself.

We are greatly encouraged by the way many of the people look upon us as their friends, and bring their troubles to us and ask for our advice. Only last fortnight a deputation of poor people waited on me and besought me to intercede for them to the High Commissioner. They were suffering great injustice at the hands of their neighbors, so I wrote a letter to this official and received a nice letter in reply, telling me what to do under the circumstances, which advice I forwarded to these people. Through this circumstance our friendship is more firmly knit. I have received several nice letters from Christians who have been assisted monetarily and otherwise.

One Christian policeman and his wife and old father were here for about three weeks. The policeman was seriously ill, and without a penny in the world; the old father was too old to work, and so they were literally starving among the heathen. We took them in here and sent the policeman to a good hospital for an operation, where he lay for nearly three weeks, and in the meantime keeping the wife and father in the necessities of life. When the sick one recovered he secured a good position in the force at Poona, and is getting along nicely now. They were all most grateful and said that God had truly answered their prayers for help in their distress. Another case was that of a native evangelist and his wife who were stranded and sick. These remained with us for one month, during which time we all enjoyed their fellowship with us in our work. He has now been called to a good position up in North India as a pastor of a church, and his wife as Bible woman.—H. Watson, Diksal, India, Aug. 1.



Tasmania.

HOBART.—We have been greatly encouraged by a visit from Thos. McCallum, of Ascot Vale, Victoria. He has been here over three Lord's days, and exhorted the church and preached the gospel very acceptably.

West Australia.

PERTH.—We listened with interest to a stirring address this morning by A. J. Ingham, evangelist at North Perth. The annual picnic of the Bible School was held on October 21, at Crawley Park, one of the beauty spots of W.A. Games and races, accompanied by a glorious day, contributed to a splendid outing. The school maintains its record for large attendances, 261 being present last Sunday. The C.E. Society had a visit on October 14 from Mr. Radford and Miss Telfer, of the Aborigines' Home. The members have arranged to visit the home on November 2, when they will present gifts to the children and provide afternoon tea.—W.A., Oct. 22.

New Zealand.

CHRISTCHURCH.—Last Sunday evening the writer conducted a largely attended memorial service in connection with the death of our highly esteemed and much beloved elder, Thomas Manifold. At the close, Maida McDiarmid, the youngest daughter of Bro. McDiarmid, one of the pioneers of the church here, who was associated with Bro. Manifold in the early days, confessed the Saviour; also an elderly sister, baptised by Bro. Bates, but who had drifted away years ago, decided to come back. Another young girl from the Bible School, who confessed Christ at the close of the meeting two Sundays ago, was immersed on Wednesday evening, along with the one referred to above. Sunday week I spent a very enjoyable day with the church in Gore, while Ralph Gebbie was with the church here. His visit and addresses were much appreciated.—D. M. McC., Oct. 18.

NELSON.—Last Lord's day, good meetings. Bro. Abercrombie, of Fitzroy, Victoria, occupied the platform at both services. Our best thanks are due to this brother for his excellent addresses and his willingness to help the church during Bro. Verco's absence.—E.M.J., Oct. 18.

SOUTH WELLINGTON.—Bro. Mudge is suffering from a nervous breakdown, and has been ordered away for a complete rest. The church has granted him ten weeks' leave of absence. Bro. Mudge and family intend visiting relatives in Australia. Bro. Vickery will occupy the platform. The students' class has commenced studying. The sisters have started a sewing circle for the poor. We are extremely sorry to report that Sister E. Thomas, who has been organist for the church and school for about seven years, has been forced to resign on account of ill-health.—H.M.H., Sept. 18.

WANGANUI.—Sister Mrs. Swingland, aged 71, who had been ailing for a considerable time, found happy release in passing away recently. Although for years unable to attend the meetings, she always took an interest in the church's welfare, and contributed of her means to the Lord's work. Last Sunday we had the pleasure of seeing a young brother buried with his Lord in bap-

tism. Everything is now in order in regard to our new church site, and we will settle down to a substantial move forward. A splendid response was made in the special offering for funds to pay a deposit on the property, which realised nearly £200.—H. Siddall, Oct. 16.

MATAURA.—Our Foreign Mission offering still increases. £4/2/6 must be added to the amount already reported. The total of our offering is now £55/18/6, with probably more to come.—T.J.B., Oct. 21.

Queensland.

TOOWOOMBA.—T. C. Harward, who recently finished his work at Tannymorel, and had intended returning South, has made satisfactory arrangements with our officers to spend his time helping our country brethren, and commences immediately. We have 11 small groups, with from 2 to 14 disciples, meeting to break bread in our district, and nearly all on our roll. P. J. Pond has conducted an 11 days' mission in our chapel. We had very nice attendances, splendid interest, and thoroughly enjoyed the missionary's efforts. The results were a number of young folk from the Bible Schools deciding for baptism, one adult male confession, and a male restoration. Bro. Pond also visited some isolated members at Greenmount, and our district now hopes to be able to organise a meeting out that way. We are now planning for a suburban tent mission at Newtown. It is just 30 years to-morrow, October 22, 1882, since the church was first organised in this city. We hold special celebrating services Sunday fortnight.—J. W. Parslow, Oct. 21.

ALBION.—The attendance yesterday for worship was up to average. Bro. Hermann exhorted. Bren. Bowles and Stitt were unanimously chosen as deacons. Interest in the mid-week meetings is splendid. Public interest has been much increased in the cause since it became known that the church is moving in the direction of building a chapel. Since last report we are pleased to acknowledge with thanks the following donations: Inasmuch, 2/6; Donolly church, Vic., £1/1/-; Bro. Stabe, £1.—H.C.S., Oct. 21.

BUNDAMBA.—The little band of disciples in this place celebrated their 23rd anniversary with a public tea and after meeting on October 12. We had representatives from Zillmere, Ipswich, Brisbane, and Albion churches. At the after meeting M. McKie occupied the chair. Bren. Bignill, Swan, Burrows and Cooper gave short addresses. Bro. Bignill told us it was the intention of the Albion church to loan us their evangelist, Bro. Forbes, to hold a mission. The meeting was brightened by solos, duets, etc. On Lord's day, Oct. 13, G. Cooper, of Albion, took the services in the unavoidable absence of Bro. Wallace, who is away at Melbourne, and exhorted very acceptably, and at night preached the gospel.—G. Green, Oct. 24.

South Australia.

HENLEY BEACH.—A tennis club in connection with the church and Bible School has just been formed. Our captain, H. E. Toombs, and a band of workers, have been busy during the last fortnight erecting a network around the court and fixing up the ground, which will be up to date in every respect. We must not forget the lady members who are there with their afternoon tea

and cake, etc., every time. We are receiving great help from our patron, H. Woodcock, also the president, T. J. Gore, and the vice-presidents, and the church officers.—Geo. T. Cant.

NARACOORTE.—Good meetings last Lord's day. Next Sunday morning we intend organising a Junior C.E. We are badly in need of C.E. Hymnals, words only, and if any of the more fortunate societies feel like doing us a good turn, we would greatly appreciate a gift of a few of these books. Further information concerning same will be gladly given by N. J. Gould.

