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BAPTISTS AND CHURCHES OF CHRIST.

For some weeks past representatives of the Baptist Union of Victoria and representatives of the Victorian Conference of Churches of Christ have been meeting in friendly conference in regard to the question of closer union. These conferences are the outcome of a resolution carried at the last meeting of the Baptist Union, which reads as follows: "That leaders of our denomination be appointed to confer with representative leaders of the Churches of Christ, with a view to closer union." It was only natural and right that such an appeal should receive a hearty and immediate response from us. Not to have done so would have been at variance with our plea for union. If the cause of union is ever to advance, it must be on the lines of least resistance. Those bodies nearest to each other in doctrine and polity will have a tendency to gravitate towards each other. But even in these cases there must be something done in the way of mutual approach, with the view to finding out and considering how matters stand. A policy of continued aloofness will never help to bring about Christian union. It is to the honor of the Baptist Union that it took the first step in this direction.

A fraternal spirit.

We had the pleasure of being present at all the conferences held, and only voice the sentiments of all of our representatives, when we say that these conferences were dominated by a spirit of Christian courtesy and true brotherhood; and whatever may be the outcome of these meetings, we shall always have the kindest recollections of our fraternal intercourse with our Baptist friends. It must not be understood, however, that there were no differences of opinion. In the nature of things there were bound to be such, but there never was any bitterness or harsh criticism. Whatever savored of that came later, and only from one member of the conference who was con-

spicuous by his absence at these gatherings. To this we shall refer later on. It was perfectly well understood at the start by both sides that, under the present condition of things, anything like organic union was not practicable. It was mutually felt that organic union was desirable, but that the way must first be prepared for it by friendly co-operation in such ways as co-operation was found to be possible. In view of the fact that our paedobaptist neighbors were becoming increasingly hostile to the New Testament idea of baptism, it was felt that the drawing together of the two largest bodies of immersionists was a most desirable thing. At this time it was not known by our representatives that a motion was to appear upon the business sheet of the annual meeting of the Baptist Union, asking it to express approval of the policy of open membership in connection with its Home Mission churches.

Open membership.

There is no doubt if this motion had been carried it would have considerably altered the complexion of things as far as we are concerned. The motion, however, after some considerable discussion, was withdrawn, but it is to be brought up again in six months' time. It was with much regret that, in listening to the debate, we discovered that a large number of influential members of the Union were in favor of open membership. That influence is bound to tell in the future. It is needless to say that should the recognition of open membership by the Baptist Union ever become an accomplished fact, it will raise an additional barrier to union. Open membership, from our point of view, is neither right in principle nor sound in policy. In our judgment it is in conflict with the doctrinal basis of the constitution of the Baptist Union. This constitution only recognises as valid baptism "the immersion of believers upon the profession of their faith in the Lord Jesus Christ." A declaration by the Union that it approves of infant baptism as qualifying for church membership would be in flat

contradiction to the principle expressed in its doctrinal basis. And what is more to the point, it would be in defiance of the fact that in the unity of which the Holy Spirit is the author there is only "one baptism." Open membership declares there may be more.

A discordant note.

The discordant note in regard to union was sounded by Mr. F. C. Spurr. While expressing himself in favor of the churches coming closer together, he thought there were differences that had to be considered before corporate union could be entertained. "They did not want," he said, "an incompetent ministry, and he was doubtful whether a high standard of efficiency was maintained by the other side." If Mr. Spurr had attended the meetings of the joint conference, as he ought to have done, he would have known that the idea of corporate union was not entertained at present by either side. Nevertheless, Mr. Jeffs, whose friendly spirit we thoroughly appreciate, was right enough in expressing the hope that corporate union might be a possibility of the future; and we have yet to learn that a high ministerial standard has anything to do with the New Testament conception of union. On that ground, Mr. Spurr would have to exclude the apostles of our Lord from union with the Baptist Church. But be that as it may, we do not yield the palm to our Baptist friends in our desire to secure a high educational standard for our preachers; and it is not boasting, nor is it belittling Baptist preachers, to say that an exchange of pulpits with them would leave us nothing to be ashamed of. People who do not appreciate an educated ministry do not build colleges. Certainly it may be said that our College of the Bible at Glen Iris is not a whit behind the Baptist College at North Melbourne.

Some gain.

One advantage arising from the conferences which have been held so far is found

in the fact that representatives of the respective bodies have got to know each other better. Some misconceptions on both sides in regard to doctrinal views have been removed. In addition to this, the way has been opened for co-operative work. There is ample scope in this direction, more especially in regard to unity of effort in fighting against the social evils which are so rampant in our midst. Surely all who love the Lord Jesus Christ should be one in trying to make the land we live in better than it is. It is only the narrowest kind of sectarian bigotry that refuses to find common ground here.

Editorial Notes

S.A. Church Extension Offering.

The first Lord's day in December is set apart as Church Extension Day. It is hoped by the S.A. Home Mission Committee that every church in the State will then take up an offering for the building fund. Although scarcely five years in existence, the Church Extension Committee has done a splendid work. Comfortable buildings have been erected by the aid of its funds at Mile End, Maylands, Broken Hill, Railwaytown and Croydon. In most of these places the churches owe their very existence to its help. The latest step is the loan of £1100 to the church at Semaphore, and as a result the contractor is already at work. Other promising fields present openings which the Committee are unable to enter for want of funds. Tumbay Bay sends a strong and deserving plea for a loan, and there are also fine prospects in some of the Adelaide suburbs. Money contributed to the Church Extension Fund is loaned out at one per cent. interest, repayable in easy quarterly instalments. As money is repaid, it becomes available for other buildings, and so the work goes on perpetually. Every shilling given will consequently continue working long after the giver has been called home. Let every member in every church of the State have fellowship in this practical work on December 1. Isolated members should also avail themselves of the privilege. All contributions are to be sent to the Secretary, Mr. J. Manning, Nat. Mut. Buildings, King William-st., Adelaide.

Scandinavian Work in America.

An interesting work is going on in America among the Scandinavians, of whom there are over five millions in that country. A Scandinavian Christian Missionary Society has been formed. Although the movement was only inaugurated about a year ago, a church building and headquarters have been secured in Minneapolis within fifteen minutes' ride of 100,000 Scandinavians, at a cost of £15,000. This is within a day's journey of over three millions of

these people, and is nearly paid for. Two papers have been started for Norwegians and Danes, and five Scandinavian preachers are in the field. Plans are under way for the establishment of a Bible College, and £6000 has already been pledged or given towards £20,000 which it was proposed to raise during five years for the carrying out of the proposed programme. Under the President, D. E. Olson, and the Secretary, C. S. Osterhus, it seems certain that great success will be achieved.

American Convention Reports.

Summaries of reports to be presented at the Annual Convention at Louisville, Kentucky, last month are to hand, and we learn that financially the year closing Sept. 30 has been a prosperous one for the organised interests of our American brethren. The Church Extension Board received in donations £19,449, and an additional £7831 interest on loans, bringing the total funds to £201,835. During the year they have granted 90 loans to homeless churches, making a total of 1541 since they commenced. There are still 1900 churches without buildings of their own, so that the Board has abundance of work ahead. The Christian Women's Board of Missions reports receipts for the year of £67,295. They aim for £80,000 this year. The Ministerial Relief Fund received £5196, being £1733 more than the preceding year. The National Benevolent Association, which provided assistance for over 1000 needy brethren, including homes for 450, has received £23,069. The Foreign Christian Missionary Society, whose aim was to reach £80,000, is rejoicing in the receipt of £80,125, a gain of £4329. This Society carries on work in India, Japan, China, Tibet, Cuba, Philippine Islands, Africa, Norway, Sweden, Denmark and England, and sent out twelve new workers during the year. The Christian Women's Benevolent Association also received £7900 for work principally among needy women and children. The American Christian Missionary Society, which represents general Home Mission interests, also reports an increased income, but figures have not yet reached us. It is evident that there is a general advance all along the line, and that the work in America, if we judge by the financial receipts and achieved results, was never in a more flourishing state.

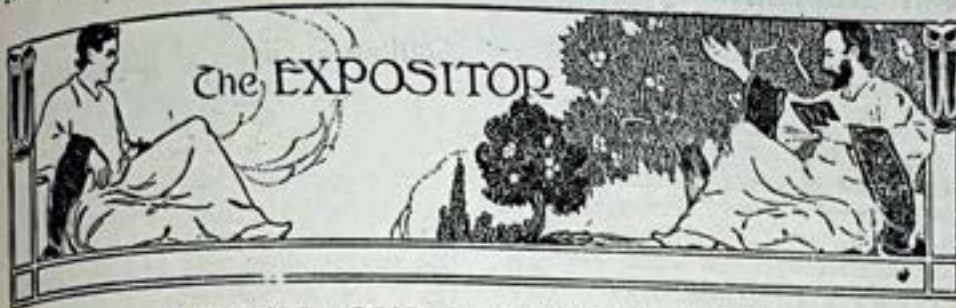
What Issues?

The *Christian-Evangelist* in a leading article asks:—"What issue have the disciples of Christ raised with the religious world in their efforts to promote the common cause and to hasten the conquest of the world for Christ?" and answers thus: "They do not claim to be 'the true church,' nor to have a monopoly of the truth, nor that salvation is limited to their membership. Nor have they devised any new system of theology which they believe others must accept to be saved. Neither have they devised any form of church government which they insist is essential to the validity of the church and the

success of its mission. The issue they have raised is this: They hold that our denominational divisions, with their party names and creeds, are a hindrance to the conversion of the world, and are contrary to the spirit and teaching of Jesus Christ. They understand the historic condition under which these divisions originated, but they feel that the time has come when these divisions should be healed, and that the church should present a united front to the world. It is their conviction that the path to unity is that of a better knowledge of Christ, a larger measure of his spirit, and a more loyal submission to his will in all things that pertain to life and godliness. In other words, they believe that by going back to the Christianity of Christ and to New Testament ideals the church may regain its lost unity, and move forward, triumphantly, in the accomplishment of its great mission." It is well for us to ever keep in mind that it is only by going back to New Testament Christianity that we can realise our ideals or bring about the unity for which Christ prayed. While there may and must be the fullest liberty of thought and expression upon all matters not clearly revealed, there must be also unswerving loyalty to the distinct teaching of the Saviour and his apostles. No real progress can be made by any compromise of truth in order to union. To speak where the Scriptures speak is no less important than to be silent where they are silent. The matters which divide believers are mostly those about which the Scriptures are silent, while the uniting power is the plainly revealed will of God. To discard the former and contend for the latter in love is the road to unity and union.

Finishing Our Work.

God first puts the good thoughts and the holy impulses into your heart. Then when you try to obey and do what he commands and suggests, he helps you to do it. "It is God which worketh in you both to will and to work." If character is a web and we are weavers, we cannot ourselves prepare white, clean threads of thought and purpose and love, for our hearts are unclean; nor can we weave the threads into a pure, unsoiled web, for our hands are stained. God must put into our hearts the beautiful threads. He must give us the pattern, too, into which he would have us fashion the fabric. Then he must cleanse our hands and guide our fingers. In weaving this web we must not miss a thread, for if we do the loom goes on and the web rolls by, but the place of the dropped thread remains unfilled. Would you be able to say at your life's end, "I have finished the work which God gave me to do," you must be sure that each smallest duty is done in its own time. To have at last a finished life, each day must close with its duty all done, no tasks remaining unfinished. That is, each day's work must be left complete, with life's duty done up to that moment, as if we should never come again to our tasks.—*In Green Pastures.*



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Post-Apostolic Practice.

CYPRIAN.

The conversion of Cyprian, Bishop of Carthage, is dated at about 245 A.D., and his martyrdom at 258.

A bishop Fidus submitted a question to a council at Carthage, in which he asked whether a child should be baptised very soon after its birth, or not till eight days after, as in the case of circumcision. Fidus favored the latter view. Cyprian and his colleagues, to the number of sixty-six, sent a reply to Fidus in which the following passages occurred:

"In this course which you thought was to be taken, no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. For as the Lord says in his Gospel, 'The Son of man is not come to destroy men's lives, but to save them,' as far as we can, we must strive that, if possible, no soul be lost."—Cyprian's Works, in T. & T. Clark's Ante-Nicene Library.

"But again, if even to the greatest sinners, and to those who had sinned much against God, when they subsequently believed, remission of sins is granted—and nobody is hindered from baptism and from grace—how much rather ought we to shrink from hindering an infant who, being lately born, has not sinned, except in that, being born after the flesh according to Adam, he has contracted the contagion of the ancient death at its earliest birth, who approaches the more easily on this very account, to the reception of the forgiveness of sins—that to him are remitted, not his own sins, but the sins of another."—Ibid.

Only two things need to be said of Cyprian's position. The first is that his letter is a century and a half too late for it to have any weight as to the rightfulness of infant baptism. What matters it whether Fidus be supported in his view that each of us would shrink from bestowing the baptismal kiss on "such an object" as a new-born babe, or whether we magnanimously declare with Cyprian that "none of us ought to revolt at that which God has condescended to create," and "although the child be but just born, yet it is no such object that any one ought to demur at kissing it to impart the divine grace of the salutation of peace"? In any case, we prefer first century and apostolic authority to third century practice. In the second place, we call attention to the view of Cyprian that the infant would receive remission of sin (original sin) in baptism.

Origen, who claimed that child-baptism was an apostolic tradition, is quoted by Mr. Madsen as saying: "Because by the sacrament of baptism, the corruption of their birth is removed, infants are baptised." Of Origen, Harnack says:

"It was easy for Origen to justify child baptism, as he recognised something sinful in corporeal birth itself, and believed in sin which had been committed in a former life. The earliest

justification of child baptism may therefore be traced back to a philosophical doctrine."

