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To get rid of sectarian bitterness, we must get rid of sectarianism.



In the midst of all these things that trouble us, it is well to remember the apostolic injunction to "speak the truth in love"; that, however, does not mean, suppress the truth.

ABOLITION OF SECTARIAN STRIFE.

It appears that Archbishop Clarke, while on a visit to Sydney, and speaking at a civic reception accorded to him, made "felicitous reference" to Archbishop Carr. What the "felicitous reference" was, we do not know, but it appears to have pleased the *Argus*, more especially the additional remarks made by him that "We should maintain our principles without giving offence or creating animosity." No doubt the advice was well meant, but it is so obviously impossible to "maintain principles" without offending somebody else's conscience, that the practical value of the advice is thereby considerably discounted. It unfortunately happens that a great number of people are so constituted that the mere fact that you differ from them is in itself a grievous offence. We presume, however, that the Anglican Archbishop meant that we should be careful when maintaining our principles to see that we give no just cause of offence in our manner of doing so. Our contemporary understands the matter in this way, for it goes on to say: "Though churches may differ—as they probably will differ till the end of time—in points of doctrine, there is no reason why they should indulge in acrimonious controversies and rancorous dealings with each other."

The function of controversy.

We quite agree that rancor and bitterness are quite out of place in religious controversy, or, indeed, any kind of controversy. But we do not understand, nor is it clear to us, that the world has reached that point in its history that it can afford to dispense with controversy. It is by open discussion that we reach the truth of things. The world has made such progress as it has because many of the things that satisfied one generation have not satisfied that which followed, and so discussion has led the way to discovery and further improvement. In the religious world the absence of controversy

could only be justified on the assumption that it had reached perfection. As a matter of fact, it is very far from having done so. It is true that it has before it a perfect ideal, but it is also true that it has fallen away from that ideal. Controversy may, therefore, be regarded as a sign of healthy discontent. There may be, however, too much controversy—an irritating controversy about things that do not matter; as, for example, when matters of pure expediency are elevated into the region of principle, and are made the subject of prolonged and bitter controversy. Unfortunately such things have happened in the history of churches.

A new organisation.

It is suggested by the *Argus* that the time has come when some organisation should be formed to which people of all sects might belong, which should take as its single object the promotion of peace and good-will among churches, that they might work together harmoniously, and therefore far more effectively, for the cause which they have all alike at heart. Such an organisation, it is thought, would be a powerful agency when arrayed against the combined forces of irreligion. The difficulty is that it is not quite clear what the constitution of such an organisation would be. The ideal organisation would be a united church, which would mean the destruction of all sects, and consequently of all sectarian bitterness. Unfortunately, such an organisation is impossible in the present state of the religious world. It might be possible, and it ought to be possible, however, to form an organisation in which all the churches could unite in fighting against the social evils which are so rampant in our midst to-day. The worst of it is that, in the attempt made in this direction already, it has not been possible to eradicate entirely the spirit of sectarian bitterness.

A lover of peace?

Mr. Benjamin Hoare, a prominent mem-

ber of the Catholic Federation Society, in writing to the *Argus*, expresses his approval of the suggested organisation. "As a lover of religious peace, and a hater of sectarian strife, I cannot thank you enough for your sub-leader in the issue of to-day in which you so wisely point out the mistake of the acrid discussions among Christians." It unfortunately happens that Mr. Hoare belongs to a church that claims privileges for itself that it is not prepared to grant to others. Its idea of liberty is liberty for itself, but not for the other fellow. Mr. Hoare himself is not free from sectarian bitterness when writing in his own religious journal. Exercising the right to do this, he finds fault with the secular press for increasing sectarian bitterness. He says: "I would ask you, sir, in all frankness and friendliness, whether you do not think that sectarian bitterness is greatly added to by the prominence given in the press to all speakers who interlard their speeches with 'plenty of ginger.'" The speeches referred to are, without doubt, those made from the Protestant side. It is quite possible that some of these speeches are not always expressed in the best Christian spirit, but that is no reason why the secular press should not give them publicity. It is a dangerous thing to interfere with the freedom of the press, and to suppress articles simply because they have a little too much "ginger" in them; for it may be that the element of "ginger" in them contains the essential truth which it is desired to make public. Suppression where possible finds peculiar favor with the Romish Church, and free discussion, both in the past and in modern days, is its especial abomination.

Peace at too high a price.

It is quite right to express one's love of peace and to deprecate sectarian bitterness, but it is quite possible to buy peace at too dear a price, and to give hard and undeserved names to those who are simply fighting in the interests of truth. No reformation, either in the world of religion or pol-

itics, has ever been achieved without the reformer being stigmatised as a disturber of the peace, and branded with all manner of abusive epithets. Arbitrary methods of suppression will not cure the world of sectarian bitterness. Such a remedy creates a greater evil than that which is sought to be cured. To get rid of sectarian bitterness, we must get rid of sectarianism; and to get rid of sectarianism, we must get rid of sects; and in the world of sects, the Romish Church stands as the principal disturber of the peace. But in the midst of all these things that trouble us, it is well to remember the apostolic injunction to "speak the truth in love"; that, however, does not mean, suppress the truth.

Editorial Notes

Lessons from Politics.

J. J. Haley, in an American paper, writes a good article on "Lessons from Politics and Politicians." The three he specially instances are the importance of unity in order to victory, the necessity of enthusiasm, and the need of liberality in the use of money. Under the first head he says: "Churches have divided and split into warring factions over trivialities, and these beautiful nothingnesses are still keeping them apart. The children of this world know that unity means success, and division disaster. Jesus Christ has been a candidate for the moral rulership of the world for almost twenty centuries, and he is not elected yet, because his people are divided among themselves." Under the second heading we are told that "If the great powerhouse of political energy in this country could be converted into moral force, it would knock Satan's kingdom down and build upon the ruins the kingdom of God." "There are three things essential to success in any intellectual, moral or religious enterprise: Dogmatism, optimism and enthusiasm. A dogmatist knows that he is right; an optimist is sure that he is going to win, and an enthusiast rushes in with the flush of victory upon his face. Nothing human can withstand the onslaught of this trinity." "All the victories of religious movements have been won on these lines. When every Christian becomes dogmatic, optimistic and enthusiastic—is certain that Christianity is true, is confident of victory for the kingdom of God, and under the inspiration of these convictions works enthusiastically to bring about these results, we will take the world for Christ." On the necessity for more liberal giving, the writer refers to the millions spent on American elections, and says: "Half of the sum contributed in the hands of the church would evangelise the world. It is humiliating to reflect how much more politicians believe in politics than Christians do in Christianity. When we turn to give to our

cause as political workers do to theirs, we will do things, and do them on a big scale just as they do." Mr. Haley has laid his finger on some of the weak spots of our church life in his vigorous article.

"Preach the Word."

"Our people are everywhere evangelistic. It is by this means that we have grown so rapidly. There is no religious body so successful in the holding of revival services as we." So writes Mark Collis, in the *Christian-Evangelist*. The union in the early thirties of the brethren associated with the Campbells and the "Christian Connection," under the leadership of B. W. Stone, was a most happy one. A. Campbell was a philosopher and theologian. B. W. Stone was pre-eminently an evangelist. The combination was fortunate. The intense evangelistic zeal of the "Christian Connection" was just what was needed in order to rapid growth, while the teachings of Campbell gave the movement solidity and strength. Our American brethren are foremost in that land among all the bodies in evangelistic work. Even in Australia we question whether any other religious body can so successfully open up a new field or conduct a mission. Certain it is that we are noted in this country for our numerical progress and evangelistic success. While we maintain our aggressive gospel work we shall continue to rapidly advance. When we substitute for the gospel sermon an essay on poetry, an address on politics, or a lecture on social reform, we may write "Ichabod" over our church doors and dispense with our baptistries. "The gospel is the power of God." Not only are we peculiar in the number and success of our special missions, but in the fact that every Lord's day evening service is an evangelistic effort with a special invitation for men and women to then and there openly confess Christ. In other churches such an invitation would cause quite a sensation, and would be resented by a large proportion of the audience as an unwarranted and objectionable innovation. It is to be deeply regretted that so many churches are content to be evangelical without being evangelistic. It is well for us to realise that only by the continuance of an aggressive evangelism can we hope to maintain and accelerate our rate of progress. There is a possibility of some becoming dissatisfied with the continual proclamation of the simple gospel, and there are often temptations for the preacher to turn aside for the discussion of political, social or other problems to the neglect of the one thing needful for the salvation of men. But "the gospel is the power," and is itself the best antidote for all the evils of life, the best solution of all its problems.

"South American Problems."