MAYLANDS.—Since last report two have been added by letter. On Tuesday Bro. Pittman gave a lecture to the Berean Society in the interest of the Brighton Blind School. He was assisted by Miss Ivy Rule, the blind typist, and an offering was taken up for the institution. Mr. Hayward, of the Norwood Mission Band, exhorted this morning, and Bro. Jackson, of Norwood church, presided. Bro. Taylor preached this evening to an attentive audience. Dorcas social is to be held on November 6.—R.L.A., Oct. 27.

POINT STURT.—We had the joy of seeing two young men confess Christ at the gospel service, A. W. Pearce preaching. They are to put on Christ in baptism in the river on Monday night.—R.T.B., Oct. 27.

UNLEY.—This morning two ladies, who were baptised last Wednesday, were welcomed into the church. In his address Bro. Walden first spoke specially to the children, and those under 14 sang "From Greenland's Icy Mountains." In the afternoon the senior classes from the Sunday School met with the men's class, the occasion being an address by Bro. Walden on "How to Study the Bible." At the conclusion of the sermon this evening we rejoiced to see a girl from the Sunday School make the good confession.—P.S.M., Oct. 27.

PROSPECT.—We held a very successful picnic on Saturday. A large number of scholars and friends went by car to Mitcham Reserve. Sports were indulged in by young and old, a return being made to Prospect at 7 p.m. Everybody spoke of it as a very pleasant outing. Large meetings to-day. A man and his wife made the good confession at the evening meeting. They will both be a great help to the work here.—L. A. Paternoster.

MURRAY BRIDGE.—Since last report three have been received by letter, bringing our number up to 15. Last night was by far our largest meeting since opening, and at its close we were pleased to take the confession of a young man. This is our first-fruit here.—J.T.T., Oct. 28.

BALAKLAVA.—Our evangelist, Bro. Ewers, is at Kadina to-day, conducting anniversary services. Good attendance at the meeting for worship. We were very pleased to have Bro. Warren from Kadina, who gave a very fine exhortation on "Personal Work." To-night our chapel was well filled. Bro. Warren delivered a powerful address on "Heaven and its Future Happiness." A quartette, rendered by members of the choir, was much appreciated.—P.H.R., Oct. 27.

LONG PLAIN.—Two young men were received into fellowship last Sunday morning. This makes four additions quite recently—all young men. The interest in the Lord's day meetings is well maintained.

SEMAPHORE.—Lord's day, Oct. 30, Bro. Collins, from Norwood, presided. Bro. Taylor spoke on "The Church of Christ: What it Means." Bro. Taylor spoke in the evening, his subject being "Believing a Lie." One confession. Lord's day, October 27, Bro. Dalwood, from Norwood, presided. H. R. Taylor, from Maylands, exhorted. Evening meeting, Bro. Harrell, from Croydon, spoke. The meetings were well attended. Endeavor Societies are strong, also Sunday School.—L.H.T.

MILE END.—No confessions for four weeks. However, we have good meetings, so we sow in hope. On the 19th, a lady was received by faith and baptism, and her husband, a baptised believer, was also welcomed in. Another lady baptised during the week was received in on the

with H. J. Horsell gave a greatly appreciated address on "The Tears of Jesus."—D.A.E., Oct. 27.

WALLAROO.—Our quarterly business meeting was held on Sept. 30, when reports from church officers and secretaries of all departments were presented, all showing steady progress. Opportunity was taken to present Bro. and Sister Warburton with a travelling rug as a token of love and esteem, and to speak a few words in appreciation of their faithful work during the year, and of God's blessing in their new field. Bro. Wiltshire arrived yesterday. We regret his wife's illness, and pray for her speedy recovery. He commenced his labors to-day. Good meeting this morning, when we were helped and inspired by his words to greater effort on behalf of the church and the Lord's work in this field. A splendid meeting to-night, when Bro. Wiltshire preached the gospel. A fine message, good interest and attention.—E.J.K., Oct. 27.

GROTE-ST.—Good meeting this morning. Six received into membership. A number of visitors present. W. C. Beiler, who is leaving to take up the work at Williamstown, Victoria, gave a very helpful address. Evening service, chapel full. Bro. Thomas preached another powerful sermon on "The Judgment Day." Two confessions. On Saturday last the Sunday School held their annual picnic at the Mitcham Reserve. There were about 400 on the grounds. A most enjoyable day was spent, the weather being perfect. Our esteemed Bro. McPhee, who has been supt. of the Chinese Class for the last seven years, has been compelled to resign his position, to take effect at the end of the year. Our brother feels the need of a rest. He has been a most devoted worker in all branches of the Master's vineyard. The building scheme is still in want of funds. We want 200 members to contribute £10 each. Do not delay forwarding your amount to secretary.—W.J.M.

MALLALA.—Oct. 9, we held our Bible School picnic. A number of the Long Plain school united with us. We spent a very enjoyable day. Last Lord's day we celebrated our anniversary services. At the afternoon meeting the chapel was packed, also in the evening. Bro. Cuttriss delivered three splendid addresses. Miss H. Laurie, of Henley Beach, sang solos at each meeting, and each class in the Bible School rendered action songs. We had the tea in the chapel, and the public meeting in the Institute, on the 23rd. Bro. Cuttriss presided over a large gathering. The children again rendered action songs. Miss H. Laurie, and Miss Y. Parker, of Long Plain, sang solos, and a quartette was rendered by Misses Hoyle and Parker, and Messrs. F. Young and A. Johnson. A. H. Wilson, of Owen, W. L. Ewers and C. E. Schafer delivered splendid addresses. Mes. T. H. Worden and Misses Harris and Buely had charge of the singing. Miss H. M. Harris presided at the organ. This morning Bro. Earl presided, and T. Worden exhorted. We were pleased to have with us Bro. and Sister Everett, from Hindmarsh, and Sister Chivel, from Victoria. To-night Bro. G. Bridgman, from Balaclava, preached.—A. W. Harris, Oct. 27.

QUEENSTOWN.—All our meetings are being well attended. At breaking of bread on Oct. 27 Bro. Marquardt presided. A brother was received by letter. Bro. Brooker addressed the Young Men's Class in the afternoon, the subject being "How fearfully and wonderfully we are made." On Wednesday, 23rd inst., an adjourned business meeting was held. The church had extended to our evangelist, Bro. Brooker, an invitation to devote the whole of his time to the work in the district. Our brother, who has large commercial interests in the city, has succeeded in faithfully preaching the Word, and attending to the many duties of a preacher, for the past seven years. We are overjoyed to know that he has accepted our invitation, to come into operation on the disposal of his business undertaking. This forms an epoch in the history of the church at Queenstown, which had, until seven years ago, when Bro. Brooker came among us, a somewhat chequered career. Since then the progress has been gradual and consistent. We are looking forward con-

fidently to greater efforts for our Master in the near future, and to continue his work in this district of approximately 30,000 souls.—A.C., Oct. 27.

BORDERTOWN.—At this evening's meeting a young man was baptised, and a young lady confessed Christ. E. J. Killmier, of Wallaroo, was with us for a few weeks on a visit with his wife and family, and he helped in our meetings. The Sunday School intends holding its anniversary services on November 10 and 11, and its picnic on November 13. Bible College collection, £5. We are pleased to report that our Sister Mrs. C. S. Wylie has returned home well, after her illness.—E. P. Verco, Oct. 27.

New South Wales.

HAMILTON-MEREWETHER.—Last Lord's day morning Bro. Jinks spoke at Hamilton on "Paul as a Preacher." At night, our evangelist had the joy of baptising a young woman at Merewether. We are going in for a big forward move.