Neander may be quoted again:

"But when now, on the one hand, the doctrine of the corruption and guilt, cleaving to human nature in consequence of the first transgression, was reduced to a more precise and systematic form, and on the other, from the want of duly distinguishing between what is outward and what is inward in baptism (the baptism by water and the baptism by the Spirit), the error became more firmly established, that without external baptism no one could be delivered from that inherent guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century, this theory was already generally admitted in the North African Church."—Church History, I.; pp. 426, 427.

Now, if we cannot get infant baptism mentioned till several generations after the apostolic age, and if when it is first mentioned the defenders of it insisted on it as a means of ensuring to the infant forgiveness of sin, are paedobaptists of Mr. Madsen's persuasion who quote Origen and Cyprian advancing a very cogent argument? I can understand John Wesley being enamoured of the early defenders of infant baptism, for the founder of Methodism argued for the practice because infants were guilty of original sin which needed to be washed away in baptism. So, to-day, the Romish Church, and the Church of England, in their authorised works similarly associate baptism, even infant baptism, with forgiveness. But Mr. Madsen argues for baby-baptism because the babies are holy; and he thinks he can quote Origen and Cyprian as witnesses to the practice while yet rejecting their doctrine. He tries to twit the Baptists by saying that for the first three centuries no one opposed infant baptism on modern Baptist principles. We reflect that Mr. Madsen cannot get mention of infant baptism till the end of the second century; and that no one of his authorities advocates it on modern Methodist principles as enunciated by the author of "The Question of Baptism."

"A HISTORICAL FACT."

An attempt is frequently made by paedobaptist controversialists to help their cause by the argument that there is no record for centuries of the child of Christian parents being baptised in adult years. A similar argument has sometimes been applied to the Scriptures. When we say, Give us a case of or precept enjoining infant baptism in the New Testament, the paedobaptist retort occasionally is, Do you give us a case of the baptism in later age of the son or daughter of Christian parents. Our friends seem consistently to forget that the real issue between us is as to whether we

shall be content to do that for which we have specific authority; or whether we shall in addition do that for which there is no such explicit authority. We know we are doing the Lord's will in baptising penitent believers, because God has asked this; but we cannot by any possibility without a special revelation know we are doing God's will in baptising a baby—whether on the ground of holiness, or sinfulness—because there is no syllable in the Bible to show that the Lord ever asked it.

With regard to the later centuries, every reader of church history must know that there was very frequent delay of baptism, both of those whose parents were Christians and of those who from heathenism were brought to belief in Christ. Here are a few of many statements of eminent paedobaptists:

We first cite Neander:

"But if the necessity of infant baptism was acknowledged in theory, it was still far from being uniformly recognised in practice. Nor was it always from the purest motives that men were induced to put off their baptism."

"Infant baptism was not universally adopted by believers. For not only was the example of Constantine the Great, who postponed his baptism till near death, undoubtedly fashionable, and not only did many who were within the close range of Christian influence delay the decisive step, but there is reason to suppose that many baptised Christians did not in the 4th cent. push forward the baptism of their children.—H. G. Wood, in Hastings' Encyclopædia of Religion and Ethics.

Cheetham, in his Church History, dealing with the period from 313 to 590 A.D., says:

"A great hindrance to the baptism of infants was the desire to reserve for a later age the sacrament which might (it was thought) wash away the sins of the previous life."

Schaff, writing of the same period, says:

"But notwithstanding this general admission of infant baptism, the practice of it was by no means universal. Forced baptism, which is contrary to the nature of Christianity and the sacrament, was as yet unknown. Many Christian parents postponed the baptism of their children, sometimes from indifference, sometimes from fear that they might by their later life forfeit the grace of baptism, and thereby make their condition the worse."

If the foregoing historians are correct as to their statement of a frequent postponement—and Mr. Madsen dare not challenge the correctness of their declaration,—then at once it is seen to be a trivial question whether we can give the name of one child of Christian parents who was baptised in adolescence or maturity.

We give a quotation from "The Question of Baptism," under the heading of "A Historical Fact":

"Dr. Halley, however, has an interesting historical fact for the Baptists to debate. They claim that Chrysostom, Basil, Gregory of Nazianzen, Augustine, and several others, all had 'Christian' parentage, and yet were not baptised in infancy. But Dr. Halley contends that there is no record of a child, whose parents were baptised Christians at his birth, allowed to pass infancy without baptism during the first thousand years A.D."—Page 95.

Again:—

"Dr. Halley, after reviewing the alleged evidence, demands:—'Show me the unbaptised man, or woman, boy or girl, born of baptised parents.' 'Christian' parentage is alleged by the Baptists, which is not the point in dispute, for it is evident that parents may become Christian when their

children are in their teens. Our position is—were these parents 'baptised Christians' when their children were born? And we say they were not, or what amounts to the same thing—there is no credible evidence that they were.—P. 96.

We call attention, in the first place, to the ingenious way in which Mr. Madsen says that the Baptists claim that Chrysostom, Basil, Gregory of Nazianzen and Augustine are eligible to be quoted in this connection. If "the Baptists" "claim" this, then they are in such good paedobaptist company that their natural regret at being the subjects of Mr. Madsen's disapproval will somewhat be mitigated.

In his "Christian Institutions," Dean Stanley says:

"Even amongst Christian households the instances of Chrysostom, Gregory, Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. All these distinguished persons had Christian parents, and yet were not baptised till they reached maturity."

Baptists claim! We may not agree with Stanley; but his was not a Baptist claim. He was a Church of England scholar of such attainments and recognised ability that it might not be impossible to find some who would on a *priori* grounds think that, if A. Stanley and A. Madsen could not both be right, it was not likely that Stanley would be the one to be wrong.

No one will accuse F. W. Farrar of ignorant championship of a Baptist claim. In his "Lives of the Fathers," Farrar writes:

"Gregory of Nazianzus was born about the year 330, five years after his father's baptism. Nouna had wished for a boy, and vowed that if a son were born to her she would devote him to God; in other words, have him trained to be a presbyter. When her prayer was fulfilled she took the child in her arms to the church, and consecrated his little hands by laying them on the sacred book."

Of the delay in Gregory's baptism, Farrar says:

"It was the unscriptural custom of the fourth century to delay baptism till ripe age, sometimes even, as in the case of Constantine, till the death-bed, because the risk of dying unbaptised seemed smaller than the risk of falling into mortal sin after baptism. It seemed quite right both to Gregory and to his pious parents to have postponed his baptism; and yet he had such strange thoughts of God as to imagine that though he had lived from childhood a pure and holy life he would be eternally lost merely for lack of the external ceremony."

H. E. Wood writes:—

"Gregory of Nazianzus, whose parents were both Christians, was not baptised till he was come to years of discretion.... The same was true of Ephraim Syrus,.... and probably of Basil the Great."—Hastings' Encyclopædia of Religion and Ethics.

Schaff says:

"Even after Constantine, there were examples of eminent teachers, as Gregory Nazianzen, Augustine, Chrysostom, who were not baptised before their conversion in early manhood, although they had Christian mothers."

Moeller refers to Basil, Gregory of Nazianzen, Chrysostom, Jerome and Augustine, in similar fashion. The Schaff-Herzog Encyclopædia could be quoted as proving this of Basil and Gregory Nazianzen. Canon Venables in Murray's Dictionary of Christian Biography wrote of Basil the great:

"His parents were members of noble and wealthy families and Christians by descent." "The date of Basil's baptism is uncertain, but, according to the prevalent custom, it was almost certainly delayed, until he reached man's estate."

Of Chrysostom, Venables said that he was baptised at the age of twenty-three years, although he was the child of Christian parents, his mother being left a widow when he was an infant. (18)

We can truly say that, in so far as the question of the rightful subjects of baptism is concerned, we do not care twopence whether or not Basil, Gregory, Chrysostom, and Ambrose, were or were not sons of Christian parents or baptised at maturity. Our authority for the baptism of believers would still be the Word of God; and the weakness of paedobaptism would still be that it claims to do a thing in the name of the Lord for which no example or precept can be adduced in the Scriptures given for the very purpose of making us wise unto salvation. We have only noticed the men referred to because we are concerned with truth, and we want folk to see to what extremities that man is reduced who will pen a page and a half against what he says "the Baptists" claim; whereas we have quoted not from ignorant immersionists but from some of the most scholarly men who have advocated infant baptism and who yet have made the same claim.

There is one thing, however, yet to be noted. Mr. Madsen's challenge was that the parents were not "'baptised Christians' when their children were born." Five times in the course of one paragraph does Mr. Madsen insist on this point, that the parents be shown to be Christians at the birth of the child concerned. Some of our previous quotations bear on this very point. But in addition we wish to call attention to the fact that Mr. Madsen's objection here has no bearing at all on the controversy between Victorian Methodists and either Baptists or ourselves with reference to the subjects of baptism. Look at the matter a little. Is the principle in the case of a child before whose birth the parents were "baptised Christians" a different one from that in the case of one who is an infant at the time of its parents' conversion? No. Do Methodists baptise only the babies of those whose parents were "'baptised Christians' when their children were born"? No; they never suggest such a thing. Why "parents" rather than "parent"? Does Mr. Madsen believe that both parents must be Christians in order to the baptism of a child? No; he denies this. Again, when Mr. Madsen and his Tasmanian fellow-defender of infant baptism, Mr. Delbridge, quoted "to your children" in Acts 2: 39 as showing that the children should be baptised, did they then lead us to understand that the "children" eligible should be children born after, not before the Christian baptism of the parents? By no means; such parents would have been hard to get on Pentecost, on the first day on which the apostles acted on the instructions of what Mr. Madsen calls "the baptising commission." "Baptised Christians at his birth" then, does not touch the point; it does not help the paedobaptist argument. Why, then, is it used? Chiefly because of a pleasant if fictitious fancy that it may embarrass the other side, or possibly in order to get the unwary to think that at last in "The Question of Baptism" there is a forceful argument in favor of what we have shown to be an unscriptural position.

Outline Studies and Expositions in Philippians.

By A. W. Connor.

The letter to the Philippians is to be the portion for study during December. It is one of the letters from the Roman prison, and breathes a spirit of deep affection for the Philippians, and reveals to us much of the inner spiritual life of Paul. The practical sympathy and love of the Philippians had been shown to Paul through their messenger, Epaphroditus. This letter is Paul's response to their thoughtful attention. Being a personal letter, it does not deal with subjects in a formal way, but it presents to us, straight from a heart warm with love, great thoughts on the Christian life which are worthy of our closest reading and study to-day.

CHAPTER ONE.

I.—Paul's Prayers (Verses 1-11).

"And this I pray that your love may abound yet more and more" (9). Passing from a simple greeting in which he associates Timothy with himself (1, 2), he reveals the large place that prayer had in his life and work.

1. The nature of his prayers. Thanks, requests, intercession. Cp. 1 Tim. 2: 1; also see 1 Cor. 1: 4; Col. 1: 3; 1 Thess. 1, 2, etc.

He exemplifies his own word, "Pray without ceasing."

2. The source of his prayers. A sense of brotherhood in gospel work (5).

Deep personal affection (7, 8).

Our lack of prayer comes from a lack of love. We, too, need the prayers of each other, more than our criticisms. Preachers for people, and people for preacher. Thus will we be found perfect at the "day of Jesus Christ." Let us never lose sight of that day.

3. The object of his prayers.

First he prays that they may abound in love, accompanied with knowledge.

This love and knowledge would give them: Sincerity and blamelessness in character and life; fruitfulness in righteousness through Jesus Christ. Notice again the forward look to "the day of Christ." Passing from this thought, he tells them of his own case, and here we get a revelation of

II.—Paul's Master Passion (12-20).

"Christ is preached, and therein I rejoice" (18).

1. God brings good out of evil. He had desired to preach in Rome (Rom. 1: 10, 11), but coming a prisoner seemed to destroy all his hopes; yet it was not so. Through his bonds many were hearing the word. Here is a lesson of trust. God can make even the wrath of man to praise him.

2. We see the contagion of brave confession (14). "Many are much more bold to speak the word." The fruit of brave confession is soon seen in other lives. We are either inspiring others, or weakening their hands and hearts in the good work. Here

is a lesson of responsibility. No one liveth unto himself.

3. The supreme thing is not Paul's freedom or life, or yours, or mine, but that "Christ be preached." Let us do our duty; God will take care of results. The supreme thing is that "Christ be magnified, whether by our life or by our death." Here is a picture of true consecration. All for the Master. Having thus mentioned life and death he is led to speak of his conflict of soul; and so we have in the next place an instructive statement of

III.—Paul's Perplexity (21-26).

"I am in a strait between two, having a desire to depart and be with Christ, which is far better" (23).

1. Life and its opportunities—"For me to live is Christ." Here is a sphere of service like unto Christ's own. Here is a chance to share in the cross and shame of Christ and

"fill up what is behind of the sufferings of Christ." "The sacrifice of the life may be nobler, more heroic, more divine, than the sacrifice of death."

2. Death and its recompense. "To die is gain." It ends sin, sorrow, and fear, and begins a new life of happier service. Chiefly is it desirable because it is a "departure to be with Christ, which is far better." "His servants shall serve him and they shall see his face." Blessed occupation! Happy privilege!