This is the name of a book issued by the Student Volunteer Movement for Foreign Missions in New York City, and written by Robert E. Speer. The subject is treated from the missionary standpoint. The writer,

according to the *Christian Standard*, deals with the evils of priestcraft, illiteracy, immorality, etc., so prevalent in Latin America, and we are told that a study of his facts and figures shows that the far larger share of the blame belongs to "the ecclesiastical institutions," and that on reaching page 250 the unprejudiced reader will be ready to accept the statement there made: "Not one advance has been made toward free institutions and free education, freedom of opinion and speech and religion, in Latin America without encountering relentless opposition from the Roman organisation." The results of the domination of ecclesiasticism are seen in the domestic conditions: "The control of marriage by the priests as a source of income to the Church has resulted, as the priests themselves admit, in a failure on the part of great masses of the population to get married." One who was for over six years a priest in that country is quoted as stating: "There are whole towns along the Parana, where there is not, nor has there ever been, marriage"; because "the expense of matrimony is too heavy for the common people to think of paying." Civil marriage is declared by the bishops to be "nothing else than a shameful and pestilent concubinage." In some States the power of the Church is so great that children born of such marriages are "illegitimate" and incapable of inheriting property. The ignorance of the people is the direct outcome of Roman Catholicism, which has controlled matters of education for generations past. As a result of this monopoly Mr. Speer says: "To-day, in comparison with the advanced nations of the world, there is a great neglect of popular education and an appalling illiteracy." Of course the whole force of R.C. influence is brought to bear against Protestant missions in that benighted land. Last August the Archbishop of Caracas issued a letter in which he said: "Protestantism is a fossil religion. It has yielded all it could give—lies." Again: "The enemy with unwonted vigor lifts his head, and we cannot lull ourselves to sleep before his threatening attitude. We may well say to you, with the Apostle Peter, 'Watch, for the devil, like a roaring lion, goeth about seeking whom he may devour.'" The *Standard* well says: "This is what Rome has done in South America. The story is the same wherever her sway has prevailed. In the light of it all, and of the present efforts of the Papacy to gain ascendancy in this country, is there not a Papal menace?" In every country where Romanism has undisputed sway her demoralising influence is seen in the ignorance and depravity of the unfortunate people over whom she rules. It is impossible for those who only know Roman Catholicism in Australia, where it is modified by the environment of Protestant liberty, to realise its withering blight in lands where no such qualifying influence exists.

"It is a man dying with his harness on that angels love to escort upward."



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Action of Baptism.

"For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed, into the water."—Dean Stanley, in "Christian Institutions."

"Without doubt the perfect idea of baptism is realised when one who has come to the years of discretion makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism."—John Watson ("Ian Maclaren"), in "The Doctrines of Grace."

The only reason why any believer in Christ should wish to submit to baptism is that the Lord Jesus commanded it. Save as an act of obedience and surrender to the authority of Christ, the act is meaningless. It is because this element of obedience comes in that we plead for the immersion of penitent believers. We ought to let the Lord decide as to what he wishes us to do. If he commanded sprinkling or pouring, then we wish to have water poured or sprinkled upon us. Our immersion will not do, if the Lord commanded something which is not immersion. Similarly, if our Saviour asked for immersion, we shall not say that sprinkling or pouring will do as well; for, just as pouring is different from sprinkling, so are sprinkling and pouring both different from immersion. The foregoing words may show how unfair it is for Mr. Madsen to write that "the amount of water to be used in baptism is essentially the basis of the controversy." This is by no means the case. If sprinkling is baptism, we do not care whether Mr. Madsen sprinkles ten drops of water or a billion drops. If pouring is baptism, he may pour a cupful or a bucketful. If immersion is baptism, we care not whether the immersion takes place in a baptistery, a pond, a river, a lake, or an ocean. What we ask is that in each case the thing be done which the Lord asked to be done.

We wish to call attention to the fact that no one denies that the person who is immersed is baptised. No debate takes place on this question. Mr. Madsen admits that "baptism may be validly administered by immersion." Ministers of nearly all the churches which practise sprinkling will on occasion immerse rather than lose their flock. The Anglican Church has more than sanctioned immersion, for its Prayer Book explicitly states that the priest shall take the child (if it may well endure it) and "dip it in the water, discreetly and warily." The recent erection of a baptistery in St. Paul's Cathedral, Melbourne,

witnesses to the belief of a great church in immersion. The only disputed question is as to whether sprinkling or pouring are also baptism. Many of our paedobaptists, as Dean Stanley, who admit that immersion was the primitive church custom, justify departure therefrom on the grounds of expediency, as in cold climates, and of propriety. Some, as Mr. Madsen, believe that from the beginning sprinkling and pouring were to be found.

We may say that when a scholar reading the classical writings of Greece, comes across the word transliterated in the New Testament "baptizo," he never translates it by "sprinkle" or "pour." The Greeks had a word which specifically meant "sprinkle" (*ranizō*, see Heb. 9: 13, 19, 21; Lev. 6: 27, etc., Septuagint). They possessed a word meaning "pour" (*cheo*, Ezek. 20: 33, 34, etc., Sept.; *ek-cheo*, "pour out," occurs in Acts 2: 17, 18; Rev. 16: 1, 2, 3, 4, 6, 8, 10, 12, 17). Not once is *baptizo* translated by "sprinkle" or "pour," and never is either *cheo* or *ranizō* used of the ordinance of baptism.

LEXICONS.

Greek lexicons agree that the primary meaning of *baptizo* is to dip, immerse, plunge, submerge. In the figurative uses of the word given in the lexicons, *dip* is the basis of the figure. Not one is quoted by our paedobaptist friends which gives "sprinkle" or "pour" as either a primary or secondary meaning. We quote from a few lexicons.

LIDDELL & SCOTT.—I. *To dip in or under water. Of ships; to sink them. Passive, to bathe. Metaphorically: soaked in wine, over head and ears in debt; drowned with questions. II. To draw wine from bowls in cups (of course by dipping them). III. to baptize, N.T., Eccl.*

DONNEGAN.—To immerse repeatedly into a liquid; to submerge, sink (ships).

SOPHOCLES.—To dip, to immerse; to sink.—Greek Lexicon of the Roman and Byzantine Periods (146 B.C. to 1100 A.D.).

MALTRY (Bishop of Durham).—To plunge; to immerse.

SCHREVELIUS.—To baptize, dip, immerse, wash, cleanse.

BAGSTER.—Pr. to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism; to baptize.

CREMER.—*Baptizo*, "to immerse, to submerge." He says: "The peculiar N.T. and Christian use of the word to denote immersion, submergence for a religious purpose—to baptize, John 1: 25, . . . may be pretty clearly traced back to the Levitical washings" (Lev. 14: 8, 9, etc.).

On p. 46 of "The Question of Baptism," Mr. Madsen referred to "the very highest authority on Greek and Greek usage"—Grimm's Wilke's Lexicon of N.T. Greek. I very much regret that by a singular omission this "very highest author-

ity" is not directly quoted from in the chapter in which Mr. Madsen seeks to instruct his brethren as to the Scriptural "Mode of Baptism." Mr. Madsen summarises Bannerman's summary of lexicons, and says:

"Grimm does not give 'immersion' as one of the meanings at all. The word he translates as immersion is 'baptisma.'—P. 101.

Now it is true that Grimm translates *baptisma* as "immersion." When we remember that *baptisma* is used in Rom. 6: 4; Eph. 4: 5; 1 Pet. 3: 21, of the ordinance of Christian baptism, the careful reader will be at no loss to understand to what extent Mr. Madsen helps the cause of sprinkling or pouring by quoting Grimm as translating *baptisma* by "immersion." We give a statement as to Grimm's treatment of *baptizo*.

GRIMM'S LEXICON (edited by THAYER).—I. 1. Prop. to dip repeatedly, to immerse, submerge. 2. to cleanse by dipping, wash, bathe. 3. Metaphorically, to overwhelm. II. In the N.T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom.

BULLINGER.—*Baptizo* (in form a frequentative of *bapto*, dip or dye.). *Baptizo* to make a thing dipped or dyed. *To immerse* for a religious purpose, may be traced back to the Levitical washings, see Lev. 14: 8, 9, etc. (out of which arose the baptism of proselytes), which were connected with the purification which followed on and completed the expiation from sin.

We give also some quotations from well-known paedobaptist authorities—dictionary writers, historians, etc.

DICTIONARIES AND ENCYCLOPÆDIAS.

HASTINGS' DICTIONARY OF THE BIBLE.—"The rite is nowhere described in detail; but the element was always water, and the mode of using it was commonly immersion. The symbolism of the ordinance required this. It was an act of purification and hence the need of water. A death to sin was expressed by the plunge beneath the water, and a rising again to a life of righteousness by the return to light and air; and hence the appropriateness of immersion."—Article on "Baptism," by A. Plummer.

JAIN.—"The ritual of baptism consisted of an immersion of the baptized person in water (Mt. 3: 16, Mk. 1: 10, Ac. 8: 38)."—Article on "Church," by S. C. Gayford.

HASTINGS' ENCYCLOPÆDIA OF RELIGION AND ETHICS.—"Immersion seems to have been the practice of the Apostolic age, in continuity with Jewish proselyte baptism; and it is implied in Paul's language, specially in his figure of baptism as spiritual burial and resurrection (Rom. 6: 3-5, Col. 2: 12). But the form was not held essential; and when conditions presented practical difficulties—whether local, climatic, or due to physical weakness—it came to be modified (cf. *Didache*, 7). The most usual form, of which we have evidence from the 2nd. cent. onwards, as regards adults, was that of standing semi-immersed in water, up to knees or waist, combined with three-fold pouring over the head (triple affusion)."—"Baptism," by J. V. Bartlet.

We call attention to the apostolic practice of the first sentence, and the later modifications thereof referred to in the last two sentences.

HASTINGS' DICTIONARY OF CHRIST AND THE GOSPELS.—Baptism: "A rite wherein by immersion in water the participant symbolises and signals his transition from an impure to a pure life, his death to a past he abandons, and his new birth to a future he desires." "That the normal

mode was by immersion of the whole body may be inferred from the meaning of *baptizo*, which is the intensive or frequentative form of *bapto*, 'I dip,' and denotes to *immerse* or *submerge*.—Article by the late Marcus Dods.