MARRAR.—Good meeting last Lord's day. Two received into fellowship. Sister Mrs. and Miss Taylor, Enmore, and Mrs. Jenkins, Wagga, visitors with us.—T.G.M., Oct. 28.

INVERELL.—Since last report we have had one addition by faith and obedience. On Oct. 20 we held our church anniversary services. At the morning service T. G. Cosh gave a splendid address. In the evening the gospel was preached by E. J. Waters.—G.B., Oct. 21.

BELMORE.—Good meetings to-day. This morning we had the pleasure of welcoming into fellowship Sister Robbins and her daughter and son, from the church at Paddington. We had also present Enos Coleman, who gave a fine exhortation. The gospel service was conducted in the absence of Bro. Browne by Bro. Chappell, who presented the truth with much earnestness and power. Our Bible School anniversary takes place on Sunday next, and also on Tuesday, Nov. 12.—A.A.B., Oct. 27.

HURSTVILLE.—The church was exhorted by Bro. Buckley, a good number being present. The gospel service was well attended, when we had a memorial service, conducted by Bro. Garden, for our departed Sister Bryant. A large number of her family and relatives were present.—Eleanor J. Winks, Oct. 27.

HORNSBY.—On Eight Hours' Day the school picnic was held at Bro. Rufe's grounds, Wahroonga, where a very enjoyable day was spent. The school has grown to such an extent that the church officers are having to consider the question of further accommodation. During the month we have had four confessions, all of whom have been baptised. Our meetings on Lord's day mornings and evenings are showing increased attendance.—A. Allen, Oct. 28.

MOSMAN.—Although without the help of an evangelist, the meetings are keeping up splendidly. C. Watt gave a fine discourse this morning. We were pleased to have fellowship with Mrs. and Miss Hawkins, from Belmore; Miss Lily Dale, from Lygon-st., Melbourne; and Miss Ruth Gole, who has just returned from a trip to England and the Continent. E. Gole proclaimed the gospel last Lord's day evening, and A. Price this evening.—S.G., Oct. 27.

SYDNEY.—Large attendance at all the meetings to-day. Visitors present: Bro. and Sister O'Connor, from Wellington, New Zealand; Sister Thomas, Vic.; Bro. and Sister Fox, Lilyville; Bro. Morris, Peak Hill; Sister Davis, Vic.; and Bro. Middleton, isolated. Bro. Bagley exhorted from the morning's lessons. Same speaker at evening service gave a fine gospel address from chart, on "The New Ark, Christ." Bro. Will. Keam and Miss Keam sang a gospel duet, and after the meeting a baptism took place of the young girl who came forward the previous Lord's day evening. General interest is being well maintained.—J.C.

LISMORE.—Last Lord's day, Oct. 20, Bro. Stevens journeyed to Keerong, where a good service was held at night, and also proclaimed the

gospel, when one young man made the good confession. At our quarterly business meeting on October 16, it was decided to erect a lecture room so that our Century Bible Class can meet more comfortably, and a working committee was appointed. Bro. Stevens has gone to Bangalow to assist the brethren in completing arrangements for Bro. Coleman's mission there.—E.A.P.

BROKEN HILL.—The work is still growing. Sunday week we could hardly see for dust all day; small gatherings. We held our quarterly business meeting last week, when some very encouraging reports were read. 20 additions for the quarter (Wolfraam-st. and Railwaytown). Have engaged Bro. Jones to continue the work at Railwaytown for twelve months. Sorry to report that Bro. Tuck is unwell, our brother having had a very bad fall when returning from Railwaytown a fortnight ago. Our Sunday evening meetings are still keeping up well. The Sunday work on the mines interferes with quite a number of our brethren, some having to work every Sunday.—R. J. House, Oct. 22.

PADDINGTON.—The *Joyful Tidings* concert held last Monday was a grand success, about 350 being present. "Discipleship, and What it Means," was an address delivered to us by Bro. Garden. Bro. Franklyn, in his gospel theme, "The Almost Christian," displayed an abundance of Scriptural intelligence. We publish a splendid 12-page monthly paper. Pleased to forward same to any subscriber, post free, for 1/- per annum. Write to Sam. Goddard, 96 Paddington-st., Paddington, N.S.W.

MARRICKVILLE.—We were pleased to have with us this morning A. B. Chappell, who is on his way to the New Hebrides; Sister Mrs. Watt, who has been seriously ill, but now almost recovered; Sisters Mrs. and Miss Morrison, both of whom have been out of Sydney for a considerable time. At the close of Bro. Watt's address at the evening service, three adults made the good confession. We regret to state that Bro. Rush found it impossible to catch the "Marama," as was originally intended. A cable was received from him during last week stating that he would leave Vancouver by the "Makura," on Nov. 27, reaching Sydney on December 21.—W.H.H., Oct. 27.

ENMORE.—During the first quarter of Bro. Illingworth's ministry we have received by letter 21, baptism 8, immersed believers 2; total, 32. All meetings are looking up, and there is a general hopeful and prayerful feeling manifest in the church. Lord's day, Oct. 27, we had the pleasure of receiving Sister Jenson, who was baptised the previous Wednesday, and Bro. White, by letter from Paddington. As visitors, we had Sister Tully and daughter, Doncaster, Vic., and Bro. Collins, who gave an exhortation on Jude's words, "Contending for the Faith." At the preaching service Bro. Illingworth spoke on "The Wages of Sin." Two made the good confession.—C.A.R.

Victoria.

WARRAGUL.—A very enjoyable social was held in the chapel on Friday evening. This was undertaken by four young sisters—Misses Rene Thomas, Edith Styles, Ruby Werdner and Grace True. Great credit is due to these young sisters in the get-up of the entertainment and provision made, also the tasteful decorating of the chapel. The presence of Bro. Sivyer, Bro. Manning and Bro. Wilfred Dimond contributed to the success of the social. Many non-members were invited, and several of these rendered valuable help.—R.W.J.

CARLTON (Lygon-st.).—Sunday morning's meeting was another very fine one. The spirit of worship is manifested by the large attendance of members to remember the Lord's death. Amongst the visitors we had with us Bro. McCoughtry, of Hurstville, N.S.W.; also C. M. Gordon, who gave an exceptionally good address. We were pleased to receive into fellowship F. H. Samson, Matric-

Continued on page 766.

Victorian Bible School Union

Of Churches of Christ.

Results of Annual Examination held August 12, 1912.

*No reports received of these divisions up to the present.

*DIVISION I. Under 11 years.

1st prize, Alice McKean, 96, Middle Park.
2nd prize, Phillip R. Sampson, 95, Lygon-st.
3rd prize, Phil. Wright, 94, North Melbourne.
4th prize, Lizzie Woodbridge, 93, North Melbourne.

Certificates of Merit.—Rea Lawson, Swanston-st.; Harry Sampson, Florrie E. Haines, Lygon-st.; Ivy Dawson, Emily B. Hall, Neil Ryan, Allan Searle, Andrew Hughes, South Yarra; Walter Daws, Moreland; Dorothy Ethel Mills, South Melbourne; Keith Cameron, Windsor; Donald Grey, Lawrence Maynard, Nellie Morris, Brighton; Robert H. Lambert, Ernest H. Gray, Mildura; Wm. Stanley Woodbridge, North Melbourne; Clarrie Hall, North Melbourne; Kitty Clay, Doncaster; Geo. Peters, Brunswick; Doris Hutchison, Cheltenham; Gracie Hall, Lex. Downs, Victor Wright, Middle Park; Hector K. Thorburn, Bendigo; Inez Langley, Montrose; Nellie Sargeant, Taradale; Robert Dudley, Arthur Robinson, Shepparton; Gladys Enderby, Middle Park.