3. Present duty must be done. "I shall go on working side by side with you." There is happiness here and now for him who serves Christ. One life, only one. Use it well. Let us live Christ, and death will be gain. Let our desire be as Paul's—to be found in Christ, to magnify Christ, to be with Christ. Having told them of the issue of his perplexity, and of his expectation of seeing them again, he passes to

IV.—Practical Exhortation (27-39).

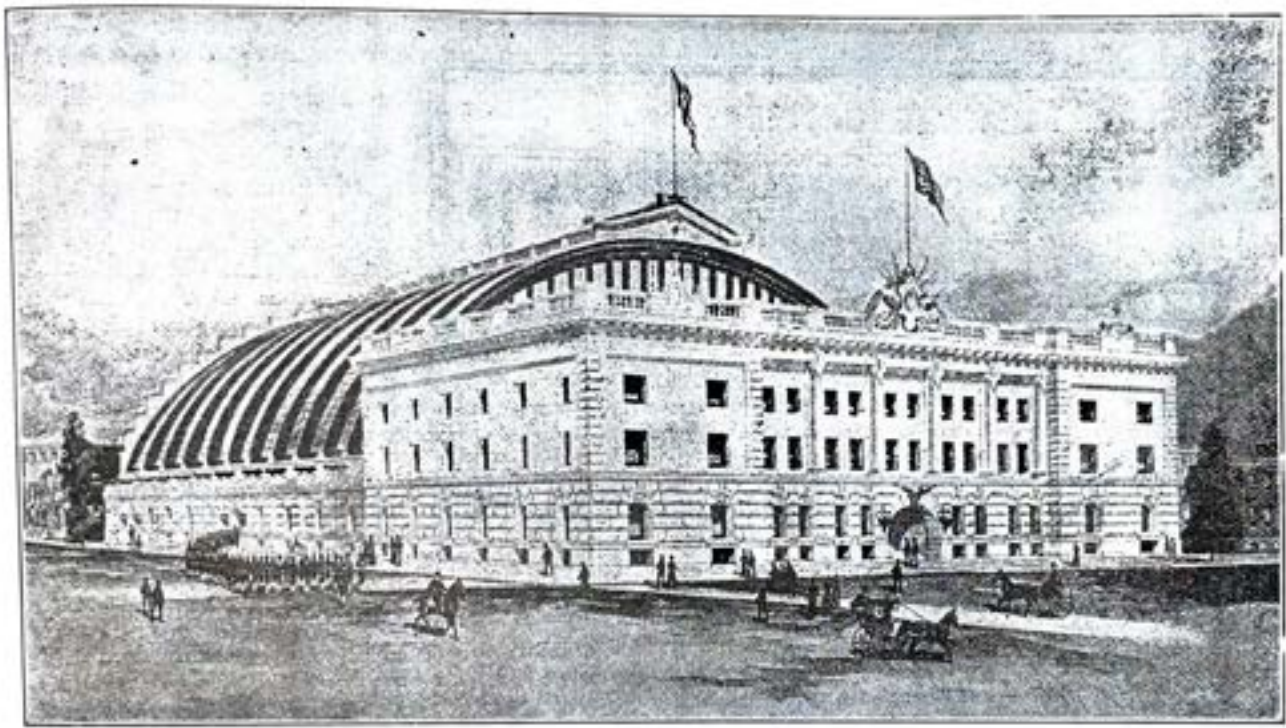
"Only let your manner of life be worthy of the gospel" (27). Let us note the emphatic words.

1. Steadfast in the faith. Beware of the currents of sin and worldliness. Needed to-day as ever.

2. Dauntless courage must characterise the soldier of Christ. No "flowery beds of ease" are to be looked for. This is the hour and place of conflict.

3. Suffering must be bravely borne. It is given to us as a privilege to suffer in behalf of Christ.

Such is a life worthy of the gospel of Christ. And over all is the supreme motive expressed in the words, "For His Sake." The extent of the power of this motive in our lives, is the extent of our Christianity. Cp. Matt. 5: 10, 11; 19: 29.



The "Armory," Louisville's Great Convention Hall.

The International Convention Of the Churches of Christ.

a great welcome from the citizens of Louisville. Official welcomes had been previously sent by the Governor of the State and the mayor of the city. Their respective welcomes read as follows:—

rived, and there will be many good results, and a forward step will be taken in behalf of the union of God's people on a common platform.

JAMES B. McCREARY, Governor of Kentucky.

September 18, 1912.

I look with respect and admiration upon the great number of people known as the Disciples of Christ.

The present membership of the church in America is announced as 1,347,000, comprising a fellowship that ranks very high among all the Christian bodies of the world.

The Churches of Christ will hold their annual convention the Fifteenth of October in Louisville, Kentucky. As Governor of Kentucky I will extend a hearty welcome to all who attend this great convention. I am sure much benefit will be de-

LOUISVILLE'S WELCOME.

Through the *Christian-Evangelist* I desire, as Mayor of Louisville, upon behalf of our citizens, to welcome the International Convention of Disciples of Christ which is to meet here on October 15, 1912.

I want every delegate and every visitor upon this occasion to know that this is a real Kentucky greeting and a promise to open our hearts and our homes to the oncoming soldiers of Christ. His is the grandest army in history. Enlistment means not the peril of strife and battle, but

A great convention of the members of the Churches of Christ has been held in Louisville, Kentucky, U.S.A. The meetings of the convention commenced on October 15, and continued for several days. Great preparations had been made for the accommodation of the thousands of visitors who came from all over America and other parts of the world. The great Armory building had been secured, and judging from the reports, its seating capacity of 15,000 was fully required to meet the demands made upon it. The visitors received

"Peace on earth, good will to men" and life eternal.

Louisville and her people are delighted that such a glorious and notable religious body is to journey within her gates to confer as to a more united attack upon the battlements of sin.

Our hands are outstretched. We, indeed, are happier in anticipation of your coming. Sincerity and typical Southern hospitality are jewels of radiance you will see through every door-way which will welcome you upon your arrival and during your sojourn at the Gateway of Dixie Land and in the metropolis of this Commonwealth.

Cordially yours,
W. O. HEAD.

The *Courier-Journal* placed its columns at the disposal of the convention, and long daily reports were given of the proceedings.

The convention sermon was preached by Hugh McLellan, one of our Australian boys. Linley Gordon, another Australian boy, presided on that occasion.

Dr. E. L. Powell welcomed the visitors from other parts on behalf of the churches.

It is impossible for us to enter into the details of this great convention, or even to attempt a bare outline; doubtless an official hand-book of the proceedings will be published later on. We may notice, however, that a determination was come to by the convention to raise in the course of the year the sum of three million dollars for missions. In regard to statistics, the returns at the end of 1911 were 11,280 active churches, with an aggregate membership of 1,375,000, making the Churches of Christ, says the *Courier-Journal*, rank fourth among the Protestant bodies of the Anglo-Saxon race in America.

In the official year, which closed on September 30, 1912, the Christian Missionary Society's report alone showed that 491 missionaries were supported, and 110 new churches organised.

miracle is seen at last to be a fact, and a fact of considerable service to mankind.

Something is happening in our day to which men of future generations will look back with a deep and earnest interest. It is the evolution of the old mysticism into the new psychology. From Saint Augustine we are passing to Frederic Myers, and from Saint Teresa to William James.

Let the sentimentalist laugh or lament, but this is a truth. Christianity has descended from the clouds, and has become terrestrial. It is no longer a dream; it is a science. At last it has dawned upon the consciousness of men that religion is not only poetry of the highest order, but a practical fact of the first importance. The psychologist attempts a definition of conversion in a lecture to university students. The Home Secretary, pondering his prison reforms, sends for General Booth. Religion is regarded not as the foible of the few, but as the salvation of the many, a practical thing in a practical world.

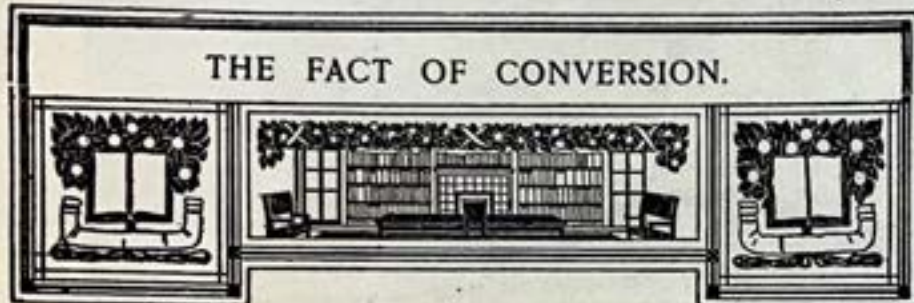
From meditation to action.

Compare in your mind the immense transition in human thought represented by the picture of Thomas a Kempis, in a monk's cell, writing exquisite thoughts in a book, and the Home Secretary of a British Government discussing with General Booth how criminals can be turned into useful citizens. It is the greatest transition possible to the soul of man—the transition from meditation to action. Hitherto there has been action in Christianity—the action of sword, rack, thumbscrew, and bull of excommunication, too much action of that order, and none of it representing the Spirit of Christ or achieving one single victory that will interest posterity. But of the true action of Christianity, how little—at any rate, recorded in history!

The true action of Christianity is to turn bad men into good men. A church does not represent the spirit of Christ. A church whose one concern is the prosperity of its finances, the success of its meetings, and the pleasantness of its social gatherings no more represents the spirit of Christ than the Primrose League. The only church which truly represents the spirit of Christ is the church which spends itself utterly and completely in converting the godless and saving the Christless. "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

One can feel in the very air of these modern times the sensation of this new birth of Christianity. Men who have almost lost their wits in juggling between "subjective" and "objective," and who have felt themselves like somnambulists in the awful region of "immanence," are now turning with the practical energy of sane and finite beings to the plain instruction, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." They are awake to the simple truth which is so infinitely greater and so infinitely more mysterious than

THE FACT OF CONVERSION.



By Harold Begbie, Author of "Broken Earthenware," etc.

There was a day when the very word "conversion" angered the temper or shocked the sense of refinement, a day when this amazing miracle in personality was regarded with almost a vehemence of contempt as something to be associated with hysterics and delirium.

That day has passed. It will never return. Thanks to the calm, courageous, and judicial temper of science, conversion has become for a multitude of people a fact of human existence. By all just and fearless men it is regarded in our day as a phenomenon demanding solemn investigation. Strangely enough, it appealed to the psychologist when the theologian had dismissed it as a matter beneath the dignity of scholarship—this central fact and visible proof of Christianity.

Curious and significant is it to find that the "Encyclopædia Biblica," that laborious monument of untidy learning and most clumsy writing, contains an article on "cooking," but none on "conversion."

"Blame not the word," says Carlyle; "rejoice rather that such a word, signifying such a thing, has come to light in our modern era, though hidden from the wisest ancients. The old world knew nothing of conversion; instead of an 'Ecce Homo' they had only some 'choice of Hercules.' It was a new-attained progress in the moral development of man: hereby has the Highest come home to the bosoms of the most limit-

ed; what to Plato was but a hallucination, and to Socrates a chimera, is now clear and certain to your Zinzendorfs, your Wesleys, and the poorest of their Pietists and Methodists."

The witness of Professor James.

After the declaiming soul of Carlyle comes the calm and exact spirit of William James, handling this mystery of conversion with reverent but courageous hands, determined to know whatever may be known with certainty of this sacred and perplexing mystery in personality. "To be converted," he says, "to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities."

And another eminent psychologist, Professor Coe, says, "The ultimate test of religious values is nothing psychological, nothing definable in terms of *how it happens*, but something ethical, definable only in terms of *what is attained*."

The fact that conversion makes a radically bad man, whether swiftly or slowly, a radically good man is the phenomenon which has caught the gaze and held the attention of our modern thinkers. This

all the mysticism of their theological metaphysics, the truth that Christ revealed the means by which bad men might be changed into good men, and by which souls perishing in the death of sin might be restored to the sublimest forms of life. There is everywhere an awakening to this fundamental truth of Christianity, an awakening to the great and luminous truth that religion is a vital force in the practical affairs of the life of a laboring humanity.

The need for conversion was never greater in the history of the race. Not only is every civilised country in the world baffled, thwarted, and threatened by a vile and evil mass dragging at the heels of its democracy; but everywhere, in both hemispheres, democracy itself, emerging from brutishness into mere decency and respectability, assumes a dangerous shape and angrily demands its rights of society before humbly acknowledging its duties to God. Statesmen whose power depends upon the will of this advancing tide seldom find courage to speak with the voice of Isaiah, not even with the hesitating command of a poor Canute.

Material progress not enough.

Who shall tell the world, then, unless it be the followers of the Light of the world, that material progress without spiritual inspiration is a vain dream? To save the iniquitous millions, conversion is essential; and to spiritualise the respectable millions, also is conversion essential. "Except ye be converted... ye shall not enter into the kingdom of heaven." Disappointment awaits the multitude, and disaster threatens civilisation, if material progress is counted for national righteousness. The kingdom of heaven tarries, and the will of God cannot be done on earth as it is in heaven until democracy is converted.

During the past year I have received I know not how many narratives of amazing conversions, almost all of them written in a strange and exotic tongue, meaningless to the materialist and full of mockery for the infidel. But in every case of conversion which I have personally investigated I have heard only the sensible language of plain-speaking men and women, nothing to perplex, nothing to shock, nothing to afford sneer or jibe. Some people cannot dip pen into ink without obliterating truth and blotting the words of common sense. It is a thousand pities. He who writes upon religious subjects should be as simple as William Blake, as natural as a newspaper, as direct as Huxley.