There are no works of reference in more common use or in higher esteem than these three. The fact that the writers of the articles were paedobaptists gives force to their admissions.

PROTESTANT DICTIONARY.—"Baptism.—This word is Greek, and signifies prop. *dipping*, a ceremonial washing with water, and is the name of one of the two sacraments ordained by Christ."

CATHOLIC DICTIONARY.—"In Apostolic times the body of the baptised person was immersed, for St. Paul looks on this immersion as typifying burial with Christ, and speaks of baptism as a bath."

CHURCH HISTORIANS, ETC.

MOSHLEM.—"In this century [i.e., the first century] baptism was administered in convenient places not in the public assemblies, and by immersing the candidates wholly in water."

NEANDER.—"The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol: the immersion of the whole man in the spirit of a new life."—History of the Planting and Training of the Christian Church by the Apostles.

KURTZ.—"Baptism was administered by complete immersion (Acts 8: 38) in the name of Christ or of the Trinity (Matt. 28: 19)."

SCHAFF.—"The usual form of baptism was immersion. This is inferred from the original meaning of the Greek *baptizein* and *baptismos*; from the analogy of John's baptism in the Jordan; from the apostles' comparison of the sacred rite with the miraculous passage of the Red Sea, with the escape of the ark from the flood, with a cleansing and refreshing bath, and with burial and resurrection; finally, from the general custom of the ancient church, which prevails in the East to this day."—History of the Church: Apostolic Christianity, A.D. 1-100.

GWATKIN.—"Immersion was the rule. The Jews were very strict, holding that even a ring on a woman's finger prevented complete immersion; and though the Christians were not likely to be so pedantic, the whole symbolism of Baptism requires immersion, and so St. Paul explains it" (Rom. 6: 3-5).—Early Church History to A.D. 313.

FISHER.—"The ordinary mode of baptism was by immersion."—"The History of the Church," Period I, The Apostolic Age.

DOLLINGER.—"At first Christian Baptism commonly took place in the Jordan; of course as the Church spread more widely, in private houses also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with him to a new life: Baptism is a 'bath.' Of the Ethiopian's baptism it is said, that both he and Philip went down into the water and so the Evangelist baptized him."

ROBERTSON.—"Baptism was administered by immersion, except in cases of sickness, where affusion or sprinkling was used."—History of the Christian Church, Book I, 64-313 A.D.

BINGHAM refers to immersion or dipping as "the original apostolical practice," and quotes Rom. 6: 4 and Col. 2: 12 as passages "which plainly refer to this custom."—Antiquities of the Christian Church.

HARNACK.—"The ceremony of the individual's immersion and emergence from the water served as a guarantee that old things were now washed away and gone, leaving him a new man."—The Mission and Expansion of Christianity in the First Three Centuries.

LAMBERT does not think "that the mode was ever treated as an absolute ceremonial necessity which could yield neither to time, place, nor circumstances," yet has the following: "The view that immersion was the original mode of baptism finds a very strong support in a figure which Paul uses both in Romans and Colossians in connection with a doctrinal reference to the sacrament (Rom. 6: 3-5; Col. 2: 12). He speaks of baptism as a burial with Christ into death, and a rising again with him from the grave. Undoubtedly this shows that immersion was the usual mode of administering the rite as known to Paul."—The Sacraments in the New Testament.

ALLEN.—"The rite of baptism has undergone many changes in the lapse of time; immersion

which was the prevailing mode in the ancient church, has given place to sprinkling or pouring."—Christian Institutions.

McGUFFEY.—"The ordinary mode of baptism in the apostolic age was immersion."—History of Christianity in the Apostolic Age.

E. TYRRELL GREEN.—"It is probable that St. John the Baptist immersed in Jordan those who came to him for baptism, and immersion of converts was, so far as we can gather, the regular practice of the Church in Apostolic times. The example of the baptism of the Ethiopian eunuch by Philip the deacon would seem to be a clear case in point. There can be no doubt, too, that baptism by immersion was the normal practice of the Primitive Church."—"The Church of Christ."



The *Daily Chronicle* of Sept. 20 gives the following interesting statement in regard to a vicar of the Church of England who resigned his position because he could no longer practise infant baptism:—

In a quiet little spot on the Somerset coast, away from the sight of men and the sounds of hustling commerce, a baptism by immersion was solemnly enacted.

A rock-bound pool, lapped by the waves of the Bristol Channel, served the purpose of two visitors—one, Pastor King, of the Kensington Baptist Tabernacle (Bristol), who officiated; the other, the Rev. H. A. Powell, until lately vicar of Shirehampton, who underwent immersion.

In resigning his living the Rev. H. A. Powell wrote:

"I can no longer take upon my lips the well-known words of the baptismal service for infants, which are as follows:—'Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits. . . .'"

Later, when giving an address at the Tabernacle, he made it clear that he remains within the ranks of the Church of England ministry—"that is to say," he remarked, "I do not renounce my orders, but I recognise that I am quite precluded from holding any preferment within the Established Church." His stand upon the question of doctrine has brought him many sympathetic and approving letters, a number coming from unknown correspondents.

"We went down into the water, and we came out of the water," as it says in the New Testament," observed the Rev. H. A. Powell when, in a chat with a *Daily Chronicle* representative yesterday, inquiry was made as to the baptism by the seashore.

The two friends had set out for a visit to a picturesque point miles from those districts of Bristol in which their everyday

work has centred, and a halt was called at a spot where it was possible to go into the sea in the apostolic manner. Right by the water's edge Mr. Powell said he would like to be baptised there and then if the other were willing. Pastor King had not known his purpose.

"Do you really wish it?" questioned Pastor King.

"Yes, I do," replied the Rev. H. A. Powell; and in the privacy of one of Nature's retreats, no risk of any intrusive stranger appearing, a short service of impressive simplicity was forthwith commenced.

Immersed in the sea.

There was preliminary prayer, and clergyman and minister read together Acts 8, and afterwards, suitable raiment being worn, as both stood in the water, came the baptism, Pastor King using these words: "At your request and of your own free will I baptise you in the name of the Father and of the Son and of the Holy Ghost." And then came concluding prayer.

"I was anxious not to be connected with any church in the baptism," explained the Rev. H. A. Powell, adding that he made the acquaintance of Pastor King on Whit-Monday, when that gentleman was at a service which he conducted at Pen Pole Point; and he is taking a mission in the Kensington Tabernacle in January. Mr. King has invited him to do so, and he is open to go anywhere where invited.

Shirehampton has provided precedents for baptism by immersion, observed Mr. Powell.

"If I could have remained vicar there," he continued, "and have stood the storm of opposition which would have come if I had refused infant baptism, and have done that honorably, I would have done it. But when I was ordained deacon one of the things, amongst others, that I undertook was 'in

the absence of the priest to baptise infants, and then as a priest I am 'to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same according to the commandments of God.' Now I find myself unable to obey 'this Church and realm' in the matter of infant baptism. Feeling that I must obey 'the commandments of God,' I am no longer able to hold preferment in the Church of England—I cannot honestly take any of her bread and butter; but I could hope that a way of escape could be found for men like myself—and many men—whose consciences are very tender on this subject."

As to the baptism of a person of riper years, Mr. Powell pointed out that the Prayer-book provides that the priest "shall dip him in the water or pour water upon him."

And he drew attention to the service for the dedication of infants and little children which is contained in the Protestant Prayer-book, "revised and largely amended in accordance with Holy Scripture," with which the names of the Rev. Charles Stirling and a committee of revision are associated.

That the Rev. H. A. Powell holds, and has unflinchingly acted upon, views which are shared by many is evidenced by the mass of correspondence which has come to him during the past few days. Time has been much occupied in answering letters, and so far it is impossible to deal with all these, for there are parish affairs to be wound up, but replies are sent out as opportunity offers.

Obviously many of the messages are of a private and personal character; but striking phrases in one and another arrest special attention. Numbers of these were to be gleaned—indeed, were picked up haphazard—in a deeply-laden letter basket.

"Senior teachers are absolutely with you; the Word must be right," telegraphed the superintendent of a Church Sunday School in London.

"Please accept my humble congratulations on the step you have taken with regard to infant baptism; wish you all success in the future," wrote a Bristol "Church-woman."

A correspondent writing admittedly as a sceptic "gloried" in Mr. Powell's action, adding: "How lovely it would be if all the miserable, Romanising, ritualistic incumbents would resign also.... What charms me most (and does me good) is to see that you find yourself unable to subscribe any longer to the man-invented rites and ceremonies of baby-christening."

Testimonies from near and far.

A Bristol man and his wife, prominent in one of the Nonconformist chapels of the city, wrote that for seven years they attended a well-known evangelical church, "never joining for the same reason that you gave for resigning."

A Yorkshire Presbyterian minister sent wishes for "God-speed in your present dif-

ficult position," adding, "From the outside we have seen your struggle would end thus."

A Bristol business man sent word "that I have held the same opinion on infant baptism for fifty years."

A Devon squire, the patron of a living, wrote: "Nine out of ten Christian laymen agree with you, and would like to see the Prayer-book altered. I only wish there could be a big movement in this direction, but I fear it will not be."

A Wimborne resident, who "twenty years ago had to come out of the Established church on account of changed convictions," sent sympathy; and a Teignmouth correspondent said: "Some 43 years ago I was delivered from what you describe—a system which is radically wrong."