Certificates.—Alma Bell, North Fitzroy; Hubert Murray, South Melbourne; Alex. Leng, Mildura; Roy A. Wright, North Melbourne; Alice Adams, Brunswick; Colin Leitch, Box Hill; Vernon Dudley, Shepparton; Donald C. Smith, Regd. T. Grant, Harcourt; Keith Taylor, Syd. Watson, Alex. McIntosh, Tom. R. Hall, Middle Park.

*DIVISION II. 11 and 12 years.

1st prize, Gracie Flood, 99, Ascot Vale.
2nd prize, Ralph W. Redman, 98, Blackburn.
3rd prize, Edith Follett, 96, Cheltenham.
4th prize, Wilson J. Cook, 95, Bendigo; Leslie G. Hatty, 95, Newmarket; Hartley O. Gray, 95, Mildura.

Certificates of Merit.—Lizzie Hollingworth, Henry Sando, Les. Wadsworth, Fitzroy; Robert Sturdy, Hawthorn; Les. G. W. Petty, Rose McIntosh, Doncaster; Florrie Bayliss, Albert Peters, Brunswick; Syd. Hosking, Brunswick; Marguerite Mathers, Bessie Mathers, Alice Higton, Ascot Vale; Clarice Judd, Edie Howard, Ethel Martin, Cheltenham; Eileen Leitch, Ellen N. Kirby, Box Hill; Jessie O'Neill, Dorothy Lucas, Syd. Johnstone, Pearl Hall, Middle Park; Alan T. Cook, Harold Jenkin, Mildred Southwick, Reg. Fitzpatrick, Evelyn M. Jones, Bendigo; Irene V. McCluskey, Ernest Rennie, Robt. Robinson, Jas. Drummond, Shepparton; Ellis Clarke, Mary Miller, Taradale; Bessie McLean, Norman H. Dilworth, Ethel M. Normington, Harcourt; Rose Cowie, Berwick; Frank Daws, Moreland; Edie Brodie, North Richmond; David Greenwood, Jean Coyne, Doris Hall, North Melbourne; Frank Bridgen, Elsie Field, Phyllis Sharp, Brighton; Heather Reynolds, Hilda A. F. Davies, Mildura; Bert Waterman, Northcote; Syd. Dunkley, Lovell Johnson, Reka Wigroff, Edith Thomson, Harold Thomson, Alice Sturtevant, Irene Pang, North Fitzroy; Wm. J. A. Smith, South Yarra; Cecil W. Barrett, Sydney Lyall, Gladys Heyward, Swanston-st.; Donald H. Tippet, Lygon-st.; Stanley W. Edwards, Windsor; Lily Tucker, Hawthorn; Annie Connor, Bendigo; Elsie Langley, Myrtle McAllister, Montrose.

Certificates.—Roy Tully, Chas. Schmit, Doncaster; Violet Manning, David Hainsworth, Ascot Vale; Muriel Gill, Percy Bedgood, Box Hill; Geo. Scarry, Eileen Tate, Middle Park; Maud Pierce, Shepparton; Holly Neilson, Castlemaine; Violet Richards, North Richmond; Albt. Addison, South Richmond; Norman Brown, May Coyne, Millie Woodbridge, North Melbourne; Priscilla McLaughlin, South Melbourne; Alf. Kingsford; Swanston-st.; Bert Hickling, Millie Wood, Harry Janman, May E. Payne, North Fitzroy; Doris Hunter, Geo. Alex. Hughes, South Yarra; Roy Birchall, Middle Park; Archie Jeeves, Montrose.

*DIVISION III. 13 and 14 years.

1st prize, Stella D. Haines, 97, Lygon-st.
2nd prize, Ernest A. Tippet, 88, Lygon-st.
3rd prize, Violet Follett, 87, Cheltenham; Annie Jones, 87, Bendigo.

Certificates of Merit.—Percy Rees, Hawthorn; Annie Follett, Cheltenham; Daisy O'Neill, Rene Taylor, Middle Park; Dorothy S. Cook, Dorothy Turner, Myrtle E. Cook, E. May Banner, Bendigo; Evelyn Clarke, Eva Cordy, Taradale; Jessie Pritchard, Harcourt; Ivy C. Hatty, Newmarket; Gordon J. T. Andrews, Castlemaine; Miriam Cook, South Richmond; Carrie Brodie, Arthur Wilkinson, North Richmond; Lucy Annie Mills, Brighton; Doris McMillan, Daisy Jackson, North Fitzroy; Doris Sampson, Ethel Phillips, Doris Gibson, Myrtle V. McClean, Elsie E. M. Turner, Lygon-st.; Lucy Gladstone, Burnley; Lucy Robinson, Shepparton.

Certificates.—Gracie Corps, Wilfred Baker, Fitzroy; Allan Williamson, Chas. F. Neal, Doncaster; Ernest Peters, Annie Cartwright, Tyson Forster, Brunswick; Nellie Testro, Olive Cobbin, Ascot Vale; Irene Henley, Box Hill; Muriel Watson, Middle Park; Eva Hands, Bendigo; Sidney Ford, Ballarat; Wm. E. Carr, Doris E. M. Grant, Albt. G. Carr, Harcourt; Bert. Andrews, Castlemaine; Ivy Lewis, Footscray; Jessie Morrison, Irene Dhurmdas, North Richmond; Ruby Regis, Brighton; Annie Drewitt, Mildura; Amy Sturkin, Wm. Waterman, Wm. McVeigh, Northcote; Violet M. Warner, Mabel G. Salmon, Irene Collings, North Fitzroy; Gladys Dallas, South Yarra; Regd. Hayward, Swanston-st.; Aubrey Jackel, Taradale; Geo. Dickens, Preston; Donald Darling, Roy H. Langley, Montrose.

*DIVISION IV. 15 and 16 years.

1st prize, Annie Peters, 92, Ascot Vale.
2nd prize, Mabel Tucker, 91, Hawthorn.
3rd prize, Jessie McLeod Gibson, 90, Lygon-st.
4th prize, Wm. Tippet, 89, Lygon-st.

Certificates of Merit.—Edna May Lunn, Bet Bet; Geo. G. Ogle, Lygon-st.; Harold Hayward, Swanston-st.; Annie Lawrie, North Fitzroy; Edwin Amery, Northcote; Lindsay Cameron, Mildura; Lily Munday, Ruby Cousins, South Richmond; Gladys M. Davey, St. Kilda; Vera Pinkstone, Ascot Vale; Lily Monk, Ruth Bryce, Linda Foreman, Cheltenham; Florrie Holloway, Sadie Fleming, Moreland; Ruby E. Hambridge, Alice Oliver, Newmarket; Albt. Robinson, Shepparton; Edith Benson, Ballarat; Hazel Sowrey, Fitzroy; Lily Barker, Dorothy Watson, Mary Keating, Middle Park; Allan Parkes, Wm. Fielding, Violet Blackaby, Sarah Bailey, Hawthorn; Reta L. Crouch, Doncaster.