Let us remember that conversion is a fact, and bear in mind that all the profoundest changes of the soul are perfected, if not always accomplished, in silence and in quiet. "The Saviour of the world laid a cool hand upon the brow of humanity as it throbbed with multitudinous impulses, and by a miracle more admirable than that of the Galilean lake calmed the spiritual tempest with the peace of God."—C.E. World.

College of the Bible Demonstration



The sixth annual demonstration of the College of the Bible was held in the Christian chapel, Lygon-st., on Monday last. In spite of the inclemency of the weather, the chapel was crowded to the doors, which is certainly a good indication of the interest taken in the College by the members of the churches. F. G. Dunn, chairman of the Board of Management, presided, and called upon W. H. Allen to lead the meeting in prayer.

The chairman, in his remarks, referred to the completion of the new College building, and claimed that they now had a property of which they might justly be proud. They might also be proud of the Faculty, of the students, and the curriculum through which they had to pass. The College, he said, was a practical demonstration of the fact that the Churches of Christ believed in a high educational standard, and the efficiency of the College was such as to bear favorable comparison with other institutions of a like character.

The programme was a most excellent one, and all taking part in it acquitted themselves admirably. W. Rothery gave an essay on "The Ethical Value of Preach-

ing," Misses Annear, Ludbrook and McCallum an original dialogue on "Woman's Education," D. A. Cockroft and A. J. Wedd a dialogue, "That Women have Contributed More to the Advancement of Christianity than Men," and H. E. Hall, W. Hibbert and F. J. Sivyer contributed a Shakespearean dialogue from "King John." Two part songs were also given by the students under the conductorship of Nat Haddow, who has rendered valuable service to the students in their musical training. Horace Kingsbury gave a short address in which he expressed his appreciation of the College and its work.

During the evening Principal Main gave a brief report of the College work for the year, a fuller statement of which will be given in the "Christian" later on.

A collection for the piano fund was taken up, resulting in an offering amounting to £11/8/0½.

Certificates of the Bible Course were given to W. H. Nightingale, who is going to Brisbane, and to N. G. Noble, who is going to New Zealand. Good wishes were expressed for their success in their new spheres of work.

A Plea for the Referendum Bill.

By Joseph Nicholson.

The Scripture Referendum Bill is printed, and will be circulated among the members of Parliament this week. Mr. Hutchinson, who has charge of the measure, awaits the redemption of the Governmental promise to "reserve time" for its discussion.

It is freely admitted that the members of the Legislative Assembly are equally divided without counting the Speaker, who personally favors the measure. If these forecasts are correct, while it shows an advance of eight votes on that of the previous Parliament, the closeness of the division becomes an additional reason for settling the matter by remission to the electors. Even Parliamentary members who may be personally opposed to Scripture lessons, are under no obligations to refuse their constituents an opportunity of recording their convictions.

It would be well if local representations were made to Parliamentary members of the right of electors to do this. Without some such communication members hostile to Scripture lessons may erroneously conclude their opposition is either condoned, or consented to, by silence. Our self-respect as a democratic community should assert itself in a demand for the right of the Referendum.

The following brief reasons may be pleaded in justification of the proposed Scripture Referendum Bill:—

1. Parliament itself first recommended and resolved upon the Referendum method of settlement in June, 1899, and repeated that decision in 1901.

2. The Referendum of 1904, taken on three questions, secured favoring "majorities" for each question. This gave a "confused" result, which calls for another Referendum with a single issue, after a lapse of nearly eight years.

3. The advent of women to franchise privileges constitutes a claim for their recognition in a new Referendum.

4. The Legislative Assembly voted for another Scripture Referendum in December, 1907, which, through change of ministry, was not carried out.

5. Our proposed Scripture Referendum becomes operative only when a "majority" favors it; and its decision applies only to the majority, and leaves the "minority" in absolute personal liberty.

6. The various verdicts from electors' polls, and petitions, Royal Commissions, and Educational Councils, indicate a widespread desire for Scriptural Instruction, similar to that given so satisfactorily in four Australian States.

7. The Scripture Referendum appeal carefully maintains neutrality in relation to "party politics"—whether Liberal or Labor—and gives assurance of the same educational political "peace" enjoyed in those States adopting the "unsectarian" Scripture lesson programme.

8. The presence of 70,000 children in State schools, who do not attend Sunday Schools, and go out to the responsibilities of life, without any knowledge of the fundamental facts of Christianity, is a menace to the morals and manners of the community, which calls for remedy by the introduction of Scripture lessons in the school course.

In the Realm of the Bible School.

THE SPIRIT OF THE KINGDOM.

Sunday School Lesson for December 8,

"The Child in the Midst," Matt. 18: 1-14.

A. R. MAIN, B.A.

Mark tells us that on the way down from the Mount of Transfiguration to Capernaum the disciples were disputing as to which of them should have first place in the kingdom. It is a curiously interesting commentary on the proneness of men to hear and believe that which they wish to be true, and to reject that which is uncongenial to them. The Saviour spoke of his cross; but the disciples, with their preconceived notions of a Messiah who should not suffer, refused to give entrance of the thought to their minds. Jesus had spoken of a kingdom, and that was congenial to them, for they hoped for high positions in it. Who would come first? Would Peter, to whom had been promised the keys? Surely, the three who were privileged to behold the transfiguration must have felt that they had a good case. Perhaps Judas, as treasurer of the apostolic party, felt that it would be likely that he would have charge of the exchequer in the new kingdom. Think of the contrast. Jesus walking from Caesarea Philippi with the cross before his eyes; the disciples filled with thoughts of ambition, self-interest, worldly advancement.

Jesus, knowing the disciples' thoughts, asked them the subject of their reasoning. They had at least, we are glad to notice, the grace to be ashamed of their self-seeking, even if they lacked the grace to set it aside. They remained for a time silent. Soon, however, they came and asked the question, "Who then is greatest in the kingdom of heaven?"

A wrong question.

It is easy to see wrong things in the apostles' question. They had erroneous notions of the kingdom; they thought of an earthly kingdom. Christ later was to say that his kingdom was not of this world. The disciples misunderstood the criticism. They spoke as if places in the kingdom would be given by favor. They ask who is the greatest. Jesus told them the character of the greatest. God has respect to character, not to persons. Again, their question proved the way to discomfiture. Their enquiry took it for granted that they would surely be in the kingdom, the only point remaining to be settled being the greatness of position. Jesus bids them answer a prior and greater question. The Master was ever practical. A speculative enquirer into the number of the saved is bidden to agonise and so make sure he is one of the saved. An over-sure disciple is reminded in words which convey a needed lesson to us all that we should first make certain that we comply with the conditions of entrance into the kingdom.

An object lesson.

To teach the apostles, Jesus gave an object lesson. He called a little child to him. We can al-

most see the little one toddling to Jesus, coming shyly, blushing, a little flustered at the unwonted attention. Jesus took him into his arms, and astonished the disciples by saying, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

There are two points here. "Except ye turn." This is better than the reading of the common version, "except ye be converted." "Be converted" is passive, and suggests that the person concerned has to wait for the turning from without. Whereas the Lord is talking of an act of men's. Again, "be converted" might suggest to some the thought that the disciples so far were "unconverted" men in our common acceptance of the word, bound in sin, aliens from God. There is no such implication. The kingdom was not yet set up. Jesus told the disciples that unless they should turn away from the self-seeking spirit manifested in their reasoning about greatness they would never enter it.

"Except ye... become as little children, ye shall in no wise enter." That was a great and startling word. "As little children," of course, in the matter in dispute. An unspoilt child is chiefly characterised by a spirit of docility, a tractableness, an absence of self-seeking selfishness and parade. The boy in Jesus' arms was not, we think, a precocious child, but just such a one as dozens in our streets. He was ordinary, yet unspoilt; old enough to obey a call, but not old enough to put on airs. A king's son, training apart, would much enjoy playing mud-pies with a peasant's boy. The unspoilt child, in his humble teachableness, represents the very spirit of the kingdom.

A reversal of human judgment.

We are so familiar with the words of Jesus that we may fail to see that they are a reversal of human judgment. But for Christ, the world would never have known that the best way to please God, the true test of the greatness of character of a grown man, was to become a little child. Call a man childish, and see! If one say that Jesus insists on childlike humility, and not childishness (to which of course we agree), it is still the case that here is pure revelation. The world in its wisdom did not learn that the way to be great is to be little. "Blessed are the meek" is not gathered from words which man's wisdom teacheth. "Humility" was not a new word when Jesus came to earth. But before Christ taught us, the world's greatest thinkers did not place a very high estimate on humility. Aristotle in his Ethics did not exalt humility. To call a man humble used to be another way of calling him cowardly, of saying he was a craven. Jesus took a disgraceful word and made it the keynote of his gospel.

Let none of us say the thought is so trite that we need not notice it further. Let us all get the force of Jesus' message: Without humility a man cannot enter the kingdom. We must get low. William Law said: "We may as well think to see without eyes, or live without breath, as to live in the spirit of religion without the spirit of hu-

mility." Some one, we are told, once asked the great Augustine what was the first of religious graces, and he replied, "Humility." Again the question came, "And the second?" "Humility." And to an enquiry regarding the third, the reply still was, "Humility."

Unselfishness and humility are at once the most beautiful and the rarest of Christian virtues. There is no one of us who may not fittingly exhibit more of these qualities.

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest,
In lark and nightingale we see
What beauty hath humility."

Why not enter?

Different reasons will suggest themselves in answer to the question why a man not possessed of a childlike spirit may not enter the kingdom. It may be that such a man could not wish to enter the kingdom when once he realises its spiritual nature. He could not rightly appreciate it. The self-seeking, ambitious man possesses a spirit diametrically opposed to that of the kingdom. As it has been put, a taste for music is required if one will enter the kingdom of music, and love of literature for admission to the kingdom of learning; so the essential spirit of the kingdom of heaven is lowliness of mind.

We may see the need in the example of Christ. Andrew Murray has a sermon on "Christ's Humility our Salvation." The text is Phil. 2: 5, 8. "Let this mind be in you which was also in Christ Jesus. He humbled himself and became obedient unto death, even the death of the cross. In a true sense we may adopt Murray's title. It was through the humiliation of Christ that we were saved. He who was rich, for our sakes became poor, that we through his poverty might become rich. Christ is King of the kingdom; the subjects must be like the King. If any man have not the Spirit of Christ, he is none of his. The Master says, "Learn of me, for I am meek and lowly in heart."

The surest way to get the humble spirit is to study the character of Jesus Christ. We can find no better Exemplar. When, too, we see ourselves with all our sins and imperfections in the light of his lovely, spotless character, we shall lay aside all confidence in self. The spirit of mortal has no reason for pride. In the case of everyone who accepts the salvation of Christ there is a stooping. We must be conscious that we are lost ere we can be saved; we must recognise our need ere we sue for help. God's grace is sufficient for us; his power is made perfect through weakness. God resists the proud, but giveth grace to the humble.

As we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us.—E. B. Pusey.

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The Missionary Committee of the C.E. By Miss C. Trudinger.



EVERYONE will admit this is a most important Committee, as it is one of those which helps to enlarge the horizon of the Endeavorer and win his sympathy for those outside his own Society, his own church, and his own country. The present is a time of special opportunities which calls for energy and zeal on the part of Endeavorers.

On the Foreign Mission field it is now a time of crisis. On all the large fields it is realised not only

that the opportunities are unique, the doors wide open, but also that these opportunities are passing, the gates will probably soon close again.

The great changes taking place in China and Japan with the longing for Western learning, the enthusiastic welcome accorded to the gospel in Korea, the great mass movement in India, these all call for a great extension of the work—for more missionaries in all parts.

Endeavorers in the past have worked for the mission field, and with the need so urgent each Society should have a strong Missionary Committee to help it in this enterprise.

The work of the Committee is of two kinds—Educational and Practical.

A. Everyone should know all they can about the mission fields at home and abroad; they want clear ideas about the fields of the world and the special work of their own churches, they want to know the difficulties of the work, the needs of different lands, the stories of the lives of past missionaries.

There are several ways of attempting to spread this knowledge.

1. By the missionary meeting.

This should be bright and attractive and looked forward to by all the members. Care must be taken that it does not run in ruts, and that it not only interests, but also instructs.

There are many methods of conducting a meeting. Where there is need to show the use of missions, a good plan is to take the book, "Do not say," and distribute questions and answers among the members. These can be read or repeated from memory in the meeting and generally prove an interesting subject. ("Do not say" is a splendid answer to numerous criticisms and objections to missions).

Another conversation scheme may be arranged from the letters and reports of missionaries by

having a series of questions, the answers to which cover the ground that the leader wishes to take. In these meetings where a number have to take part consecutively, the leader should have a complete copy of the whole conversation with each question numbered. Each member has his own question or answer numbered, and the last sentence of the preceding speaker as a clue. If any part has been "lost" or "left at home" the leader can easily supply it. Such meetings as these can furnish one or more parts for every member present and to have many take part is in itself a great factor towards making the meeting interesting. Then there is much more chance of a fact being remembered if it has to be looked up or taught to others.

Another way of getting members to study is to have a form of examination. Let every member or group of members take up a different field and study certain points that have been agreed upon beforehand. Then the leader can question one and another about their country and so bring out contrasts and likenesses. The different climates, mores of caring for the sick, the place of women, etc., differ greatly in such fields as Alaska, South America, Egypt and India.

Again a special country can be taken, e.g., India, and a good many members read papers or give short accounts of different points, such as geography, different races of people, languages, religions, caste, women, different Christian agencies at work and so on.