"I love many of God's servants connected with the denomination," wrote a Bristol stranger, "but I feel when they christen a baby it must be against their convictions."

These were but a few of the letters perused by a *Daily Chronicle* representative. Communications had come from the far

north and the far west, from county organisations, from clergy as well as laymen, and they all sent messages of commendation and support.

The Rev. H. A. Powell has also had invitations to address meetings, and he is welcoming opportunities of speaking on the special subject of our Lord's return.

"My great object is to be true to the Word of God, and to induce others to study it," was his concluding remark.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?—*R. W. Emerson.*

Guide me, O Lord, in all the changes and varieties of the world, that in all things that shall happen I may have an evenness and tranquillity of spirit; that my soul may be wholly resigned to thy divinest will and pleasure, never murmuring at thy gentle chastisements and Fatherly correction. Amen.—*Jeremy Taylor.*



Jesus in the Synagogue.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears.—*Luke 4: 16-21.*

Notes and Comments.

By Chas. Watt.

The church and the stage.

A few days ago a Mr. J. C. Williamson sent invitations to all the preachers to visit the Theatre Royal to witness a performance of "Ben Hur." And as "the clergy" duly appreciate a free spread anywhere, it is not at all surprising that "the bulk of the audience was comprised of clergymen."

"Rev. F. B. Cowling came before the curtain after the chariot race, and, on behalf of the clergy, stated that he wished to say how grateful they all were to Messrs. J. C. Williamson, Limited, for a thoroughly enjoyable afternoon's entertainment. His observation of this management went to show that it always presented wholesome plays. Many of these plays were of a distinctly elevating tone, and were treated with dignity, and, where called for, reverence. Those connected with the Church had to recognise the great attraction of the stage. The churches only drew upon a small percentage of the population, whereas the theatre audiences were made up of every section of the community."

This Rev. Cowling is a Congregationalist, and has already installed a full picture-show apparatus in his church in Ocean-st., Woollahra, at a cost of £200! Still, all the Congregationalist ministers are not like this one. Only last week at the Congregational Union meeting, the one from Katoomba, J. N. Grant, "referring to the practice of the Presbyterian minister there holding moving-picture shows in the local theatre, hoped that Congregationalists would never descend to that sort of thing." But this Mr. Cowling has taken a step lower, for he has turned his church into a "local theatre," and if it be only the large crowd he is anxious to see, he will have to go one better than the Theatre Royal; at most he will get a few hundreds there. Why not duplicate the Melbourne Cup and surround himself with a hundred thousand!

The moving pictures.

This business is getting sadly overdone, and we opticians know that its influence on the sight of the rising generation threatens to be serious. Crowds of boys and girls attend them every night, and the continuous flickering with the rapid changes and fierce electric light tend to blunt the sensitiveness of the retinae, as well as increase the measure of any refractive defect from which they may be suffering. But its worst phase is the moral—or rather immoral—one. When such plays as the Life of Christ, even to the scourging at Calvary, are thrown upon the screen and patronised by "the clergy" it is surely high time that some steps were taken to keep the devil in his proper place. Think, for instance, of the following:—

"The enterprise of the cinematographist is referred to in the last issue of the Sydney Church Standard, which directs attention to the pictures taken by the Kalem Com-

pany, of New York, which has sent a specially selected company of actors to Palestine, where incidents in the life of our Lord have been acted before the camera in the very spots where those incidents took place. The whole enterprise was carried out regardless of cost. Scenes on the Lake of Galilee were reconstructed, the temple was rebuilt (for a performance lasting ten minutes only), and the very Pyramids were used as a background for an illustration of the flight into Egypt." Most extraordinary of all, and most repulsive to Christian minds (the writer continues), was the reconstruction of the Crucifixion. We are told that "the whole tremendous scene, with the two malefactors, was reproduced with the utmost reverent fidelity," and that the crowd of natives who looked on "showed signs of the deepest emotion, and their cries and screaming during the solemn act of the Crucifixion will never be forgotten by those who heard them." Surely enough to make the angels weep.

Rome and the cinematograph.

"Rome, Monday Evening.—At the request of several of the United States bishops, the Vatican has consented to cinematograph pictures of religious subjects being shown in Roman Catholic churches. The condition has been imposed that the Host must be removed during the performance."

Than this, nothing probably more completely demonstrates the utter degradation of the Christian faith by the awful Roman apostasy. The R.C. Churches can show pictures of the Saviour even in the agony of Gethsemane and the horrors of Calvary, but the "Host," the "consecrated wafer," as it lies in the "Pyx," the little bit of dough over which the priest has mumbled a few Latin words, thereby transforming it into "the real body and blood of the Son of God," that must be removed during the performance! And the reason, because the very enforced sacredness of a pagan rite will all the more firmly rivet the shackles of sacerdotalism upon an ignorant people.

The glory of God in Immensity.

In my reading recently I came across a striking illustration of the immensity of stellar distances, by no less an authority than Sir David Gill. If the earth were only one inch in diameter, the sun nine feet, and the distance between them 323 yards (instead of 93,000,000 miles), the proportionate distance of the nearest fixed star would be 50,000 miles! If it were possible to see from that body to our solar system, the earth's orbit—which is 186,000,000 miles—would appear no bigger than a sixpenny piece! From the fixed star next to the nearest one our orbit would seem no larger than a threepenny bit, while from some of the furthest fixed stars the apparent size of the earth's orbit would be only one fiftieth of our smallest silver coin!

Ourselves.

The cause of the Master in Marrickville seems healthy and buoyant. Last Sunday

(10th) we had splendid meetings morning and evening. At the former between 70 and 80 broke bread, and nine were received into fellowship; five who were immersed the previous Wednesday; one from the Brethren, and three by letter from Enmore. The brethren are now looking forward anxiously to the advent of Bro. Rush, when they hope for great things. Mrs. Watt and I sail by the "Malwa" for Auckland on Saturday, December 14.

Outline Studies and Expositions in Philippians.

By A. W. Connor.

CHAPTER TWO.

I.—A Prisoner's Plea for Brotherhood (1-11).

"Let this mind be in you which was also in Christ Jesus."

The spirit of unity was specially needed and perhaps was in special danger. Possessing this, Paul's joy would be full. Let us notice

1. The ground of the plea, verse 1.

We are followers of one Christ who is equally interested in all. There is a persuasive power in love. We are sharers in one Spirit. There is presumed to be in us tender-hearted compassion. "If" these things are true, what a mighty fourfold cord to bind our hearts in Christian love. How attractive the church will then be.

2. The plea itself (2-4), "Be likeminded, having the same love," etc.

Party spirit and factions must die. "Doing nothing through strife or vain glory."

Humility must rule in every heart. "In lowliness of mind let each esteem other better than themselves." Selfishness must give place. "Look not every man on his own things." Let us consider one another. Thus, love manifest in unselfishness and humility will be the corrective of blighting factions. This is a beautiful ideal. Lord, help us to attain thereto. If we would do so, let us

3. Contemplate Christ Jesus (5-11).

In a few swift strokes the apostle sets forth what Jesus did. His inherent majesty is contrasted with his voluntary humility. Note the seven-fold descent to "even the death of the cross." We are called to love and serve and to beat back the evil spirit that looks only to self. To do so we need to look away to Jesus. Let his disposition be in us.

"We must be willing to lay aside our ambition and glory if by so doing we can better help others."

Lord, pardon our pride, and give us of his selfless spirit.

Notice here the exaltation of Jesus. He has as a consequence received the Name above every name. Supreme dominion. This name is to be the burden of our message, the bond of our unity, the keynote of our song. This exaltation shows God's es-



South Australian S.S. Union Hospital Cot.

The photo. shows the Children's Hospital Cot which was endowed in July of this year by the S.A. Schools. The funds necessary are raised at the "Young People's Day," held on the first Sunday in May in each year, the afternoon offering being devoted for this purpose. This endowment of the Cot is quite in addition to the ordinary collection for this institution, which during the past five years has increased 50 per cent., and is now greater proportionately than any other set of schools in this State. Orders for admission are obtained from the Union Secretary for children between the ages of two and ten years, and it is necessary to state the age of the child and the father's name and employment. The schools from which donations were received for the Cot will be especially interested in this photo.—A. L. Read, Secretary.

limate of the Christ spirit. "Let this mind be in you which was also in Christ Jesus."

II.—Salvation and Service (12-18).

1. "Work out your own salvation." Here is the divine side of salvation, "It is God that worketh in you." Here also is the human side, Work out with "fear and trembling." These words speak an eagerness not to fall short. Let us leave to God all that depends on him. He will never fail. Let us think only of faithfulness in what depends on ourselves.

2. "Sons of God without rebuke." As such we are to put away faultfinding and a grudging spirit. Prove ourselves blameless in a crooked world. To serve the world for Christ's sake is our duty, therefore let us remember that we are to be as heavenly lights in a dark world, holding out to all the message of life. This is the ideal for the individual disciple and for the church.

This is a beautiful picture of a true missionary church.

3. Sacrificial Service (16-18).

The apostle here reveals to us his great fear that he should have run in vain. But surely, no. The service that is a sacrifice is God-owned and blessed. This man with his intense joy in sacrifice is a rebuke to our easy going indifference, cp. Col. 1: 24.