Certificates.—Rachel Volk, Windsor; Evelyn Barrett, Swanston-st.; Elsie G. Baxter, Mildura; Ivy Gordon, South Richmond; Bertha Birrell, Footscray; Ivy L. Taylor, St. Kilda; Clarence Pittman, Moreland; Bessie E. Kyme, Newmarket; Fanny M. Gartside, Harcourt; Annie Cordy, Taradale; Ewart S. Neilson, Hawthorn; Olive M. Smith, Doncaster.

DIVISION V. 17 and 18 years.

1st prize, Arthur McKean, 99, Middle Park.
2nd prize, Nellie Bayliss, 98, Brunswick.
3rd prize, Florrie Brown, 97, Hawthorn.
4th prize, Hilda Bryce, 96, Cheltenham; Jessie Allambly, 96, Lygon-st.; Eveline A. Collier, 96, Lygon-st.

Certificates of Merit.—Evelyn Wallace, Minnie Marden, Brighton; Elsie Monk, Gertie Walton, Cheltenham; Frank Petrie, North Melbourne; Kenneth Graham, Doncaster; Jessie Hartley, Eileen O'Neill, Les. J. Taylor, Middle Park; Venie Thompson, North Fitzroy; Margaret Smith, St. Yarra; Wm. B. Sumpton, Lygon-st.; Lily Cudde, Collingwood; Winnie Holloway, Lygon-st.

Certificates.—Alma G. Howard, Cheltenham; Walter E. Kenner, St. Kilda; Annie Brown, Ascot Vale; Esther J. Clarke, Brunswick; Gertrude Tully, Doncaster; Olive Cordy, Taradale; Gertrude E. Maddern, Harcourt; Nellie Crawford, Newmarket; Dorothy G. Hayward, Swanston-st.; Alma L. Lunn, Taradale.

Report on Division 5.—A fine lot of answers. I had a great difficulty in separating the winners, and went over some papers three times. They show a careful study of lessons. 672 shows splendour of thought and originality. 663 shows a fine knowledge of Scripture and of relative passages of reference. I did not like to separate 648 and 647, for both are worthy of 4th prize, so I averaged in fairness to bracket them. A good average has been maintained in this division.—J. E. Thomas.

DIVISION VI. 19 years and over.

1st prize, Elsie Gole, 99, North Fitzroy.
2nd prize, Harold McKean, 98, Middle Park; Thos. W. Smith, 98, Lygon-st.
3rd prize, Gilbert J. McClean, 97, Lygon-st.

Certificates of Merit.—Myrtle F. Allambly, Flo. Johnson, Lygon-st.; Irene Fitzpatrick, Bendigo; David Aghan, Ethel Fort, Middle Park; Ralph E. Ward, Box Hill; Nellie McCallum, Ascot Vale; Minnie Taylor, Ethel E. Keilor, St. Kilda; May Kirkman, Castlemaine.

Certificates.—Maud Cameron, H. L. Knee, Box Hill; Alma Petty, Nellie Tully, Albt. Muller, Doncaster; Effie Nihill, Elsie Knipe, Middle Park.

Report on Division 6.—The first eight or nine papers in this division are all worth a prize. They are splendidly answered, and show creditable study of lessons. Some of the last division are not very clear in answers, but show that the writers have thoughtfully studied the lesson. A very fine average in this division.—J. E. Thomas.

DIVISION VII.

1st prize, H. V. Greenwood, 97, North Melb.
2nd prize, Miss Elsie Bowey, 96, Middle Park.
3rd prize, Miss Lizzie McGregor, 95, South Yarra.

Certificates of Merit.—Florence Hall, South Yarra; R. P. Clark, Brighton; Myrtle Petty, Doncaster; Mr. P. S. Dawson, St. Kilda; Miss Grace McKean, Miss Lily Bowey, Middle Park; Denise Lee, Brighton.

Certificates.—Miss Ethel M. Metcalfe, Harcourt; Miss Susan Wilkinson, North Richmond.

Report on Division 7.—A very good average lot of papers, showing good knowledge of the lesson. The question on "How to teach a lesson," was not so satisfactory as could be desired. I think that more lessons should be set for the teachers and senior scholars, as it makes the task of study so easy and the task of judging so difficult that it is scarcely a good test for teachers and seniors.—J. E. Thomas.

DIVISION VIII.

1st prize, Miss M. Thompson, 87, South Melbourne.

Certificates of Merit.—Miss Nellie Simons, Ascot Vale; Mrs. W. Smith, Harcourt.

Certificates.—Mr. A. Caldwell, Harcourt; Mr. H. W. Morris, Ballarat; Mr. Thos. H. Briston, Cheltenham.



Report on Division 8.—The papers in this division are disappointingly poor all through. There seems to be a lack of definiteness, and the teachers have been too general and vague. I have marked as generously as possible and regret I cannot mark higher.—J. E. Thomas.

DIVISION IX.

1st prize, Mr. F. M. Martin, 100, Cheltenham. 2nd prize, Mr. R. W. Cameron, 97, Mildura. Certificates of Merit—Dorothy Gladstone, Burnley; Laurel I. Redman, Blackburn; Mr. John Ellis, Bendigo; Miss M. McAllister, Brighton; Mr. P. J. Bryce, Mr. Frank Fisher, Miss Inez Field, Cheltenham; Mr. A. H. Andrews, Castlemeane; Mr. Jax. H. McKean, Middle Park.

Report on Division 9.—A very good set of papers—not one was a poor one. All showed a good grasp of subjects and intelligence in answering. Some were not quite so good on the practical side of question 6, but on the whole the answers were very good.—J. E. Thomas.

J. Y. Potts, Hon. Sec., B.S.U.

Obituary.

BRYANT.—We are sorry to have to report the death of our aged Sister Bryant, who passed away at 69 years of age, after an illness lasting four months, at the residence of her daughter, Sister Malling. Sister Bryant and her husband joined the Church of Christ under the teaching of Bro. Bagley at the tent mission held at the commencement of the Erskineville church, and has been in fellowship with the Hurstville church from close on its inauguration some five years ago. Our sister up to the time of her illness was always in attendance at the Lord's table, and we have missed her presence and loving sympathy for some time. She was a most excellent Christian, and one who believed the Word of God and acted according to her belief. She was loved by all who knew her. May the God of all comfort be the stay of those who are left to mourn their loss. Her remains were laid to rest at Rookwood Cemetery in the presence of a large assemblage of relatives and friends. Bro. Garden conducted a short service at the house, and also at the graveside.—E. J. W., Hurstville, N.S.W.

COOPER.—On Monday, October 14, at her late residence, John-st., Hindmarsh, after a short but painful illness, our aged Sister Mary Cooper departed to be with Christ, having attained her 85th year. She was baptised into Christ in 1862, and had been in membership with the Church of Christ, Robert-st., Hindmarsh, for half a century. Consequently her jubilee of union with Christ has become the season of liberation from mortality into the peace and rest and hope of better things awaiting those who sleep in Jesus our Saviour and Lord. She was a shrewd business woman, loyal to her convictions, regular at the church services until chronic infirmity known only to a few prevented her attendance. Yet it was only about five weeks prior to her death, though in weakness, she was present to remember our Lord at his table. Little did any of us suppose that was to be the last time we would have fellowship in public with her. A large number of friends were present at her burial.—H.D.S., Hindmarsh, S.A.