By choosing a different country each time an idea of the missionary problems all over the world can be obtained.

Other helpful and inspiring meetings are on the lives of different missionaries. These may not only give us ideas of mission work, but can inspire us and help us in our Christian lives.

Maps and diagrams are very helpful in all meetings and can be enlarged from copies found in many missionary books.

2. Another way of spreading missionary knowledge is by getting the members of the committee and also all members of the society to read missionary books. Let it be considered part of the duty of each member of the committee to read one book a month or quarter. This is one way of getting information for the missionary meeting.

3. Mission Study Classes are not yet very common, but they should be formed wherever possible. A class of from 6 to 12 should meet regularly to talk together over the text-book they have been studying. There are several suitable books that have been prepared for such classes, and at every meeting, two or more should write short papers on subjects treated of in the given chapter, questions should be asked, discussions take place, the map should be studied and curios and illus-

trations exhibited. Thus all the members should get a thorough knowledge of the book studied.

4. In all these methods of education, literature is wanted, and this brings us to the subject of the missionary library which the committee may try to form. They may collect books and magazines from various sources and keep them ready for use as required.

5. A missionary scrap-book is another source of knowledge. In this can be pasted extracts of missionary news from daily or weekly papers, magazines, missionary journals, etc. If kept well indexed, this book should in time prove a rich storehouse of knowledge.

B. The other work of the committee is the practical help it can give to the mission.

1. First and foremost comes help by prayer, and here we see the value of the educational work, for how can we pray for a thing that we do not know about?

The value of prayer is recognised on the mission field and many societies now publish lists of subjects for prayer, week by week, or month by month. By taking up the little details of the work and praying about them, we in the homeland can do our share of the work. We can pray for the missionaries, the native evangelists, the converts, the inquirers, the schools, the teachers, the Bible women, and if we know these by name and their special needs we may indeed be co-workers with those across the seas or in the lonely bush.

2. We can also help by writing to the missionary, or to native Christians, and thus help them by showing our sympathy.

3. Another mode of help is by getting money, and the extent to which the committee is needed here depends upon the other organisations of the church to which it belongs.

Where there is no other organised collection from members of the church, the Endeavor Society may ask for permission to try to get regular subscriptions or to collect occasional offerings by means of missionary boxes or penny a week collections. Many people who cannot afford much will give one penny a week if it is collected regularly, say once a month or quarter.

Again, Endeavorers should themselves subscribe to missions.

4. Another way of helping is by making articles for a missionary box or earning money in different ways to help the cause.

Many different devices have been used in the Junior as well as Young People's Societies, among which may be noted:—Making different articles—plain or fancy work—and selling them, collecting stamps, rearing plants from seed, or trading. Where there is a will to work, many different methods will present themselves to a wide-awake committee.



New Zealand.

NELSON.—The meetings for last Lord's day were fairly attended. Bro. Verco spoke both morning and evening, giving us two fine addresses. The Bible School has now commenced its new year. Quite a number of new scholars have joined since the anniversary, and altogether the prospects are very bright. It must be very encouraging to our worthy superintendent, Bro. Knapp, and Sister Knapp, who have been connected with the school so long, to bear witness of so flourishing a school, and to know that they have been largely instrumental in this result. Last Lord's day there were 130 scholars present; 14/8 collection; four perfect classes and four new pupils. Some of the classes are getting too large. The teachers deserve a word of praise for their regular attendance. The Rambling Club connected with the young men's class had a good jaunt last Saturday afternoon. This class proposes giving its first entertainment next Friday.—E.M.J., Nov. 6.

SOUTH WELLINGTON.—Since last report the sisters' sewing circle held a very successful social in connection with the Dorcas Society. Since Bro. Mudge has left on his holiday the work has been carried on by the brethren, a plan being drawn up to supply the leader of the mid-week prayer meeting, the students' class supplying the speakers. Interest is well sustained in the above class. Bro. Vickery has taken Bro. Mudge's place as teacher. He is also occupying the platform at the gospel services. At these meetings the attendances are fairly good. The C.E. Society have decided to make their meeting-room more attractive and homely by redecorating and furnishing. Last Tuesday evening we had the pleasure of witnessing five baptisms. These members are additions to the Kilbirnie church.—H.M.H., Nov. 6.

ROCKVILLE.—J. G. Price was with us on Lord's day, October 27. E. B. Langford presided, and Bro. Price exhorted a church of nine from Ex. 12: 26, and in the evening preached to a large audience.—David Brown, Nov. 4.

TADMOR.—At a business meeting held recently, Wm. Anglesey, junr., resigned as secretary, after having served the church faithfully in that capacity for twelve years. C. Fawcett has been appointed to succeed him, and J. J. Higgins will act as treasurer. The following brethren were elected to serve as deacons:—Wm. Anglesey, jr., W. P. Fawcett, C. Fawcett, J. J. Higgins, T. Hodgkinson, E. L. Griffith and S. Wells. During the two last Lord's days W. R. Glover has been with us, speaking both at the morning and evening meetings. His addresses were much appreciated, and the meetings were well attended. On Boxing Day, December 26, the half-yearly Conference of the churches in the Nelson district will be held at Tadmor, and we are looking forward to a profitable and happy time.—C. Fawcett, Nov. 29.

OAMARU.—The church had a visit from Bro. Bull, and a good address on Foreign Mission work. Our offering amounted to £54/7/-, much more than last year's effort. We have had several decisions lately, and look for many more during the mission commencing next Lord's day. Bro. Harward will proclaim the good news, and for a time Bro. Binney will sing the message. Bro. Wilson having resigned the treasurership, Bro. Ewing has been appointed. November 4, mission started well. Good meetings and one decision.—K.

DUNEDIN.—P. D. McCallum arrived on Tuesday, and was accorded a welcome in the Tabernacle on Thursday evening. R. Gebbie presided, and the city and suburban churches were well represented. The speakers were J. M. Routledge, South Dunedin; T. J. Melville, Mornington; W. King, N.E. Valley; W. Alexander, Roslyn; C. Flensing McDonald, Tabernacle. Yesterday Bro. McCallum preached at both services in the Tabernacle, and at the close of the Bible School briefly addressed the scholars on "Temperance."—L.C.J.S., Nov. 11.

CHRISTCHURCH.—On October 6 we had the pleasure of a visit from Bro. Gebbie, who spoke on behalf of Foreign Missions. On the following Sunday the offering was made, amounting so far to about £32. On the 9th, we had the loss of T. Manifold, one of the pioneers of primitive Christianity in Christchurch. His loss is greatly felt amongst us; his place cannot be filled. During the month we have had the confessions, at different times, of three girls from the oldest class in the Bible School, and one member, who has been away for years, restored to fellowship. On Monday, 28th, the Bible Classes had a good picnic at Lansdowne, about a hundred going out in drags and on cycles. A very successful day was closed with a social in the evening. The Ladies' Sewing Society held a sale of their work on the 30th and 31st, which was fairly successful.—P.S.N., Nov. 7.

PETONE.—The interest still keeps up in both morning and evening meetings. On October 30 the Bible School held its anniversary social. A very pleasant evening was spent in distributing a number of nice instructive books as prizes. A reciting contest between six competitors, all but one being under ten years of age, caused some excitement. The winner secured 89 marks out of a possible 100.—L.W., Nov. 3.

MATAURA.—Our Foreign Mission offering, including the Sisters' Guild, £13, and Bible School, £4/4/-, closed with £57/11/6. We rejoice in this fellowship. On Sunday evenings meetings are being fairly well attended, the number of young men present calling for manly messages.—T.J.B., Nov. 11.

DOMES VALLEY, WARKWORTH.—H. Milner has been laboring with us for three weeks. Big meetings, when the weather was favorable, have been the order. The mid-week meetings were devoted to addresses and questions on "The Second Coming of Christ." Last Sunday, a young lady, daughter of our Sister H. Phillips, who had confessed her faith in Christ, was buried with her Lord in baptism, and was given the right hand of fellowship this morning. We feel that Bro. Milner's visit has been an uplift to us, and are looking forward to his return in December. We have a Bible Class for the young people on Sunday afternoons, which is fairly well attended, and an interesting and helpful hour spent.—Thomas A. R. Oakes, Nov. 10.

Tasmania.

LAUNCESTON.—On November 11, we held our Bible School picnic in the hall, owing to inclement weather, and a most enjoyable and social time was spent, about fifty being present. The children were greatly delighted by indoor games, etc., and an impromptu concert in the evening. We intend holding the out-door races and games next Saturday afternoon at Fry's paddock, Newstead. The church here is on the eve of brighter times.—N. Warmbrunn, Nov. 15.

West Australia.

PERTH.—This morning F. D. Pollard, of the North Perth church, spoke to us upon the text, "We love him because he first loved us." Our visitors were the Misses Stimson, of Sydney. In the evening Bro. Blakemore spoke to a large gathering upon the temperance question. The average attendance of the scholars in the Bible School has been 255 for the month of October.—W.A., Nov. 11.

FREMANTLE.—F. D. Pollard, of Nth. Perth, has been preaching here since September 15. His addresses have proved helpful to the church, and effective in bringing four to the Saviour. Bro. Fischer passed through Fremantle on Nov. 3. The Church of Christ Women's Mission Band being in session that evening. Bro. Fischer attended, and delighted, cheered and instructed our sisters with a talk which made Foreign Missions—though always their first thought—more real and more deserving of self-denying support than ever before.—James Leach, Nov. 11.

NORTH PERTH.—Sunday, Nov. 3, was a red-letter day in the history of our Bible School, for on that day we saw our long-talked-of primary department started. Though quite new to kindergarten methods, our primary leaders are doing splendidly so far, and there seems every promise of the new department becoming a great power in the work of our Bible School. Yesterday evening the writer preached on "Two things that ought not to be," namely, the drink traffic, and the apathy of professing Christians on the question. We had with us at that meeting Miss Olive Harvey, who recited "Murdered by Drink" in a touching manner. Our Sister Mrs. Rhodes went through an operation yesterday. We are glad to hear that she has come through safely, and pray that she may have a speedy recovery to health and strength.—Albert J. Ingham, Nov. 11.

SUBIACO.—We have just completed another church year. The anniversary services went off nicely. The meeting for the breaking of bread was largely attended, as many members were invited by post card to make a special effort to attend. It was a very fine inspiring meeting. H. J. Banks presided, and we had a fine address from C. A. G. Payne, who was the first secretary of the church at Subiaco. The church has suffered much of late by useful members leaving for the Eastern States.—J.L.C., Nov. 11.

Queensland.

ROSEVALE.—We have recently been favored with two visits from the South, one in the person of Miss Jones, daughter of our esteemed W. L. Jones. She sang to us in a sweet voice, "Before you left your room this morning, did you forget to pray?" The other visit was that of our Bro. Pond, who years ago labored amongst us. His visit was much looked for. On October 27, he preached to a full house on "Earnestness in the Master's Service." He again preached the gospel on Monday night. The visit of our beloved brother, and his exhortation, were very much appreciated.—J. Christensen, Nov. 13.

BUNDAMBA.—A service entitled "Children of China" was rendered by the Sunday School scholars on Sunday afternoon, Nov. 3. G. Green, supt., was leader and organist, assisted by A. Auld on the violin. The parts were taken by G. Green, leader; M. McKie, missionary; China, W. Green; Little Girl, M. Milson; Australian Young Maiden, I. Shanks; Australian Young Man, A. Auld; Chinese Boy, W. Green; Chinese Girl, G. Eadie; Australian School Boy, W. Milson; Chinese School Master, L. Green. The senior readings were given by M. Shanks, and the singing of the various musical items was by the Sunday School children. The recitations were given by Misses F. Green, Elsie Shanks, and R. Shanks. The F.M. funds will be receiving £1/5/- as the contribution. On Lord's day, November 10, in the absence of Bro. Cooper, from Albion, G. Green exhorted, and at night he preached on "Temperance" to a good audience.

MA MA CREEK.—On November 2, the teachers and scholars of the Lord's day School rendered the Children's Day exercise. The whole passed off most successfully, the children being in excellent form. The collection amounted to £1 10/6. On November 9 we held our Lord's day School annual picnic, the most successful and enjoyable that we have had for years. Bro. Forbes was with us, also Bro. Enchelmaier (supt. of Lord's day School, Albion), with some of his staff and scholars. We had a splendid gathering, 140 all told. Sunday, November 10, good meetings all day. Bro. Fischer exhorted. Bro. Burrows preached in the evening.—J. Bruce.

South Australia.

PROSPECT.—A young man was baptised on Wednesday evening who should find work as an evangelist. He is married, and has had several years' experience as a local preacher for the Methodist Church. He is willing to go to Qld., N.S.W., or Victoria. The writer will gladly give further information. Good meetings to-day. New rails and curtains have been placed on the platform by the young men and women of the church. They are a great improvement. Bro. Southerland, of Norwood, and Sister Miss Brown, of Grote-st., were visitors at the morning meeting.—I. A. Paterson.

KADINA.—On Lord's day evening, November 10, we had a special service for women. A young woman's choir led the singing. Miss Reta Brooks sang the solo. It was a good meeting. Last Wednesday our school celebrated Children's Day. We had a fine meeting. The young people did splendidly. Misses Vera Thoday, Hilda Jackson, and Parrell took the recitation part of the service very nicely indeed. This morning Bro. Brooks presided over a good meeting. We received another new scholar in the Bible Class, aged 74. Special prayer was offered for our dear Sister Mrs. Wiltshire, now very ill in the private hospital in Adelaide. To-night we had another very helpful meeting. The choir did well in the rendering of the piece, "He is the Saviour you need." Next Lord's day we begin gospel services in Moonta.—E. G. Warren, Nov. 17.