The Christian's service should be a sacrifice. "The daily dying of the apostle corroborates and drives home the one death of the Lord. The suffering sympathies in Rome, perfected the sensitiveness in Galilee and Jerusalem. The bleeding heart in Rome perfected the ministry of the broken heart on the cross. The gospel of a broken heart demands the ministry of bleeding hearts. Brethren, are we in the succession? Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams?" (Jowett). In such sacrifice

for Christ's sake Paul found joy and rejoicing.

III.—Comrades in Arms (19-30).

This paragraph is very human, and reveals how dependent the great Paul was on human helpers, and what joy their friendship and fellowship brought him.

Timothy, Paul's sole trusted helper in face of difficulties.

What a depth of pathos in the words, "All seek their own interests, not those of Jesus Christ." Yet Paul, for his beloved church's sake, would even spare Timothy the true helper. What self-sacrifice!

Ephroditus. "He is my brother, and comrade both in labor and in arms." It is good to think of this brave soldier, who "for the sake of the work" was nigh unto death. Over all we see the love and care of God over his own children. "We are safe in his keeping." These two fellow soldiers are our exemplars in Christian service.

The Livingstone Centenary.

Arrangements are already made for the celebration, on March 19, 1913, of the centenary of the birth of David Livingstone. In London a national memorial service will be held in St. Paul's Cathedral, and in the evening the Archbishop of Canterbury will preside at a national demonstration in the Albert Hall. Memorial services and demonstrations are being organised in various cities throughout the British Isles, America, Australia, and South Africa. In Glasgow, the University will pay tribute to its old graduate by having a celebration of its own, while the municipality will hold commemorative meetings. Elgin-pl. Congregational Church, Glasgow, of which Livingstone was a member, will celebrate the centenary.

Garden Suburbs for Jerusalem.

The housing question in Jerusalem (says the *Jewish Chronicle*) is one that is receiving considerable attention at the present moment. There are many fine buildings in and about the Holy City, but they are surrounded by what in this country would be called slums. A few wealthy Bokhara Jews have, indeed, built themselves fine mansions, but the great mass of the population can scarcely afford to have decent houses. A project has accordingly been mooted in England of forming a small garden suburb outside Jerusalem, in which the houses would be let to the better class artisan, at a rental of something between £8 and £10 per annum. Land can be bought fairly cheaply in the outskirts, and it has been calculated that a substantial little house, with half an acre of ground, could be provided for about £200. The garden could be planted with figs, olives and kitchen vegetables, for which there is a market in the city. If the scheme succeeds completely, it will certainly be the forerunner of many others.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—C. H. Spurgeon.

In the Realm of the Bible School.

FORGIVENESS.

Sunday School Lesson for December 15.

Mat. 18: 15-35.

A. R. MAIN, B.A.

Our present study follows on that of last week. Jesus made a little child an object lesson. Except men become as little children, they shall not enter the kingdom. Thence a transition was made as to the enormity of causing one of Christ's little ones to stumble. To despise one such was a heinous sin.

When brethren offend.

Next, the Master passed on from doing injury to suffering injury. I must beware of injuring another; but how shall I act if one injure me? The Saviour gave a detailed answer to this question. Verses 15 to 18 tell us of the course which must be taken. As we read the passage, we fail to see that the Lord left it as an optional matter. For the sake of the cause of Christ which cannot prosper when professed Christians are at enmity and unreconciled, for the sake of the brother who has sinned, and in order that he may be brought to a repentance which is necessary for pardon, the injured brother must seek out the offender and lovingly endeavor to win him to repentance. We notice the evident intention to limit the extent of the trouble and to keep it from public knowledge. First, "between thee and him alone." Many a man will listen to such a private word who would be incensed at a public announcement. If an absolutely private interview fail, "take with thee one or two more"—enough for evidence, not for publicity. Lastly, "tell it unto the church." If the church be unheard, then the man is to be put outside the pale of Christian association and worship. He is to be "as the Gentile and the publican"—as they, of course, an object of our love and solicitude, one whom we would ever have come to repentance and pardon, but one who as a flagrant disobeyer of the Head of the church has no part in the privileges of the church of God.

Practical thoughts crowd here. The object of all this was to restore harmony into the family of God. We cannot expect a blessing to be upon our effort to bring others to reconciliation with God if we are not reconciled one to the other. We see the object of the whole process—it is God's way of bringing a man to repentance. I think one of the greatest evils of sectarianism is the way in which it interferes with church discipline, designed to bring a man to a knowledge and repentance of sin. Rival sects often welcome those who because of quarrels "leave the church." If a man be rightfully proceeded against by a church in accordance with Matthew 18, then he is cut off from the church of God, whether or not another congregation or people welcome him with open arms and make him deacon or elder.

The twos and the threes.

In verses 19 and 20 we have some words which have during the centuries been full of blessing to men. In the days when the Christians were a

feeble folk, in the times of persecution, when some were counting orthodoxy by numbers, these verses must have meant much to the people of God. We have set forth the value of united prayer.

It is in some respects a wonderful thing that Jesus should say, "If two of you shall agree." We may not know all that was intended. It is obvious that a prayer in which two were agreed might not be so selfish a petition as that which one by himself would present. One man would tend to correct the other. It may also be that Jesus wished to inculcate the spirit of unity which he was ever insistent upon. Solitary prayer is good; for Jesus taught it and practised it. But it is also good to meet with those of kindred mind and supplicate God with them.

Jesus promised his presence with the faithful two or three. We cannot always judge the success of a gathering by its size. We all love large, enthusiastic meetings; but doubtless we all have at times felt more blessedness in a small assembly. Where Christ is, there are blessing and power. The Kettering meeting was small, but its effect on the world's evangelisation was great. The haystack prayer meeting, again, did more for missionary work than a score of our great demonstrations rolled into one could do.

How oft forgive?

Peter was meditating on Jesus' word. He was apparently thinking of the injunction to endeavor to reclaim the offending brother, and he saw clearly that this endeavor implied forgiveness of the sin of him who is encouraged to repent. Peter was practical. He wanted to know how long this attitude should be kept up. Might not a man get into a habit of offending? For Peter it seemed as if seven times was a very generous allowance. If Peter's question seems to us a very curious one, let us remember that we have the benefit of the Master's instruction to him and to others, without which we should have been as bad as he. As it is, some of us are apt to tire of forgiving before the seventh time. We may remember, too, that "Jewish tradition limited forgiveness to three times. Amos 1: 3, 6, 9, etc., and Job 33: 29 were supposed to justify this limit. If three transgressions filled up the measure that God might forgive, ought man to be more placable?" So Peter was more than twice as far along as were the rabbis.

A. Maclaren well says of Peter's words, "The very question betrays that he does not understand what forgiveness means; for it is not real, if the 'forgiven' sin is stowed away safely in the memory. 'I can forgive, but I cannot forget,' generally means, 'I do not quite forgive.' We are not to take the pardoned offence, and carry it to a kind of 'suspense account' to be revived if another is committed, but we are to blot it out altogether. Peter thought that he had given a very wide allowance when he said 'seven times.' Christ's answer lifts the whole subject out of the realm of hard and fast lines and limits, for he takes the two perfect numbers 'ten' and 'seven,' and multiplies them by 'seven' once more; and

the product is not four hundred and ninety, but is innumerable. He does not mean that the four hundred and ninety-first offence is outside the pale, but he suggests indefiniteness, endlessness."

"If you are exchanging measurable maxims for immeasurable principles," wrote F. W. Robertson in a letter, "you are surely rising from the mason to the architect. 'Seven times?'—no—no—no—Seventy times seven. No maxim—a heart principle. I wonder whether St. Peter wholly understood that, or got a very clear conception from it."

The unforgiving debtor.

In parabolic form Jesus enforced the duty of forgiveness. There is neither space nor need to enter into detail. The parable is true to Eastern customs. A man owed two and a half million pounds to the king. He begged for mercy, and was forgiven. Even as he went out from the king's presence he saw one who owed him three pounds, and straightway took him by the throat and began to throttle him. The debtor thereupon used the very prayer which the creditor had found effective in his case. But, alas, the man did not realise—

"We do pray for mercy:
And that same prayer doth teach us all to render
The deeds of mercy."

The poor debtor was cast into prison, where effectively all chance of his earning money to repay the debt was cut off.

The first man's debt evidently somehow stands for us and our sins before God. The second man's debt will represent the sins which our brethren commit against us. As talents are to pence, and as ten thousand are to a hundred, so great are our sins against God when compared with the worst our fellows do against us. Yet, blind as we are, we are apt to consider our offences venial and our brother's unpardonable.

The one difficulty in the parable lies in verse 25. After describing how the king retracted his forgiveness of the unforgiving man and caused him to be cast into prison, Jesus says, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." What is meant by "So"? Are we to understand that God when he once forgives will really go back on his forgiveness and withdraw it? We need not put it thus; yet it may practically amount to this. "This part of the parable does not teach that God is moved by the spirit of revenge, but that the man had sinned away his own pardon." Or, consider the following words of Maclaren:—"Do not let any theological systems prevent you from recognising the solemn truth that underlies that representation, that there may be things in the hearts and conduct of forgiven Christians which may cancel the cancelling of their debt, and bring it all back again. No man can cherish the malicious disposition that treasures up offences against himself, and at the same moment feel that the divine love is wrapping him round in its warm folds. If we are to retain our consciousness of having been forgiven by God, and received into the amplitude of his heart, we must, in our measure and degree, imitate that on which we trust, and be mirrors of the divine mercy, which we say has saved us."