MANIFOLD.—The church here has sustained an irreparable loss in the passing away of our much loved and highly esteemed brother and elder, Thomas Manifold. For nearly three years his health has been failing; still he bore his trial with much patience and Christian fortitude. He was apparently just recovering from an attack, when on the 9th inst. he was suddenly called home, at the ripe age of seventy-five. Bro. Manifold united with the church about thirty-five years ago, under the ministry of T. H. Bates, and during all these years has ever shown himself to be a consistent Christian and devoted servant of Christ. Unless laid aside by illness, he was a most regular attendant at the house of God; and

as an elder, his work was much appreciated. Preacher, officers, and members can testify to his wise counsel and self-sacrifice, and his hospitality was well known by visitors, who with us mourn his loss. Just before the call came, it was the writer's privilege to talk with him upon the church work. The conversation turned to that of the home beyond, when his love of the Father and of Jesus Christ and his readiness for the call was an inspiration. We laid his remains to rest in the Linwood Cemetery on Friday, when D. M. McCrackett officiated. On Sunday morning Bro. Langford feelingly referred to the sad loss the church had sustained, and expressed the church's sympathy with the bereaved; and on Sunday night Bro. McCrackett held a memorial service. Our departed brother leaves behind him two sons and four daughters to mourn their loss, and to whom our hearts go out in deepest sympathy.

"He hath but passed, that one whom God did love, That one who ever trod the Master's way, Passed from this sphere to that bright realm above To wait and welcome those who yet can say, 'In Jesus we shall meet again some day.'" —Herbert Langford, Christchurch, N.Z.

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

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From the Field—Continued.

ulation Master of the College of the Bible, who was recently baptised by Bro. Kingsbury. Suitable reference was made to our young Bro. Wilfred Dimond, who is going to America to join C. R. L. Vawter, of the Scoville party, in evangelistic work in that country. Full meeting at night to hear Bro. Kingsbury deliver a splendid discourse upon "The Busy Man's Neglect," when in response to the gospel invitation two made the good confession. The collection from the church and school for the Hospitals amounted to £20/7/—J.M.C.

MELBOURNE (Swanston-st.).—Last Lord's day we celebrated our 47th anniversary of the church. Services were specially interesting, and made more enjoyable by the presence of a large number of brethren and sisters formerly in membership with us, but now meeting with other congregations. Bro. and Sister Waters, who have been working in Oba, New Hebrides, under the auspices of F.M. Committee, were also present. Bro. Waters read the Old Testament, and Bro. P. Bryce, of Cheltenham, the New Testament lessons. Bro. McCoughtry, of Hawthorn, and others also took part. Bro. Allen delivered an address from the message to the church at Philadelphia (Rev. 3). In the afternoon most of the visitors remained and heard an address from Bro. Allen on the life of Thomas Campbell. Splendid attendance in the evening, and excellent address. The visiting brethren and sisters were entertained at dinner and tea, upwards of 150 being provided for by the sisters. A most enjoyable day was spent. Offerings were taken for Hospital Sunday Fund.

HAWTHORN.—P. D. McCallum gave a good address yesterday morning to the church. There were good attendances at the services. Sister Mrs. Kipps was received into fellowship by letter from Wonga Park. Bro. Peters and sons, Bro. and Sister McCallum, senr., Miss McCallum, and Miss Ruby Hayden were among our visitors. The hospital offerings were a good increase on last year. The sisters are busily engaged preparing for the sale of work with which to open our new hall in the near future.—A. C. Rankine, Oct. 28.

BENDIGO.—On Sunday our meetings were well attended. Bro. and Sister Yuish were present from Doncaster, and Bro. and Sister Davis from Windsor. Bro. and Sister Andrews were received into fellowship from Christchurch, N.Z. A. W. Connor spoke both morning and night. Dr. Cook conducted the night service at Golden Square. Mrs. Cook is assisting him as soloist.—T.J.C.

ASCOT VALE.—On Tuesday, Oct. 15, H. E. Knott, M.A., was married to Miss Flower, of Worcester, Mass., U.S.A., Thos. Bagley, of Sydney, performing the ceremony, and on the Monday following a welcome home social was tendered to them by the church. This gathering was presided over by F. W. Manning. A good programme, consisting of selections by the choir, solos and recitations, was gone through. Addresses of welcome were given by W. H. Allen, Swanston-st.; J. I. Mudford, Newmarket; and G. Manifold, Brighton. W. A. Kemp extended a hearty welcome on behalf of the church in this locality, and presented a wedding gift to them from the members, suitably inscribed, to which Bro. Knott replied, thanking us most cordially for the hearty welcome they had received, and for their tangible expressions of love and good wishes. It was a most enthusiastic meeting, the result of which augurs well for the future prosperity of the cause in this neighborhood. Last Lord's day morning Sister Mrs. H. E. Knott was received into our fellowship. F. G. Dunn, as Federal President, availed himself of the opportunity, and extended, on behalf of the Federal Committee, a hearty welcome to our American sister to these shores, which we appreciate. He afterwards delivered an exhortation, which was listened to most attentively and highly appreciated. At our gospel service, which was crowded, Bro. Knott delivered a most powerful address,

and at its close one young man made the good confession. During the absence of Bro. Knott in New South Wales, W. A. Kemp and F. M. Ludbrook conducted the gospel meetings. These were well attended, and their addresses were impressive.—J.Y.P.

WILLIAMSTOWN.—Since my last report we have had the pleasure of receiving into membership by letter Sister Mitchell, from Castlemaine, and Sister Verity, from N.Z. Last Sunday week one sister stepped forward, desiring to put on her Lord by baptism. Last Lord's day morning the church extended to her the hand of Christian fellowship. We had with us at the breaking of bread Bro. Sheehan, from Murtoa, and Sisters Upson, from Footscray. R. W. Payne exhorted. H. G. Peacock preached his farewell sermon in the evening. One young lady confessed Jesus. A collection in aid of the local hospital realised £3/2/7. Bro. Peacock has done a splendid work, and has indeed paved the way to good things. Bro. and Sister Beiler arrive from S.A. next Friday. The Sunday School intends holding its annual picnic on Cup Day at Altona.—R. Goldsworthy, Oct. 28.

NORTH MELBOURNE.—Interest still maintained. Bro. Rothery with us. Looking forward to Bro. Hutson's coming, who we now definitely expect to commence on December 1. Three received into fellowship since last report, two Bible School scholars by faith and obedience, one by letter—Sister Keyes, from North Fitzroy. Death has also visited us, H. Donaldson being called away very suddenly from our midst. Our late brother is well known by all North Melbourne members, as he has long been associated with us, and was very consistent in his attendance at the Lord's table. Our sympathy goes out to the bereaved brothers and sisters.

SHEPPARTON.—A splendid meeting last night. At the close of Bro. Clipstone's address on "If Christ came to Shepparton, what would he see and hear?" one man made the good confession (husband of the lady who came forward last Sunday night).—F. Knight, Oct. 28.

CASTLEMAINE.—A number of our brethren accompanied Bro. Gale to Newstead to-day, when he repeated his white service, his subject being on "Mother." We are hoping still for good results in that field. We had a very nice service in the chapel this evening, when Bro. Gale spoke on "Moses in the Breach." On Wednesday last the remaining articles left from our recent sale of gifts were disposed of. About £5 more has been added to the money which we took at our recent sale. Two prayer meetings are to be held this week, and we are looking forward to splendid meetings.—May Kirkman, Oct. 27.