NORWOOD.—The Sunday School picnic was held at Ridge Park, Glen Osmond, yesterday. The weather was favorable, and the children evidently enjoyed themselves. A large number of church members visited the Park during the afternoon. To-day has been cold and wet, consequently our meetings were small. The Conference President, Bro. Morrow, who spent the whole day on the picnic grounds yesterday, exhorted the church this morning, and to-night P. A. Dickson spoke.—S.P.W., Nov. 17.

UNLEY.—A young girl from the Sunday School was baptised last Wednesday evening, and received into membership this morning. J. E. Thomas gave a splendid address this morning, when Bro. Burns presided. John Payne, who had been a member of this church for over 28 years and a deacon for many years, passed peacefully away on Friday morning after a long and painful illness. His remains were laid to rest in the Mitcham Cemetery on Saturday afternoon. Bro. Walden officiated at the grave, and a number of the church officers were present to bear witness to the love and esteem they had for their late comrade. Our sympathies are with his widow and sons and daughters. The annual social and sale of goods of the Young Ladies' Foreign Mission Band will be held on Tuesday, Nov. 26, and "Children's Day" will be celebrated next Sunday.—P.S.M., Nov. 17.

WALKERVILLE.—This morning about 20 broke bread. Bro. Wilson addressed the church from the words, "A sower went forth to sow." Mrs. Coleman, a member of the Glenelg church, met with us, and C. Hooper, who has been absent in the country for some months, again joined with us around the Lord's table. To-night Bro. Jenner delivered a fine earnest address.—E.D.C., Nov. 17.

HINDMARSH.—Wednesday, Nov. 13, the anniversary of the Bible School was continued,

when a good programme of musical and elocutionary items was rendered by Miss J. Connolly, Master J. Williams, Miss M. Williams, Mrs. Edquist, Mr. R. G. Hindley, and the scholars. On Sunday, Nov. 17, the services were continued, and were a marked success right through. 11 a.m., H. D. Smith; 2.45, W. C. Brooker; 6.30, A. G. Day. Good attendance at all the services. The Y.P.S.C.E. are doing a useful work in connection with their egg and orange nights, and the inmates of the Destitute Asylum are the recipients of a welcome parcel of eggs, fruit, etc., as a result of the society's efforts.—J. W. Smook.

NORTH CROYDON.—Splendid meetings on November 10. In the morning Bro. Shall presided. H. J. Horsell exhorted. At the Bible School we had a splendid attendance, 137 present, two new scholars. At the gospel service H. J. Horsell gave an excellent address on "Be sure your sins will find you out." Last Friday we had a visit from E. W. and Sister Pittman, with Miss Ivy Rule, the blind typist. Miss Rule gave us an excellent demonstration. A collection amounted to £1/18/6, to help purchase a desk for Miss Rule in her office duties. Good meetings to-day. This morning H. J. Horsell presided. J. Bateup exhorted. At the gospel service H. J. Horsell spoke on "Mary and Martha." Our "Brotherhood" are having some excellent meetings.—J. S. H. Ferris, Nov. 17.

New South Wales.

MANNING RIVER.—The word is being faithfully proclaimed by Bro. Burns and a band of helpers. Last Sunday three were baptised at Taree, and will be received in fellowship to-day. Some time ago our brother gave a thoughtful historical re-sume, in a united service, of the Christian position to-day, growing out of historic reformation movements this last 400 years. It must do good, and clear away misconception. At the annual Orange united celebration, Bro. Burns showed that the one triumphant answer to the power of Rome will be a united church, not Protestant merely, but Christian and undivided, for purity, power, economy and progress. Outlying centres are being missioned, and prospects are expanding.—H. Edwards, Nov. 10.

KILLABAKH.—Bro Burns closed the gospel mission in this locality on November 1, having held ten services, each of which was well attended. Several important questions were asked by sectarian leaders of the place, giving Bro. Burns a splendid opportunity to expose the unscriptural origin of sectarian teachings and practices. There were five confessions and four baptisms as a result of the mission. These, with a brother baptised by Bro. Burns a few months ago, make a total of five added to the church at Killabakh since the mission. The brethren have been much comforted and encouraged by this addition, and by the mission. A few wandering brethren have been brought back to walk orderly, and altogether it has been a time of refreshing. There was a record attendance at the meeting this morning, when four were welcomed into the church, there being 15 present to break bread. It was decided to co-operate with the church at Taree in the proposal to engage Bro. Burns for another year.—John Woollard, Nov. 10.

INVERELL.—Good meetings last Lord's day. In the morning Bro. Cook presided over a good meeting. Bro. Lewis gave a good word of exhortation, which was greatly appreciated. In the afternoon Bro. Waters gave a good gospel address at Oakwood. After this service about 25 gathered around the table to remember their Lord. In the evening Bro. Waters gave an address, taking for his theme, "The Hidden Treasure." One young man made the good confession.—G.B., Nov. 11.

BELMORE.—Our Bible School anniversary was a success. On Sunday, November 3, the scholars rendered some special items, and W. Fox spoke to the children and friends. On Tuesday evening, November 12, the public meeting was held, when a good programme was given. Bro. Illingworth gave a short address, and a splendid

lot of books were handed to the prize winners by W. A. Smith, the supt. The annual picnic is to be held on November 30, at Sandringham. During Bro. Browne's absence on holidays, the platform has been taken by J. Chappell, W. Fox and J. Crawford. To these brethren the thanks of the church are due.—A.A.B., Nov. 17.

MARRAR.—Splendid meeting yesterday at 3 p.m. Good attendance and interest. Two confessions at close, a father and daughter. Several visitors present with us.—T.G.M., Nov. 18.

ENMORE.—Bro. and Sister Wilson, of Junee, were welcome visitors at our morning service. Sister Colman was given the right hand of fellowship, she having been baptised at our Wednesday night prayer meeting. Bro. and Sister W. D. Rankine have been called upon to part for a time with their only daughter, Mavis, aged four years. We sorrow with them, but not without hope.—C.A.R.

MOSMAN.—Good meetings morning and evening. W. Day, of Marrickville church, who spoke at the morning meeting, drew many helpful lessons from the feeding of the five thousand. We were glad to have fellowship again with Sister Doris Verco, after her illness. A Webber proclaimed the glad tidings in the evening. The Children's Day offering from the Bible School now amounts to over £5. The annual picnic is being held on December 7 at Hunter's Beach.—S.G., Nov. 17.

NORTH SYDNEY.—At the morning meeting on Sunday, J. Morton gave an exhortation that was greatly appreciated. In the Bible School the children are preparing for Children's Day, to be held on November 24. Amongst other items to be given are some by the scholars of the Chinese Class. At the gospel service Bro. Saunders gave a splendid address on the theme, "How may we know our sins are forgiven?"—W.J.M.

LISMORE.—Pleased to report good meetings. Lord's day, November 10, Children's Day exercises were splendidly rendered by the school. Collection for Benevolent work, £2/1/-. All departments of the work here are moving along nicely. A special business meeting is to be held on the 20th, to extend a further three years' engagement to Bro. Stevens. Wednesday, 13th, our Bible scholars and friends held the annual picnic at Wyrallah, when a large number thoroughly enjoyed themselves. Best of all, as the outcome of personal work, two made the good confession at the mid-week service after our return from our day's outing. Two baptisms at the close of the service brought a blessed day's work to a close.—E.A.P.

LILYVILLE.—The annual picnic of the Bible School was held at La Perouse on Oct. 26. A very happy day was spent by all. Lord's day, October 27, Bro. Brown was received by transfer from Paddington. Walter Fox has been supplying Belmore for two Lord's day evenings, J. Fox taking his place at Lilyville. The offering for Children's Day was taken up on November 10, the amount brought in the boxes and collection being £4/10/-. On Tuesday evening, Nov. 12, the Children's Day exercises were given, the children taking their parts well.—M. Fox.

MARRICKVILLE.—Fair meetings to-day. We were pleased to have with us Sister Miss Macindoe, from Hornsby; Sister Miss Roe and Bro. Enos Coleman, from Petersham. Bro. and Sister Watt will leave Sydney for N.Z. on Saturday, December 14. A farewell social meeting has been arranged for Wednesday evening, Dec. 11, in the Marrickville chapel. We hope to see a large representation from all the churches. Bro. and Sister Watt have done their very best to help the church, and it is mainly due to them that we have our present splendid meeting house. We are looking forward to the arrival of Bro. Rush, who will give his undivided attention to the work.—W.H.N., Nov. 17.

AUBURN.—On November 17 we held our Children's missionary day, under the leadership of W. Smith and Sister D. Smith. The children, assisted by the choir, rendered the exercise, "The Children of China," most admirably. We were

Continued on page 816.

Some Old Victorian Fields.

By Thos. Hagger.

Sometimes we become so engrossed with our present-day efforts and victories that we almost lose sight of the equally great triumphs of past days, when brethren who have gone to their reward, and others who are still with us, but who are nearing the close of the earth-life, were in the forefront of the battle. Maryborough district is one in which some big things were done in the days long past. In the year 1862 Derbin Wilder and George Goudie organised the church in the town of Maryborough. This present year is therefore the year of jubilee. The names of G. L. Surber, H. S. Earl, and J. W. Webb are remembered as those of brethren who did yeoman service as evangelists. After the very successful pioneer work had been done there followed years of varying fortune, and in 1896 the cause was in very low water. Just then several brethren removed to the town, and a revival took place. Then came another season of depression—possibly the worst through which the church has passed. A little more than two years ago H. P. Leng was sent to the district by the Victorian Home Missionary Committee, and splendid success has followed the efforts, the church having now, possibly, the best chance in all her history for spiritual development and aggressive work. The chapel has recently been renovated and enlarged, and a substantial lecture hall has been erected at the back.

Fourteen miles from Maryborough we come to the town of Dunolly, with its 1271 people. A church was organised here in 1872, through the excellent work of M. Wood Green; old brethren in the district seem to never tire of telling of the great meetings and mighty victories won under that able and successful laborer. The church has a small chapel on the main street of the town, and is fortunate in having in her membership at the present time a man like J. Beasy, who, while occupied with business affairs, devotes much time to the carrying on of the work of the Lord.

Between Maryborough and Dunolly we come to Bet Bet. This place is nine miles from the former town, and five miles from the latter. The work here was commenced in the year 1886, prior to which the few brethren about met at Dunolly. The church has a neat little chapel standing on an acre of ground on the main road from Maryborough to Dunolly. Among local brethren who served the cause well in the days that are past, the names of J. Bowman and J. E. Laing are remembered gratefully by the members. This church has some fine people in her membership, conducts a splendid Bible School with J. Patterson as superintendent, and T. Battye as secretary, and shares the labors of H. P. Leng with the church at Maryborough.

In 1866 a church was started at Homebush, a small mining town about twelve miles from Maryborough, on the Ararat line; Bren Webb, Surber, and M. W. Green preached there, and in a very little time the membership reached 40, and a chapel was erected. But the mines subsequently closed down, and almost all the members had to remove; still, the few left continued to meet to remember the Lord in the home of Bro. and Sister Horley, until they were called from these scenes. At one time there was also a small

church at Adelaide Lead, between Homebush and Maryborough, but this also has ceased to exist.

The future of the cause in this district is bright with promise, but Bro. Leng must have assistance, so that Dunolly can be helped, and the work opened up in other places. This the local brethren are endeavoring to arrange without aid from the Home Mission Fund; it is good to see the brethren thus developing the spirit of self-help. But in addition to this, if the Victorian brotherhood will make it possible by more liberal giving to our important Home Mission Fund, we shall try to open up the cause in some other of the adjacent towns such as Avoca, Talbot, Clunes and Creswick, and locate therein other evangelists. These and other places await the entering of the plea we urge for Christian unity by a complete return to the Christianity of the New Testament, and if ever the work is to be done we must look to our Home Mission Fund to do it. Hence the necessity of the whole brotherhood in the State rallying to the support of our organised Home Mission work in earnest prayer and self-sacrificing giving.

Correspondence.

CHURCH EXTENSION FUND, SOUTH AUSTRALIA.

Offering Day, December 1.

Dear Brethren,—Last in the year's appeals, but not least in importance, is Church Extension. Home Mission, Foreign Mission, Bible College, Federal Mission, have all made their appeal, and been endorsed as important by the liberal response of the South Australian brotherhood. Church Extension is a fund that results in gain to them all. All these funds depend for their support on settled congregations, and no church can be said to be settled unless it has a building of its own. This fund, though only in its infancy, has helped five churches to secure buildings, and is now helping a sixth. It has gathered in loans from brethren £2,180, and as gifts £945/16/7. The last Conference, feeling the importance of this work, resolved that an effort be made to raise £2000 during Conference year, 1912-13. If this amount is secured, it will enable us to help erect four new buildings. Wallaroo and Tumby Bay have applied for assistance.

The Church Extension Fund of our American brethren has reached £200,000 in 24 years, and has helped to erect 1260 church buildings. It may be safely said that this has saved all these churches at least five years of homelessness, and in many cases has saved the church from extinction. The need of such a fund is particularly felt in our country and growing suburban districts. Large leakages are the results of not having a church home. Bishop Galway, of the Methodist Church, said, "We lose 50 per cent. of our converts in the West because we have not church homes."