As we consider this solemn Scripture, it is well to remember the frequency with which the Lord Jesus inculcated the duty of forgiveness. In the model prayer, he taught his disciples to pray, "Forgive us our debts, as we have forgiven those who are indebted to us." This was the only petition in that prayer on which the Saviour felt that special comment was needed. He gave this warning: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 15). We see the cost of a grudge. The unforgiving man who prays that God will forgive him as he himself has forgiven, of course really prays for forgiveness; and God will assuredly answer that prayer.

The Christian must not ask, Where am I needed? but, Where am I needed most?



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A Dilapidated Temple.

Not far from the bungalow is a dilapidated temple which has been for some time without an idol, though lately it has been the cause of much interest.



A guru (holy man) from a village near by stirred up the people by saying the god (brass) had run away because they were inattentive in their worship of it. He proposed that he should beseech the god and please it till it returned, then he (guru) would rebuild

the temple with his own money and act as their guru or intercessor. Day after day, night after night, for several weeks there was scarcely any cessation in the beating of the tom-toms before the idol's altar. While visiting some Mohammedan homes one day the women said, "Is their god asleep or dead, or where is he that this noise should be so incessant? It is in our ears night and day till our brains are dizzy." A few days ago a little brass image was found on the altar, and it was reported that the god had returned and was pleased that the people were reverencing it once again. Oh! that these superstitions, so foolish to us, could be conquered and the people led to believe in Jesus. Pray that we witnesses may so represent Christ that the people will desire to know our SAVIOUR.

You may be interested to know how Christa's birthday was celebrated by the devotees of the idol this month. A certain caste carry buttermilk in earthenware vessels to sell to the people. Christa is supposed to have taken sport in throwing stones at these vessels and breaking them, and seeing all the milk spilt, much to the consternation of the owners. Each year on the anniversary of the birthday, the devotees of this idol gather together and march along a certain distance with empty vessels on their heads, then one by one these are broken by a stone being thrown at it.

Quite a number of the hunter tribe camped for a few weeks near the bungalow. They listened very well to the gospel. Some of them had heard before. This caste travels on foot from place to place all the time. They quite agreed that our great Creator would not like anyone to bow to things when he was living and came to bring life and light to men.

We had good audiences of women this month. One time fifty listened. One said, "She tells of her God, Christ; it is all true," and the crowd echoed, "All true." Twenty-six Marathi women were told about sin and the need of a Saviour. Afterwards one old hai said, "I live in Pooma, so know all about your people. You have schools, and some go into the houses and tell the people

about Christ, and sing hymns, and I have a book your people gave me." Seven new high caste homes were opened to us this month.

We were all so pleased to meet Mr. Fischer, and trust his stay here will be much blessed of God. It was interesting to hear him tell of the Scoville mission, and about the things you were doing in Australia. Yours, with Christian love,
—Rosa F. Tilley, India.

Travelling in Africa.

Only 145 miles in three weeks! Well, it does not seem much. Certainly it cannot be reckoned as a very fast pace. And yet it was only through the grace of God and under his guiding and protecting care that we were able to accomplish even this much. We are truly glad to have arrived in safety, praise be to his name.

Of course we could have walked the distance in about as many days as it took us weeks with the donkeys, but Bro. Hadfield and I had a miscellaneous collection of building material, tools, personal effects, three months' provisions for ourselves and six native helpers accompanying us, etc., to be considered.

We had decided on a donkey waggon and team, mainly because of lack of funds for anything better. There were 14 donkeys, and they certainly looked a splendid team. It is reported that donkeys are patient animals; but after having had dealings with them for some six weeks, I am inclined to the opinion that it is the donkey-driver who has the patience and who needs a great deal more of it.

Fancy travelling at the rate of two miles an hour and being able to maintain that pace for three hours. Then after a spell of some hours being able to repeat the performance! That is what a donkey team can do in one day when the roads are good. Yes, ten to twelve miles a day is considered good travelling with donkeys.

We suffered under many disabilities. Our donkeys were rather young and inexperienced. We, also, were rather inexperienced in this mode of travelling. The roads were far from good. Last season there was practically no rain, making water both scarce and bad, and leaving the riverbeds in an awful state this year. As a consequence sickness amongst both humans and animals was very prevalent. Some hills we met with seemed almost insurmountable. We passed through country noted for wild dogs, jackals, crocodiles, hippopotami, leopards and lions; yet we passed through unscathed, sleeping out in the open veldt nearly every night. One night a hippopotamus came and examined our waggon. The Lord delivered us out of all our distresses, and we certainly praise him for his loving kindness and for his wonderful works to the children of men.

On two different occasions when we were in straits, God sent along help in the shape of teams. Once a friendly white man lent us a pair of splendid mules to help us out of a difficult place. Then when we were seven miles from our destination and our donkeys were almost powerless through sickness, two having died, our loving heavenly Father put it into the hearts of the natives to bring a span of oxen, and thus the last portion of our journey was accomplished while our donkeys rested. Surely we will give heed to these things, and will consider the loving kindnesses of Jehovah.—W. W. Mansell, Rhodesia, Africa.

News and Notes.

Children's Day, past and gone, very successful everywhere.

A. B. Chappell is now well on the way to his field of labor in Ota, South Seas.

The Federal Secretary, in passing through West Australia, was glad to meet Bro. Blake-more, Barks, Wright, Cole, Nelson, and others, who very kindly entertained him.

It is intended to celebrate the centenary of David Livingstone on March 19, next year, in Melbourne. Bro. Mansell and Rankine have been appointed on the general committee to represent our churches.

When passing through South Australia T. B. Fischer had the opportunity of speaking at Grote-st. and Prospect, and also to the South Australian preachers, about his visit to India.

Considerable satisfaction is felt in N.S.W., at the appointment of Bro. Bland as superintendent of the Chinese Mission in Sydney.

The South Australian officials for this year are: President, P. A. Dickson; Vice-President, G. T. Walden; Treas., S. P. Weir; Secretary, I. A. Paternoster; Assistant-Secretary, R. Coventry.

Many friends and societies have been kind enough to send parcels for the South Seas. We desire to thank Sister A. Styles, Drouin; Girls' Mission Band, Prahran, per Sister Quilliam; Dorcas Society, Bendigo, per Sister A. Heritage; A. R. Benn, Kaniva; Mrs. A. M. Smith, Box Hill; C.E. Richmond; Juniors of Melbourne and Suburban Churches, per R. Conning, Superintendent, and Miss Sanderson, Assistant Superintendent; Cheltenham Dorcas Society. For all that has been given we offer thanks on behalf of the missionaries.

F. Gordon Goodwin's health, we are sorry to say, has been unsatisfactory for some time past, and he will probably be returning to Australia shortly.

Mrs. G. Mansell, of Brighton, Vic., can supply information to any in Victoria who are interested in a mission study circle.



Tasmania.

LAUNCESTON.—Bible School anniversary, Sunday, November 17. Fine meetings all day. In the afternoon the school rendered the Children's Day exercise, "Children of China," in a most capable manner. In the evening Bro. Wilson delivered a special illustrated address. The writer addressed the church in the morning. On Tuesday morning C. M. Gordon arrived by the "Loongana," en route to New Zealand. We were all greatly pleased to welcome him "home" once again after seven years' absence. In the evening our brother spoke to a fine audience on the Bible College. His talk was greatly enjoyed by all, and we feel prouder than ever now of this fine institution.—N. Warmbrunn, Nov. 22.

West Australia.

PERTH.—Splendid meeting this morning, and an interesting address from Bro. Blakemore upon the importance of little things. Our prayer meetings continue to be well attended, and we get some helpful addresses from our evangelist upon the book of Psalms. H. J. Banks, of the Subiaco church, took this evening's service. He contrasted the character of Judas Iscariot with that of Simon Peter in order to show the meaning of true repentance.—W.A., Nov. 18.

New Zealand.

RICHMOND (Nelson).—On Wednesday last the Bible School held their anniversary. Tea was provided in the afternoon, and greatly enjoyed by the children. In the evening an enjoyable programme was supplied. G. Russ was chairman. Several recitations and hymns given by the children were gladly received. The singing class also ably assisted. Each scholar was presented with a book.—E. Tucker, Nov. 12.

PORT ALBERT.—The church here has suffered a severe loss by the death of Wm. Pricor, aged 77 years, who was secretary for over 20 years. The church has appointed his youngest son secretary in his place. His address is D. F. Pricor, Port Albert.—J.A.S.

HOTEO NORTH.—Larger attendance than usual this morning, Bro. Oakes, from Warkworth, presiding. Splendid meeting in the afternoon, Bro. Greenwood preaching. The meeting house was full. Next Sunday Bro. Greenwood will again be here.—J.G., Nov. 17.

INVERCARGILL.—C. A. Batt, who has been in very poor health for some time past, has somewhat improved, and spoke at our evening meeting to-day. We are looking forward to the visit of C. M. Gordon on the 25th inst., and trust that his trip through New Zealand will create a deeper interest in the work of the Australian Bible College. We have not yet secured an evangelist to labor with us, but are in communication with several Australian brethren.—P., Nov. 17.

ASHBURTON.—Attendances at the services are well maintained. A sale of work held recently was most successful. The amount required was £50, but the Lord sent along £60. This released a brother who had mortgaged his property to advance the church £100. We held a thanksgiving meeting, and handed over a cheque for the amount. The love and good fellowship manifested by the brethren and sisters right through

were simply splendid. Another item of importance was the uniting together in bonds of wedlock Bro. Shearer, supt. of the Bible School, and Sister Hanson. The church invited them specially to the prayer meeting, when the opportunity was taken of presenting them with two chairs—lady's and gent's—by the evangelist, on behalf of the church and school. We then had the usual cup of tea, songs and recitations. Bro. Shearer suitably responded.—J.M.J.