MILDURA.—Meetings keeping up well. After a gospel appeal by R. G. Cameron, one woman confessed Christ, and was baptised on Wednesday evening. At the gospel services at Merbein schoolroom the attendance has grown to almost 50. The church there enters the new public hall for services next month. J. G. Barrett is conducting a temperance campaign in this district, forming "No-License" leagues for the coming battle of 1917.—Hugh Gray, Oct. 24.

DONCASTER.—Exceptional interest in tonight's service, which was conducted entirely by members of the Young Men's Club, eleven members taking part. Three delivered short sermonettes in a most interesting and intelligent manner, which proved the value of training young men to speak in public. Other young men took part in Scripture reading, solo, and duet, singing, and announcing of hymns, etc. The chapel was filled with a sympathetic and interested congregation. Hospital collection the highest for years, being £6/11/7. Excellent meeting for worship. The writer has accepted an unanimous invitation to continue for another year as evangelist of the church.—J.E.A., Oct. 27.

MURRUMBEENA.—A re-union of members past and present was held last Wednesday evening. We spent a very happy and profitable time together. C. Anderson and C. Lang gave fine addresses. After a fine programme, refreshments

were served. We hope to celebrate Children's Day next Lord's day. Our collection for hospital amounts to £2/10/-, including 1/- from branch kindergarten. Bible School growing, and meetings well attended.—B.L.

OUTER EAST SUBURBAN CONFERENCE.—The bi-monthly meeting was held on October 23 at Box Hill. We had a very enjoyable meeting. N. G. Noble presided, and A. J. Fischer gave an address on "The Discovery of Self." W. H. Nightingale, who is about to depart to take up work in Brisbane, spoke a few words of farewell; also Bro. Noble, who is leaving to take up evangelistic work in New Zealand. The main business of the evening was the election of editor of our local paper, and the discussion of the proposed constitution for the Conference. W. Rothery was duly elected editor, but the proposed constitution was held over until Nov. 20. The reports show the district churches to be in a healthy condition.—C. H. Pratt.

HORSHAM.—Good attendance at the gospel service, Polkemmet. J. A. Millar is now the teacher of the Horsham Bible Class. Fourteen attended yesterday; twenty expected next Sunday. Fine gospel meeting in the evening at Horsham. A pleasing feature was the fine gathering of strangers. The writer spoke on the subject, "Infant Sprinkling and the New Testament." The young woman who had previously decided was baptised at the conclusion of the gospel service.—F. J. Goodwin, Oct. 27.

Here and There

A tent mission will be commenced at Castlemaine, Vic., on November 17.

Jas. Donnelly, of Sydney church, won the competition for solo under 18 years, at the Commonwealth Eisteddfod.

On Monday, November 4, Bro. Hagger and Bro. Clay will conduct a special gospel service in the chapel at Dunolly, Vic.

Received with thanks for the W. W. Davey Fund:—£1 from a North Richmond brother, and £2 from J. Scott, of Broadford.

S. Price Weir is now treasurer of the South Australian F.M. Committee, W. Burford, the former treasurer, having resigned.

Lord's day, November 10, is World's Temperance Sunday. Will evangelists and speakers please remember this important topic?

The Maryborough and Bet Bet mission, conducted by Bren. Hagger and Clay, reports 28 confessions up to last Sunday night.

Chas. Rush, the evangelist-elect of Marrickville church, is expected to reach Sydney by the "Makura," about the middle of December.

The tent mission in Maryborough, Vic., was to have closed on Tuesday night, but the effort will be continued at Bet Bet up to next Lord's day.

Do not forget the date—Nov. 11—for the big Victorian Home Missionary Rally, arranged by the Women's Conference Executive, in Masonic Hall, Collins-st., Melbourne.

World's Temperance Sunday, November 10. Evangelists and speakers can obtain latest information, etc., gratis, from Victorian Alliance, or J. Harold Barrett, The Grove, Moreland.

In this issue we give an account of the way in which a chapel was built in a day at Port Pirie, S.A. W. C. Beiler has written the account of the day's work, and kindly supplied us with the blocks.

Please remember two things:—1. Victorian Home Mission Rally in Collins-st. Masonic Hall, on November 11. 2. To send on at least 1/- towards the £200 the Women's Conference Executive desires to collect.

The church at Prahran, Vic., will celebrate its diamond jubilee from December 8 to 15. See Coming Events.

The simple religion of the New Testament, free from all tradition, clericalism, creeds, and sectarian names, is the very thing the people need; we ought therefore to push the work that has been entrusted to us.

As a result of open air and door to door work prior to the gospel services on Lord's day evenings, the Young Men's Evangelistic Band has increased the attendance in one month at North Auburn, N.S.W., gospel services from 20 to 50.

Several churches in N.S.W. are either building or about to build. Among these are Narrabri, Tyalgum, and Erskineville. Hornsby has under consideration the enlarging of its building, and Hurstville hopes to be able to build in the near future.

We hear that W. C. Brooker, of Adelaide, who has been preaching at Queenstown for five or six years, has accepted the unanimous call of the church there to devote the whole of his time to the work, and will do so as soon as he can dispose of his furnishing business.

The statement which appeared in the *Christian Evangelist*, and which was copied by us, that Bro. Lindsey Gordon "had resigned the ministry to study law," turns out to be untrue. We have been requested to contradict the statement, and have great pleasure in doing so.

L. A. Paternoster has been appointed press correspondent for the churches in S.A. particularly, or the whole of Australia if any of the other churches would like to get news items into the religious columns of the S.A. Saturday papers. There is no charge, but the items sent must be brief.

The annual demonstration of the College of the Bible will be held in Lygon-st. chapel on Monday, November 18, at 8 o'clock. A good programme is being arranged. A collection will be taken up for the College Piano Fund. All the brethren are asked to bear the date in mind, and come along.

Young men desirous of joining the United Christmas Camp at Cheltenham must send in names for registration before November 18 to J. G. Hare, 556 Elizabeth-st., Melbourne. Next camp meeting, Wednesday evening, November 6, at Swanston-st. lecture hall. All intending campers please be present.

The members of the Preachers' Association of the Churches of Christ in Victoria will kindly remember that the next meeting will be held in the Lygon-st. chapel on Monday, November 4, at 3 p.m. A. C. Rankine is the appointed speaker, and his subject is, "Concerning the Preacher and his Work," or a "Criticism of the Pulpit."

The Moreland Model J.C.E. is still doing fine work. Last Sunday was "Egg Sunday." 139 eggs were collected, 60 being sent to the Children's Hospital, and 79 to the students at the College of the Bible. Hospital collection, Senior Society, 3/6; Juniors, 5/1. The Juniors are giving all of their collection next Sunday in aid of the Mount Lyell disaster.

The church at Guilford, W.A., intends to follow the example of the church at Preston, and build a chapel in a day. Let us remember that Australia is indebted to Bro. Thos. Bagley for starting this kind of work. It will be a source of gratification to him to know that his initial work has led the way for New South Wales, South Australia and now West Australia.

Margaret Goudie Fund.—This fund, thoughtfully provided by the Christian benevolence of the donors for the benefit of the poor of the Churches of Christ in Victoria, has been invested, and the interest for the first half-year, amounting to £25, has now been paid over to the trustees of the fund, the treasurer on behalf of the trustees being John McColl, of the Lygon-st. church, Carlton.