We need a fund large enough to start a building as soon as our State evangelist has ended a successful tent mission. What a handicap it is for a young church of say, 50 members, to change from the crowded well-lighted tent to some dingy hall, sometimes used as a dance hall on Saturday night, and often large enough to hold 500 people; and this little band begin their spiritual housekeeping there. Think of the enthusiasm there would be generated if all thoughts were in the prospective new building.

The Church Extension Fund is continually in action. Every pound given will continue its good work until the Lord comes. During the 24 years of our American brethren's Church Extension Fund, during which time they have loaned churches £300,000, they have only lost £120.

The foregoing we hope will cause you to ask, How can I help such a good work?

1. You can give the Committee a cash donation.

2. You can loan the Committee money without interest.

Think of the hindrance to the cause we love by the lack of a building in which to worship and work for the Master. Look at your own comfortable building, and think of your brethren who have none, and when you think, "give as the Lord has prospered you."

Yours in the Master's service, on behalf of the Committee, Jas. Manning, Treasurer, National Mutual Buildings, King William-st., Adelaide, South Australia.

LETTER FROM MISS THOMPSON.

Harda, C.P., October 29, 1912.

Dear Bro. Dunn,—

I just want to let you know that we are feeling very grateful for some blessings. I cannot

Books to Give to Your Friends.

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A story of a young Australian in his search after truth. Beautifully bound and handsomely illustrated. Post free, 4/3.

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tell you how much I enjoy the "Australian Christian," and eagerly look for the news contained therein. It keeps one in touch with the friends and work at home, and when, as last week, we fail to get a copy, we miss it very much.

We have had a treat in having Bro. Fischer with us. His visit brought us so near to the dear ones at home. He went with me to visit a sick young man who is here for medical treatment. None of us knew the young man could speak English, until he started talking to Bro. Fischer.

He enjoyed his visit so much, and speaking about it afterwards to me, he hoped Bro. Fischer would preach to the boys in the orphanage while he was there. He went on to tell how the boys had enjoyed hearing visitors speak, and I was surprised when I found how much he had remembered of what Bro. Rankine had said to them.

Another said of Bro. Fischer, he has such a nice manner, we would like to be as pleasant as he is, but somehow cannot. We want others who love everybody to come and visit us.

We had an interesting baptismal service last week. The brother who was baptised was sent here by Bro. Pittman. He had heard of and accepted Christ through him. He is of a good caste and his relatives were very much opposed to him becoming a Christian, so he thought it would be better to be baptised away from home and then go back and try to win his friends for Christ.

Dr. Drummond and our evangelists are away at a large fair, preaching and selling Gospels and religious books. We hear they are having audiences and good sales for their books. The other work here is going on steadily, nothing very unusual to report.

Christian love to Mrs. Dunn and yourself.

Yours in Christ Jesus,—Mary Thompson.

Sisters' Department.

SOUTH AUSTRALIA.

A. E. Manning, Secretary, North Parade, Torrensville.

The Executive met on November 7. The devotional exercises were led by Mrs. Cull.

Sunday School Additions.—Mile End, 5; Prospect 1; Henley Beach, 2; Unley and Cottonville, 2; Total, 10.

Obituary Report, Mrs. Dumbrell.—During the month of October, Sister Cooper, of the Hindmarsh church, had been called home.

Roll Call of Delegates.—30 responded. Collection, £1/0/9.

Treasurer's Report.—Home Mission.—Receipts for October, £3/6/3½. Foreign Mission.—£2 12/7; In hand, 4/5½; Total, £2/17/0½. General Fund.—Collection, October 3, £1/5/2; Balance in hand, £13/8/6; Total, £14/13/8. Expenditure.—Hospital Committee, £2; Amount due reception, 2/6; "Australian Christian," £3; Conference programmes, £1/15/-; Money Order, 7d.; Total, £6/18/1. Balance, £7/15/7.—Mrs. Bond.

Hospital Committee, Mrs. T. H. Brooker.—Visits as follows:—Destitute, 15; Home for Incurables, 1; 4 visits to the Sick and Aged. The Committee received a donation of 4/- to buy some comforts for the old folks in the Destitute. The Robert-st. Y.P.S.C.E. contributed 6 dozen eggs. Magazines distributed, 64.—E. Brooker, Supt.

Home Mission, Mrs. F. Thomas.—Amounts as follows:—Hindmarsh, 18/4; ditto, 11/11; Norwood, 12/-; Mile End, 12/-; Grote-st., £1/10/-; Total, £4/4/3.

Prayer Meeting Committee to take charge of next devotional meeting.

Foreign Mission.—The past month has been a busy one. On November 17, an all-day sewing meeting was held in the Grote-st. lecture hall for the purpose of making garments for the lepers. 96 sisters were present during the day, and 11 sewing machines were kept constantly at work. Money for the purchase of material for making up into garments had been given by the city and suburban churches, and the sum of £16/5/5½ was thus raised. The following contributions were received from the churches:—Grote-st., 13/6; Un-

ley, £1/8/6; Norwood, £1/6/10½; Hindmarsh, £1/6/8; Maylands, 13/-; North Adelaide, £2/5/-; York, £1/2/-; Henley Beach, 10/-; Queenstown, 10/-; Croydon, £1; Semaphore, 10/-; Glenelg, £4/3/-; Mile End, 5/11; Prospect, 11/-.

Out of this amount £14/14/6½ was spent for material, and with the rest dolls, books, toys and absorbent cotton wool were purchased. The parcel forwarded to Miss Taylor, S.A. Secretary of the Mission to Lepers, for transmission to India, contained 4 woollen shawls, 153 garments, 33 saris, 5 woollen scarves, 12 pairs of mittens, 1 doz. handkerchiefs, 18 dolls, 5 picture books, 1 p.c. album, 3 mouth organs, 3 trumpets, 3 balls, 3 boxes of blocks, 6 yards of white flannelette, 8 lbs. absorbent cotton wool, 48 small bags, and an Australian flag.

The Committee hopes to arrange a similar meeting next year to work for Pentecost. Our box for Pentecost this year has left S.A., and we hope it will reach its destination in time for Christmas. Will all those who are sending parcels for the next box to be sent to Pentecost please address them to Mrs. Johnson, "Montana," Angus-st. Kent Town, as she has kindly consented to take charge of them.

The following amounts have been received during the month:—Alma, 5/-; Grote-st. Mothers' meeting, 1/1; York, 6/-; Croydon, 2/2; Norwood, 7/-; North Adelaide, 17/3, and Hindmarsh, £1 7/1½; Total, £3/5/7½.—C. Norman, F.M. Supt.



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From the Field—Continued.

avored with the presence of Bro. Jane, our Chinese evangelist, and his son, Norman, along with other Chinese Christians and friends, from Sydney, who took part in singing and speaking to us in Chinese language, and this added much interest to our day's exercises. The afternoon's service was much appreciated. E. Graham presided at the organ.—William Youngusband, Nov. 17.

PETERSHAM.—Great interest is being shown in the Young Men's Improvement Class. We had a good meeting on Lord's day morning. Bro. Watt, of Marrickville, gave a stirring address, at the close of which he bade farewell to the church here, as he is soon to leave for N.Z. We have been pleased to have Sister Bloor, of Semaphore, Adelaide, with us at last two morning meetings. Quite a number of our members are very ill. Sister Saintry is to go under a serious operation. The young men are anxious to start open-air work about the district.—T.L., Nov. 18.

SYDNEY.—Splendid meetings to-day. Three young men received into fellowship in the morning. Visitors present: Sister Smith, Auburn; Sister Day, Belmont; Sister Hewinson, Lismore; Sister Mrs. and Miss Hoker, Enmore; Bro. Lewis, from South Yarra, Vic. Bro. Bagley gave a fine exhortation on the morning's lessons. A special hymn service was held at night. The speaker handled the matter in a masterful manner, and at the conclusion a young woman came forward, and was baptised, along with Sister Keats after the gospel service. The distribution of the church paper is having a decided effect, judging by the strangers present. Sunday night, Nov. 24, a lily service is to be held.—J.C.

Victoria.

BALLARAT.—We had the pleasure of the fellowship of quite a number of visitors lately, among whom were Bro. and Sister Kemp, from Melbourne. E. H. Price, who has recently purchased a motor, has decided to make use of it when he can in helping the weaker churches around here. On Lord's day, November 3, he and Bro. Bailey motored to Buninyong, the latter taking charge of the meeting and exhorting the brethren. On the following Lord's day the writer accompanied Bro. Price and exhorted the meeting. Bro. Scurra, who had not met with the brethren, in the chapel, for some considerable time, through infirmity of the flesh, was enabled to do so through the thoughtfulness of Bro. Price, who called for and took him home after the meeting. As soon as arrangements can be made it is intended to help Gordons church also. On Monday, Nov. 4, 22 of our young members went by drag to Gordons to assist with their anniversary celebrations.—A.E.P., Nov. 12.

HAWTHORN.—We had a good meeting yesterday morning. Another son of Bro. Peters was received into fellowship. Bro. Waters gave a good address. The gospel service was well attended. Bro. Morton, of the Bible College, assisted in the opening service.—A. C. Rankine, Nov. 18.

NORTH FITZROY.—F. G. Dunn was with us on Lord's day morning, November 17, and gave a splendid address. Good meeting at night; Bro. Baker very impressive. At the close two made the good confession.—A.J.H., Nov. 17.

WEDDERBURN.—Bible School anniversary celebrations on November 10. Helpful meetings all day. Glad to have S. Lacy, A. Lacy, J. Cocking, of Boort; D. Ross, W. Metherall, Castlemaine; and J. Smith, Yando. A splendid audience at the gospel service listened to an address on "The Child in the Midst."—F.J.P., Nov. 17.

NORTHCOTE.—Good meetings on November 17. Three received in at our morning service; two by letter, one by faith and obedience. Sisters have commenced a sewing class with the view of helping our building fund. All departments of church work in good condition.—R.C., Nov. 17.

PRAHRAN.—Our church building has now been renovated inside and out, and the vestry and schoolroom are now being attended to. During the past year 70 have been added to membership. The Bible School has increased 125 per cent., the actual attendance for the last four weeks being 185, 195, 200, and 225 respectively. We have a school numbering twice that of our church membership. The growth of church and school has been about evenly distributed month by month throughout the year.—P. J. Pond, Nov. 15.

MARYBOROUGH.—Good meetings yesterday. One received the right hand of fellowship in the morning, and Harold Patterson preached to a good crowd at night. One young girl made the good confession on Wednesday night and was baptised straightaway. Bet Bet meetings a bit thin yesterday, as there is much sickness in the district.—H. P. Leung, Nov. 18.

NORTH MELBOURNE.—Since last report meetings have been well attended. Children's Day service was held with the assistance of a member of the Chinese mission. Good interest shown. On Nov. 10, Bro. Rothery held a young men's service, when the young men assisted and took entire charge of the singing with fine effect. Collection in aid of the Victorian Alliance, £1/0/6. To-night Bro. Rothery preached his farewell sermon. He has done good work and endeared himself to the members here. Next Sunday H. Peacock will fill the platform for us, as Bro. Hutson will not be with us till December 1. Welcome social on Wednesday, December 4. All old friends invited.—W.J.W., Nov. 17.

NEWMARKET.—Since Bro. Mudford has been with us the meetings have been well attended, and a good interest is manifest. A young men's society has been formed, and will meet fortnightly. Good interest and attendance also at the mid-week prayer meetings. To-day Bro. Rothery addressed the church very acceptably, and at night Bro. Mudford gave a fine address to a good attendance on "A Complete Salvation," and at the close a young man made the good confession.—J.H., Nov. 11.

BOX HILL.—On November 17 Bro. Nightingale preached his farewell sermon to a large gathering, when four who had decided for Christ were baptised. Bro. Nightingale has endeared himself to all for his works' sake, and the church wish him God-speed in his new field of labor. Bro. Rothery will continue the work here. All departments of church work are progressing favorably.—A. W. Smith, Nov. 18.

CARLTON (Lygon-st.).—We had a nice meeting on Lord's day morning. One received by obedience. Bro. Kingsbury gave an inspiring address. The attendance at the Bible School was the largest we have had for many years. The interest in the Century Bible Class is well sustained, and the enthusiasm of the members to further its influence has led to the designing of a neat class badge bearing the letters C.B.C. The chapel was filled at night. Bro. Kingsbury took for his subject, "Lessons from Jonah," and at the close of a well directed gospel address there were three confessions.—J.M.C.

SOUTH MELBOURNE.—Last Lord's day we celebrated our Sunday School anniversary; splendid meetings. In the morning Bro. Davis gave us a talk on "Lord, is it I?" and in the afternoon Bro. Ludbrook gave a most interesting address. At night Bro. Davis was again at his best, when he delivered his address, "Striving for the Mastery; or, How to Play Football," to a packed house.—S.N., Nov. 18.

CHELtenham.—The services on Bro. Fischer's first Sunday home were all well attended. Three missionary addresses were given during the day to large attendances. Several visitors present. Bro. Meeres fellowshiped with us for the first time for many months. The Juniors tendered the evangelist a welcome home tea on Thursday. The whole church is united for a good solid work for the future.

MELBOURNE (Swanston-st.).—Wednesday evening, November 13, our annual church business meeting was held, at which satisfactory re-

ports were submitted by the preacher, secretary, treasurer, Bible Class, School, Dorcas Society, Young Ladies' Society, and Young Men's Senior and Junior Clubs. All showed fair progress and interest. Last Lord's day morning Bro. Hilder, of Enmore, N.S.W., was amongst our visitors. Bro. Main gave an excellent address on "The Lord's Supper." In the afternoon the Children's Day service was rendered. The offering came to £2/12/3. Good meeting in the evening. Bro. Allen delivered a good address on "The Perfect Pattern," applied to the New Testament church ordinances.