DUNEDIN.—A special meeting of the church was held on Thursday evening, when, we regret to say, the resignation of R. Gebble, as evangelist, was received. Bro. Gebbie has accepted a call from the church in Christchurch, where he labored for five years prior to coming to Dunedin. The office-bearers have formed themselves into a canvassing committee, and hope to raise half the cost of a new building in Roslyn.—L.C.J.S., Nov. 18.

PONSONBY.—The brethren are proclaiming the message of love, truth and grace while Bro. Turner is unwell. We are glad to say that he is recovering health and strength, so as to be at our assembly for worship on Nov. 10. We are looking now for his full recovery and renewal of his valued service. On Nov. 20, the first anniversary meeting at Point Chevalier is to be held. Bro. Bell is laboring here with some success. The five assemblies that have been set up from this church all work together by an interchange of speakers with great advantage. On October 10, the annual Foreign Mission rally was held. There was a fine muster of brethren from the local churches. J. C. Laing presided. Splendid addresses were given by Bro. Urquhart, M.A., Thornley and Drury. There were choice musical items, a dialogue written by Bro. Hibbert, of the Bible College, and messages from Bro. Hibbert, from Bro. Hadfield and others in the African field. The annual collection was taken up on October 13. All the churches have not reported, but the total will show a big advance. Richmond and Papakura have done nobly. Isolated brethren are also contributing, and therefore the Committee are rejoicing.—E.C.

South Australia.

NORTH ADELAIDE.—The S.S. picnic was concluded in the Botanic Park, on Saturday afternoon, Nov. 9, when the sports part of the programme was carried out. Lord's day, Nov. 10, Sister Mrs. Grieves was welcomed into the church. Friday evening, Nov. 15, in the interests of the Mutual Improvement Society, Dr. J. C. Verco gave an interesting and instructive lecture on "The Nose," illustrated by diagrams. Lord's day afternoon, "Children's Day" was observed, and all the exercises were exceedingly well rendered by the scholars.—V.B.T., Nov. 18.

KADINA.—Thursday evening, Nov. 21, our esteemed Bro. W. D. Stee and Sister N. M. Griffin were united in marriage. They have both been teachers in the Bible School. We wish them every happiness. Frank Cornelius gave a good address at the prayer meeting this week. There was a good number present. Bro. and Sister Wright returned to their home a few days ago. We are pleased to have them back. Sister Mrs. Carter is also getting better, from her recent illness. Bro. Cornelius, senr., is also about again. Bro. Jackson, an officer of the Norwood church, took the services here to-day in the absence of the evangelist, who was speaking in Moonta.—E. G. Warren, Nov. 24.

MOONTA.—Wednesday afternoon, Nov. 21, Bro. Brooks, senr., Brooks, junr., Pannell, Blight and Warren went down to Moonta in the motor car and distributed 888 dodgers announcing the commencing of Lord's day evening meetings in the Druids' Hall. We were all well received by the people. All the Northern preachers are going to help Moonta, by each one in turn coming down for the services on the Lord's day. This is one of the largest towns in the North. We are sure a good strong church will be established in Moonta. We ask the prayers of the brethren for the new move. Bro. Warren, from Kadina, took both morning and evening services to-day. At the evening meeting we had 59 persons present. Sister Miss Brooks sang a solo very nicely. Bro. Brooks also took part in both services. Bro. More was also present. At the close of the address Bro. Warren took the confession of a young woman. W. L. Ewers, of Balaklava, will conduct the services next Lord's day.

HENLEY BEACH.—We were glad to see so many visitors present around the Lord's table this morning. Bro. Cosh presided. M. Noble, from the College of the Bible, exhorted. We were glad to receive into fellowship one young man who was immersed Friday evening, also to welcome Bro. and Sister Anderson and three daughters into fellowship. The Bible School is still keeping up its interest in the work for Christ. The Junior Endeavor is doing a good work among the young.—W. Stamford.

LONG PLAIN.—Sunday, Nov. 10, was the day chosen by the Sunday School for Children's Day. The chapel was well filled. A collection was taken up, which amounted to £3/18/1. Bro. Cuttriss, who presided, had the honor of presenting the scholars with prizes. The evening gospel service was well attended. Bro. Cuttriss preached.—F.L.L., Nov. 24.

MAYLANDS.—During the absence of the preacher, there have been very helpful addresses from Bro. Dixon, Haywood, Cosh, Ludbrook, Jagers, and Dockett, which have been much appreciated. Good services to-day, when 100 broke bread. The young people's Berean Society is becoming increasingly popular, 72 being present last Tuesday, the topic being "Temperance."—R.L.A., Nov. 24.

GOOLWA.—Sunday, Nov. 10, good meetings. Bro. Ackland, from Stirling, took both services. Nov. 17, Bro. Graham addressed the church in the morning, and in the evening gave a fine gospel address. To-day, 24th, meetings were fine. Bro. Graham spoke morning and evening. J. Pearce, from Pt. Sturt, preached. At the close of the morning service a young woman confessed Christ.—A.R.L.

WALLAROO.—We are making an effort to secure a more suitable piece of land for building purposes, before finally deciding to erect a chapel. This will involve us in an increased expenditure, and any brethren having a desire to assist financially have the opportunity of doing so now. We are feeling keenly the great need of a building of our own. All meetings continue good. The attendance to-day showed an increase all round, especially at the gospel service to-night, when several new faces were present.—E.J.K., Nov. 24.

GLENELG.—We had splendid meetings all day yesterday. A. S. Dockett was received into fellowship. The evening meeting took the form of a church parade, and the chapel was crowded. Col. S. P. Weir and staff officers from the city attended, and with Captain Hewing and local officers occupied seats on the platform. The evangelist preached on the subject of "General Gordon, the Christian Soldier," and conducted the Battalion Band, which played one of Scoville's hymns during the service. The church here is not in sympathy with war, but it is desirous of helping the boys morally and spiritually, so it encourages its preacher in acting as a chaplain and training the band.—E.W.P., Nov. 25.

GROTE-ST.—Good meetings to-day, Bro. Thomas speaking at both services. Better ventilation has been provided in the church building, which will make it much more comfortable dur-

ing the summer months. We have received the architect's report on the proposed new building. A ballot of the whole church is to be taken to settle the site. Ballot papers are to be returned to the secretary not later than December 9. Brethren do not delay sending in your donations.—W.J.M., Nov. 25.

LOCHIEL.—Lord's day, Nov. 17, at the Lord's table we had with us six brethren and one sister from Balaklava. Bro. Hollams presided, and Bro. Bridgman addressed the church, and in the evening gave a splendid address on "Faith." Two confessed Christ.—W. A. Greenshields.

BALAKLAVA.—On Nov. 17, three of our young men, G. Bridgman, F. Hollams and J. Webb journeyed to Lochiel and conducted services there. Bro. Ewers is away for a month organising for the Northern District Conference. To-day he is at Booleroo Centre. Bro. Manning, from the College of the Bible, is spending a month with us. We are very pleased to have him in the absence of Bro. Ewers. This morning Bro. Wark presided. Bro. Manning gave a splendid exhortation on "Christian Households." This evening our chapel was well filled. Bro. Doley sang a solo in his usual good style. Bro. Manning delivered a forceful address, his text being, "Jesus the Sinner's Friend," at the conclusion of which a young man, a former Methodist, confessed Christ and was baptised the same hour.—P.H.R.

UNLEY.—On Tuesday last E. W. Pittman gave a lecture here in demonstration of the higher education of the blind. He was assisted by Miss Ivy Rule, the blind typist, who showed her remarkable cleverness with the ordinary typewriter, the Braille typewriter, and in writing and reading in Braille characters. It was an interesting evening. Three were received into membership this morning, and Miss Sarah Walker, from the Kadina church, was also present. 210 members were at the meeting. This afternoon Children's Day was celebrated by the rendering of a service entitled "The Young Crusaders," before a fair audience. There was a large attendance this evening, the chapel being full.—P.S.M., Nov. 24.

PROSPECT.—A. G. Day addressed the church to-day. A special offering for the building fund was taken. Several new scholars were welcomed to the Bible School. We were glad to see our young Sister Gladys Bastian with us again, after about three months' absence in the country. Subject for the evening was "One Baptism." A large number of strangers present. Miss Young, from Wayville, very kindly sang, "My Sins are Forgiven, Are Yours?" The members of the church have presented the Bible School with 40 kinder chairs. Our Men's Club now numbers about 25. Some of the members cycled to the Grange and Henley Beach on Saturday. The Saturday previous they walked.—I. A. Paternoster.

BORDERTOWN.—On Nov. 10, the S.S. anniversary was held. In the afternoon the service of song entitled "The Unseen Singer" was given by the scholars to a good audience in the Institute. The gospel was preached by E. Edwards in the same building at night. On Monday night, in the chapel, the Sunday School children held their annual demonstration, giving songs and recitations. Bro. Edwards presented the scholars with their prizes. The Sunday School picnic was held on the following Wednesday, and an enjoyable time was spent.—E.P.V., Nov. 24.