W. D. Campbell, the Canadian-American evangelist, is conducting a mission in Wigan, England. J. A. Dawson, secretary to the mission,

writes: "We commenced our mission (Sept. 22, in the Royal Court Theatre, Wigan) with 500 present in the afternoon and 600 at night, and in our own chapel on Monday 180 and on Tuesday 200 were present. Commenced last Lord's day service with baptism of one young sister, and are expecting many more to follow."

S.A. Sunday School Union.—The monthly meeting is set down for Friday, Nov. 8, 7.45 p.m., at Grote-st. The executive and delegates are urged to attend. Secretaries of schools (city and suburban) are again asked to nominate in writing their delegate for 1912-13. Amongst other important business at the coming meeting will be a discussion on the Defence Act, which delegates were asked to bring before each school's officers.—A. L. Read, Sec.

H. Mahon, formerly evangelist for the church at Cheltenham, Victoria, is now at Braddock, U.S.A. He appears to be doing a good work, and has specially interested himself in the Italian population of the town. A mission has been carried on by the Braddock church among the Italians, and under Bro. Mahon's superintendence the work has grown considerably; so much so that Bro. Luke D'Amore, himself an Italian, has been called upon to take charge of the mission.

"R.G." writes:—"Kindly oblige me by answering through the medium of the 'Australian Christian' whether it is right or wrong for any brother presiding over the Lord's table to call on a sister (by name) to lead the church in thanks for either of the emblems." In reply we may say that, apart altogether from the question of right and wrong, the question of propriety would suggest that it is inadvisable to indulge in a practice that is not recognised as being in accordance with the fitness of things. There is still quite a number of people old-fashioned enough to believe that women should not speak in the church.



W. Dimond.

across the seas, we will gladly welcome him back to his homeland.

We gather from the *Southern Baptist*, says the *Spectator*, "that the Baptist scholars and debaters are finding out the weak spots in a book recently published from this office on the 'Question of Baptism.' What those weak spots are we are not told in the journal, but Principal A. R. Main, B.A., of the College of the Bible (Church of Christ), is, we are confidently informed, dealing 'effectively' with this book in the columns of some paper. As we have not seen the particular paper we must either accept this verdict or preferably hold our judgment in suspense." The funny part of this is the reference to "some paper."

The *Spectator* also in the same paragraph objects to Mr. T. J. Malyn, Principal of Baptist College, Queensland, giving immerse as the meaning of "baptise." "Most of the authorities," the *Spectator* asserts, "hold that immerse is to 'drown.' Well, we are always learning something. During the Scoville mission in Melbourne about 600 persons were 'immersed.' According to the *Spectator* they were 'drowned.' Strange to say, this awful calamity created no sensation. The daily papers, always on the lookout for tragedies, knew nothing about it. The victims themselves were unconscious of their untimely end, and are now walking about without realising that they are doing so in defiance of the *Spectator's* definition of words. We humbly apologise for them—some people are so ignorant.

A CHAPEL FOR DALTONGANJ, INDIA.

The brethren at Glenelg, South Australia, have for some time now supported Prabhu and Benjamin Sahay, at a cost of 15/- per week, and by this means have lent a helping hand to Bro. and Sister Percy Pittman and the British brethren.

From letters received from the field we know that a chapel is urgently needed.

We all realise the difficulties under which missionaries labor, especially during hot weather and in unsuitable places, and we believe a much greater work can be done in that place with a chapel.

We believe a building can be erected for £200.

We shall be glad to do our part, but feel sure that others in the Commonwealth would like to assist us. Our idea is that contributions should go through the Federal Committee as a gift for that purpose from Australia.

We shall be pleased to hear from any one who may be willing to help us in this urgently needed undertaking.

The British brethren have gladly acknowledged our help in the past, and we feel sure that they will appreciate our desire to assist in this way.

We remain, yours for world-wide missions.

The Officers of the Church,
W. Burford, Sec.

COMING EVENTS.

BIBLE SCHOOL UNION, VICTORIA.—Annual Demonstration. Watch this column for particulars.

NOVEMBER 6-10.—Five nights' mission to be held in Christian chapel, Gillies-st., Fairfield, commencing Wednesday, Nov. 6, continuing till Sunday, Nov. 10. Bro. Hagger and Clay will conduct. A hearty welcome given to all members from surrounding districts. Bring "Calvary's Praises."—A. McGregor.

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.

NOVEMBER 17 & 20.—Anniversary of Middle Park Sunday School. Sunday services will be conducted by Bro. Main. Special singing by the scholars. Wednesday evening, at 7.45, public demonstration. Programme by scholars. Action songs, recitations, and dialogues.

DECEMBER 8 to 15.—Diamond Jubilee, Prahran Church, Oldest church in Victoria. Leading speakers, prominent brethren. Old members specially invited. Lodging, breakfast, country visitors. Churches send names visitors, A. E. Moody, 21 Perth-st., Prahran.

IN MEMORIAM.

WEDD.—On October 11, at Kanowna, W.A., Eliza, widow of the late Peter Wedd, late of Cheltenham, Victoria, beloved brother of Mrs. J. McQueen, Mrs. A. Norton, Peter, Tom, and Walter Wedd.

TWIDDY.—In loving memory of my dear mother, Susanna Twiddy, who died Oct. 27, 1910; also my dear father, Robert Twiddy, who died Nov. 26, 1903; also my dear brothers, Bert, who died Jan. 8, 1910, and Maurice, who died Sept. 19, 1912.

"My hope is built on nothing less
Than Jesus' blood and righteousness."
—Inserted by their loving daughters and sisters,
R.G. and A.M.P.

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Topic for November 4

Daily Readings.

My influence. Matt. 5: 13-16.

My helper. Rom. 8: 26-32.

My measure. Psalm 62: 5-12.

My overseer. Psalm 145: 14-21.

My standard. Phil. 2: 5-11.

My prayer. 1 John 5: 12-15.

Topic—Sincerity. 1 Chron. 28: 9; John 21: 15-17.

To whom have I made this promise?

What meaning does he attach to "consciences"?

Can you rightly estimate the baneful influence of your silence or absence?

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"Francella" Herby-St., E. Prahran, Aug. 24, '10.
Dear Sir,—I have much pleasure in testifying to the wonderful healing properties of your ointment. I had a very bad leg, various 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 cured me, and remain so.—Yours respectfully, Mrs. Evelyn Francis.

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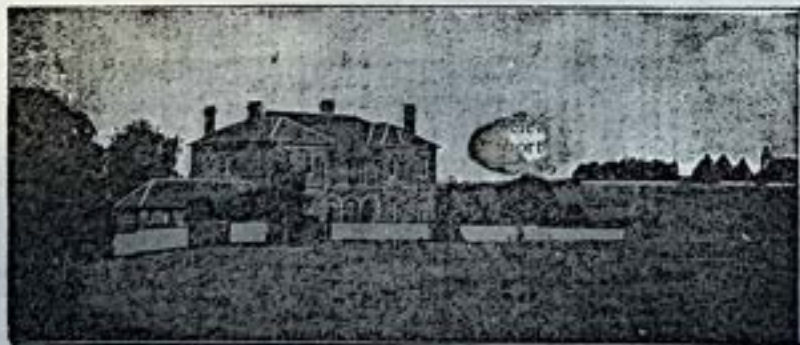
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