CASTLEMAINE.—Splendid meetings to-day. This morning Bro. Hagger exhorted. We held a temperance meeting in the tent this afternoon. Bro. Hagger had for his address, "Why I Hate the Liquor Traffic." The Temperance Society was represented. This evening Bro. Hagger spoke again to a large audience. Three young ladies confessed Jesus. They have been attending the meetings recently held by Bro. Gale for some time. Bro. Clay sang a beautiful solo. Mrs. Clay assisted him in the chorus.—May Kirkman, Nov. 17.

BRUNSWICK.—On Cup Day the school picnic was held at Royal Park. On Saturday, Nov. 9, W. Gledhill was married to Sister Miss Emily Ewins in the chapel, Bro. Way officiating. On Wednesday, Nov. 13, we held our half-yearly business meeting, which was well attended. New deacons elected: A. Kelson and E. Payne; treasurer, L. P. Annet; evangelist, Bro. Way, re-elected for another year. To-day we had the pleasure of listening to W. More, from Footscray. Bro. Way preached; subject, "The Bay Tree and the Palm Tree." Sister Miss Jamie Crerar has lost her father by death.—W.T., Nov. 17.

SOUTH YARRA.—The annual picnic of the church and Bible School was held on November 5. Six van loads of pleasure seekers wended their way to Rickett's Point. A very enjoyable time was spent. On Lord's day, Nov. 10, C. A. Quick exhorted. In the afternoon Children's Day was observed, a number of scholars taking part, attired in Chinese costumes, very kindly lent by some friends. £1/11/6 was collected for Foreign Missions. In the evening C. A. Quick gave a temperance address; 7/6 was collected for the Victorian Alliance. Total collections for the day, £7/5/9. On the 17th, W. J. Jones, from South Richmond, gave a very helpful address in the morning. In the evening C. A. Quick's topic was "What is a Christian?" On Tuesday, Nov. 12, the Literary Society and Cricket Club held a combined social in aid of the Cricket Club. There was a very good attendance. The programme was a good one. The Cricket Club will benefit considerably by this special effort. Last Saturday the Club spent a very happy afternoon at the College of the Bible, when a friendly game of Cricket was indulged in.—T.M., Nov. 18.

GEELONG.—Three Lord's days have passed since last report, and we are glad to tell of large meetings, with fine interest, and two confessions. We are also grateful to our Bro. Frank Thomas for his valuable services, which have helped Bro. Gordon greatly in his work. The annual meeting of the church was held on Monday, November 11, a good number being present. A. W. Kelley occupied the chair. The reports of the year's work which were submitted showed this period to be the most successful in the history of the church. During the year there have been 95 confessions, and the receipts for the year amounted to £145/4/3, and after paying all accounts a credit balance of £5/8/5 was left. During the year we have erected a hall and class room at the rear of the church at a cost of £150, of which only £33 has yet to be raised, and an effort is being made to have it clear of debt before Christmas. The following were elected as officers:—Bren. Baird, Gerrard, Putland, A. Williams, Dawson, and Kelley. The secretary and treasurer, H. F. Christopher and W. Brownhill, senr., were again elected. In view of the faithful work of our esteemed Bro. Christopher, senr., the officers' action in electing him an officer for life was en-

divers by the church. Reports of the Young Men's Club, the Kentucky Club, and the Sunbeam Club, all of which have been inaugurated during the year, were read. It was also decided that the church engage Sister Muriel, who has been laboring for the Kentucky Club, for a period of six months. The following motion was carried:—
 "That this church expresses its thanks to God for having sent our esteemed Bro. and Sister Gordon to Geelong, and to them for their untiring efforts which have raised this church to its great position in being such a power for good in this community." A vote of thanks was passed to the organist, E. Brownbill, who has for the past five years acted in that capacity; and also to Bro. Bernard for his services as usher. The Benediction brought the meeting to a close.—E.B.

WILLIAMSTOWN.—Thursday evening, Nov. 7, record attendance of members at meeting for prayer and Bible study, Bro. Beiler in charge. Two young people were immersed. Last Lord's day we had with us at the breaking of bread Sister House, from Berwick, and Sister Banner, from Queensland. Bro. Beiler exhorted. In the afternoon we celebrated Children's Day, a large gathering present. Our Sister Miss Moysey put the children through with their pieces, and the success attending her labor was highly appreciated. Evening service conducted by Bro. Beiler. Two of our Sunday School scholars made the good confession. Last Thursday evening a social gathering was held for the purpose of welcoming Bro. and Sister Beiler, about 130 being present. Fraternal greetings and good wishes were offered on behalf of brethren of Pt. Pirie and local C.E. Union, also by our State evangelist, Bro. Hagger, who also apologized for his inability to be present. Addresses of welcome were delivered by Bren. Ennis, Peacock, More; also by Bren. Payne, McDonald, Burns, Goldsworthy, on behalf of the church and choir, Sunday School, officers, and C.E. Society. Bro. Haskell tendered the best thanks of the church to Bro. Peacock and Sister Jolly, for services rendered during the past three months. Bren. Peacock and Beiler feelingly responded. Miss Jane, who for years has taught the "little dots" of the Sunday School, was the recipient of a lady's gold watch, presented to her by the mothers of the infants, who have recognized her services of love.—R. Goldsworthy, Nov. 17.

HORSHAM.—Fine meetings at Polkemmett yesterday. The young woman who took her stand for Christ has been received into fellowship with the Horsham church. Splendid address from Bro. Hagger, State evangelist, on Thursday night. On Sunday, J. G. Barrett, from Melbourne, was with us all day, and did splendid work. He delivered a fine exhortation in the morning, an instructive address to Bro. Millar's growing Bible Class (21 present yesterday), an eloquent gospel sermon at night, to a good audience, and a splendid temperance address at a meeting arranged under the auspices of the Horsham Prohibition Society, at the Jubilee Hall, to a crowded house. The president, J. A. Millar, introduced the speaker.—F. J. Goodwin.

Here and There

One confession at Hornsby, N.S.W., on Lord's day morning, Alan Price preaching.

W. Gale has shown his organising ability in the way he has planned the details of the Castlemaine, Vic., tent mission.

The College of the Bible demonstration was a great success, both in point of numbers and quality of the programme.

The S.A. Church Extension Committee has granted a loan of £1100 to the church at Semaphore for their new chapel.

The choir at Castlemaine, Vic.—about thirty voices—under A. Andrews, is rendering splendid help in the mission in that town.

We acknowledge with thanks for the Davey Fund:—Y.S., 10/-; H. Pang, 20/-; and for the cripple girl:—Y.S., 10/-; and Bro. Cotter, 10/-.

In spite of weather conditions the Castlemaine, Vic., mission had a good start on Sunday last. There were large audiences, and three confessions at night.

Members of the Melbourne Musical Society are requested to attend in full force the concert to be given at North Richmond (Coppin-st.), on Thursday, Nov. 28.

Baptist statistics show a total church membership for Victoria as being 7660 for 1912. The total increase for the year had been 340, and the total decrease 326, leaving a net increase of 14.

Stephen J. Corey travelled all the way from Africa to be present at the great convention in Louisville. He reports travelling 1000 miles up the Congo, and of 517 converts being baptised.

The church at Narrabri, N.S.W., is now ready to start building operations, and requires the services of a good carpenter. Any brother willing to undertake the work of erection, please communicate with W. Waters, who will give full particulars.

W. H. Nightingale's address is now 32 St. James-st., Petrie Terrace, Brisbane, Qld. If you know of members, relatives or friends not attending the church in Brisbane, kindly send name and address to Mr. Nightingale, who will gladly give them a call. Write at once.

The next quarterly meeting of church officers and evangelists of Melbourne and suburbs will be held in the Swanston-st. lecture hall on Monday evening, December 2. The speaker will be Bro. Reg. Ennis, his subject being, "The Engagement of Evangelists." All interested please keep this night free.

A farmer in S.A. in sending the amount of his Conference promise to the financial secretary, writes: "I have added another pound, as we are going to have a better crop than we expected at Conference." D. A. Ewers would like to hear from some more thankful farmers. His address is Mile End.

Mr. G. H. Doery, Treasurer of the Baptist Union, reported that since the inception of the Victorian Baptist Fund, the following amounts had been distributed:—College Expenditure, £15,000; Sustentation Grants, £22,629; Aged Ministers' Grants, £2212; Church Loans, £34,803 (of which £26,031 had been repaid).

Mr. F. J. Miles, in giving his report for the year as immigration agent for the Baptist Church, said that he had met and welcomed over 300 new arrivals, who had been assisted to find homes and employment, and guided into association with the denomination; 340 men, women and children had been added to the denomination thereby.

Bible School Union, Vic.—On Monday next, November 25, the annual demonstration and distribution of prizes will take place in the Christian chapel, Lygon-st., at 8 p.m. Fourteen schools will be represented on the programme. All members interested in Bible School work are asked to attend this meeting. See Coming Events.

The monthly visit to the Cheltenham Benevolent Asylum will be paid on Wednesday next, November 27, when the Windsor church, with J. Pittman, will provide the programme. Train leaves Melbourne, Flinders-st., at 1.12 p.m. for Cheltenham. Cabs meet train at Cheltenham Railway Station. All are welcome. Come and join the workers.

At the S.A. Conference a number of brethren and sisters promised to help the Home Mission Committee, but about 5300 did not. The great majority of these were unable to be present when the appeal was made. Now is the time for them to come to the help of the Committee with cash or promises. There are fifteen preachers wholly or largely supported at a cost of £176 per month. The work is most encouraging, and this promises to be the most successful year in the history of the cause. But the overdraft was never so large or the need so urgent. Who will write to the Organising Secretary, D. A. Ewers, Mile End?

Victorian Conference Temperance Committee.—A splendid rally was held last Tuesday in the Moreland church, J. C. F. Pittman occupying the chair. Dr. D. Young, late of Glasgow, gave an excellent address on "Alcohol, Its Nature and Effects." The address, which was of a scientific character, was greatly enjoyed by all, and the hope was expressed that the Doctor would give another. Mrs. Samuel E. Wills was the soloist, and Miss J. Mellroy was responsible for the elocutionary items. Both acquitted themselves creditably.

Drink in Clubs.—It was stated in the House of Commons, says the *Christian*, that the number of clubs proceeded against in Glasgow in the last nine years was forty-three; the number of persons seen leaving these clubs in a state of intoxication was 3285; and the number of persons leaving in that condition of Sundays was 2205. In one "excellent working-men's club" in London, a profit of £2000 was made upon £6000 worth of drink! Such facts call loudly, not for less stringent restrictions regarding public-houses, but for more drastic legislation to lessen the evil of these clubs, to which so many working-men resort, especially during "prohibited" hours.

COMING EVENTS.

NOVEMBER 25.—Bible School Union. Annual demonstration and distribution of prizes, in Christian Chapel, Lygon-st., Monday, Nov. 25, at 8 p.m. Admission: Adults, 6d.; Children, 3d. See Here and There.

NOVEMBER 29 & 30.—Lygon-st. Dorcas Class. The annual Sale of Work will take place in the Lecture Hall on Friday and Saturday, November 29 and 30. The members of the class will be pleased to see old and new friends.—A. M. McColl, Secretary.

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.

MARRIAGE.

LOVELL—FISCHER.—On September 11, at Linwood Boulevard Christian Church, Kansas City, U.S. America, by evangelist E. P. Roberts, assisted by evangelist R. Gentry, Hugh Parker Lovell, of Columbia, Mo., to Dora A. Fischer, of North Adelaide, South Australia, both of Grote-st. church. Present address, 107 North Garth Avenue, Columbia, Missouri, U.S.A.

IN MEMORIAM.

SANTWYK.—In loving memory of my dearly loved wife and our dear mother, Mary Ann Santwyk, who departed this life November 27, 1910. "With Christ, which is far better."
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Religion in Business.

Topic for November 25.

Daily Readings.

Diligence. Prov. 22: 29; Rom. 12: 9-12.

Fidelity. Eph. 6: 5-8; Luke 16: 10-12.

Prayerfulness. Phil. 4: 4-7 (R.V.); Col. 4: 1, 2.

Mercy. Prov. 28: 8; Col. 3: 12-15.

Gifts for the Master. Prov. 3: 9-10; Mark 12: 43-44.

First things first. Matt. 6: 19-34.

Topic—Religion in Business. "My Father's Business." Prov. 27: 23-27; Col. 3: 22-4: 1.

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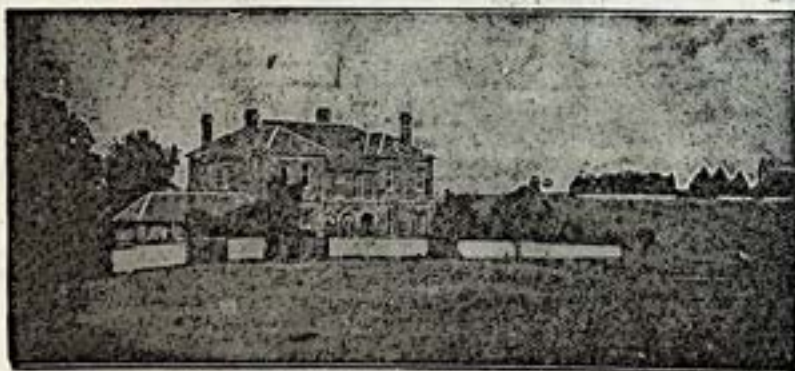
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