TUMBY BAY.—On Nov. 20 we held our annual strawberry social in the Institute. This year, on account of excessive wet weather, we had to do without the strawberries, but in spite of this fact the function was a success, thanks to the energy and enterprise of the sisters. A large number of people assembled for the public meeting, all the religious bodies of Tumby Bay being represented. Bro. Nankivell presided. The writer spoke on the theme, "Are We a Nuisance or a Necessity?" and Roy Raymond gave a good address on "Our Plea and Evangelisation."—R.H., Nov. 22.

QUEENSTOWN.—Our mid-week gospel meetings are showing a splendid upward tendency.

On Wednesday, 20th, we had a departure from our usual course, in that many members gave a chosen verse of Scripture or hymn that had been of material help to them during their Christian walk. A good meeting for worship on Sunday, 24th inst. Bro. Brooker presided. Bro. Lawton exhorted. Many visitors present, as well as some of our members restored from sickness. Our Christian sympathy goes to our Bro. Transon in his bereavement. His late father was head keeper at the Wonga Shoal Lighthouse, and perished while on duty in that sad catastrophe. At the young men's Bible Class Bro. Brooker gave an extension of a previous address, "How fearfully and wonderfully are we made." There was a good and appreciative meeting. The gospel was preached in the evening by our brother, the building being full.—A.C., Nov. 24.

YORK.—The Dorcas Society held its annual social on Nov. 20, in the chapel. There were about 50 present, including visitors from most of the suburban churches. The secretary's report, read by Sister Ford, showed a membership of seven active and four honorary members. The society lost an energetic member when Sister Horsell removed to Croydon. 54 garments had been made, and a little work done for the church. The treasurer's report stated that £7/16/1½ had been received, and £7/0/1 spent, leaving a balance of 16/0/6. A recitation was feelingly rendered by Sister Bartlett, and vocal items by Sisters Parham, Simons, and Rowe. Sister Griffith spoke a few words of encouragement. Sister Horsell was presented with a set of afternoon tea spoons in recognition of her valuable help. After the meeting tea was partaken of in the class room.—C. Norman.

NORTH ADELAIDE.—Wednesday evening, November 20, we had the pleasure of listening to Dr. Johannsen, a medical missionary of Persia, who spoke to us on "The Regeneration of Persia." The following evening, Nov. 21, the Women's Bible Class entertained the officers, teachers, and senior scholars of the Sunday School at their annual social. Dr. J. C. Verco presided. The secretary, Sister Janet Hume, read an encouraging report of the year's work, and a good programme of vocal items and recitations was well carried out by past and present members of the class. Addresses were given by the chairman, and Bro. Day.—V.B.T., Nov. 25.

PORT PIRIE.—Our month's tent mission has come to a close, and Bro. Griffith will be going on to Murray Bridge next week. The interest was good throughout, also the attendances. We had six immersions at the tent during the progress of the mission, and hope to have a number more shortly. On the 10th inst. the church was constituted at Pirie South, when Bro. Taylor received thirty foundation members. The Sunday School was started on the same day, and the prospects all round are good. Unfortunately Bro. Taylor and his wife have to go away for some time, as their health is so unsatisfactory. We pray that they may speedily be restored to their work amongst us. The first anniversary of the church will be celebrated on December 1, when we hope to have with us J. E. Thomas, from Grote-st., Adelaide. It is gratifying to know that Mr. Sandford Fleming will be able to come to us as assistant pastor in a little while. We trust that his ministry will be a fruitful one, as there is still much land to be possessed and still many unsaved. The souvenirs of the "Chapel Built in a Day" are just out, and are very good and interesting as well as instructive. It is a very creditable publication.—E.A.M.

Queensland.

ALBION.—Interest in all meetings is being well maintained. Bro. Bowles exhorted last Lord's day. A sister who was recently immersed was received into fellowship. The gospel message was delivered by A. E. Forbes, who took as his subject Sigismund Goetze's painting, "The Ever-open Door." Sister Mrs. Forbes sang as a

solo, "Eternity." The box of clothing has been despatched to the Foreign Mission at Pentecost by Sister Mrs. Enchelmaier. The church has decided to present a copy of the Scriptures to every baptised addition. The tent mission to be conducted by evangelist Forbes will open on Dec. 1. At the deacons' meeting last night the possibilities and success likely to result from the starting of a mutual church magazine—if taken up co-operatively by the churches in Southern Queensland—was considered. Information is to be collected, when it will be placed before the sister churches as a co-operative proposition. Bro. Forbes will be pleased to hear from editors of similar productions. The Y.P.S. held their second cottage social at Bro. Bowles' residence. A very pleasant evening was spent. Visitors were present from Toowoomba and Brisbane societies. As a further donation from our retiring silver offering appeal, we thankfully acknowledge Walthalla, Vic., 10/6; Terang, Vic., £1.—H.C.S., Nov. 12.

New South Wales.

TAREE.—On November 3 Bro. Collins, senr., presided at the Lord's table. Bro. Edwards addressed the church. At night Bro. Burns preached a powerful sermon. Subject, "Peter's Confession." Three young men confessed their faith in Christ and were baptised the same hour. We are having some alterations to the platform. Roland Bradley is putting up a polished red mahogany rail in front of the platform free of cost. The Sisters' Sewing Class presented the church with a beautiful set of curtains for the baptistry and platform. Sister Kitty Macaulay has been appointed collector for Home Missions, and Sister Elsie Billingham for Foreign Missions. £3/14/- was the amount of our collection for Children's Day. On November 10 P. G. Saxby presided, and Bro. Macaulay addressed the church. E. J. Saxby journeyed to Wingham and addressed the church there. Bro. Burns addressed the church at Killabakh, 15 miles distant. Four were received into fellowship. He held a gospel service there at 2.30 p.m., and gave another soul-stirring discourse in Taree at night. Mr. H. K. Gordon, the deputation from the N.S.W. Auxiliary of the British and Foreign Bible Society, gave an illustrated address in the chapel on Wednesday night. It was a fine meeting. A collection amounting to £3/10/- was taken up for the British and Foreign Bible Society. E. J. Saxby is secretary of the local branch, and several brethren are on the committee. Bro. Burns is a vice-president.—E.J.S.

LISMORE.—The third quarterly business meeting of the church was held on October 16. Good progress had been made in all branches. There had been 11 confessions; the evangelist found his way splendidly into all the members' homes. It was resolved that the evangelist be loaned to the District Executive to make a financial campaign among all the churches and isolated members for the purpose of advancing the King's business on these rivers. The itinerary will probably extend over two months. For the purposes of providing more accommodation for the Bible School, and specially for the Century Bible Class, a resolution was carried authorising the erection of a lecture hall at the rear of the tabernacle. The church is taking up the collection in favor of the Albion, Qld. church. S. Stevens was appointed superintendent of the building fund, and is arranging to set it on a good basis. The financial status of the church is highly commendable.—S. Stevens, Oct. 23.

BROKEN HILL (Railwaytown).—Good meetings since last report. Very promising progress is being made in the Bible School, and among the children generally. Last week a combined meeting was held between the Juniors and the Young People's Society of Christian Endeavor. It was a splendid meeting. We are following the footsteps of Wolfram-st. in C.E. work. E. J. Tuck exhorted a fine gathering this morning, when one sister was received by letter and three by faith and obedience.—C. H. Hunt, Nov. 24.

Continued on page 832.

N.S.W. Bible School Notes.

The annual Bible School offering will be taken up on the first Sunday in December. Last year's offering realised £50. Considering the fact that no organiser was in the field, it was very fair. Yet the committee feel that unless a more liberal response is made this year, the likelihood of getting a man for the work is very small.

In their quest for a suitable organiser the committee has been faced with many difficulties. In the first place the brotherhood must acknowledge that an annual offering of £50 is not very inviting, and the brother who may be fitted for the position considers the time not ripe for the advance. Then, again, there has been revealed the awful dearth of men to whom the committee could apply. Most preachers have interest in Sunday School work, and some have considerable knowledge, but few have obtained sufficient expert knowledge to undertake the work of guiding and assisting others in this particular department. This is not confined to Australia or to any one country. The committee has communicated with every country that could possibly have had such a man—England, America and neighboring States.

Were it possible, the man should be found in our own country, if not in our own State, because no other man understands the conditions as he does. But the committee has been forced to try elsewhere. Notwithstanding all the attempts made, entailing much correspondence, much anxious waiting, and amidst fervent prayers, no one has been found who will accept the position.

The committee feel they ought to have done something. If they think so, how much more will those of our brethren who are looking on and waiting, and do not understand how the committee is placed?

We ask for your liberal support this year in order that we may trend with certain steps in the direction of advancing Bible School work. The interest in the child has been increased a hundred fold by the visit of G. H. Archibald, and unless we, as churches of the New Testament, avail ourselves of every method that will instruct in the Word of God, we shall wake up twenty years hence to find that the people have still more errors to unlearn; for error avails itself of all advanced methods as well as truth.

The statistics that will be given at Conference will show a decided advance in every phase of Bible School work since last reports. The number of kindergartens started is phenomenal. Many of the new buildings now contemplated are due to the increase in the Bible School. Every progressive church is asking for more room for its Bible School. Teachers are asking for the best teaching.

While these demands are being made, the committee is powerless to direct these new desires into proper channels. We want a man, an expert, to go in and out among these schools, and guide and help in bringing the child into its own. We are conscious of the danger of going to extremes in this matter, and are trying to moderate as well as regulate the advanced methods of school work.

It will be a thousand pities, however, if this wave of enthusiasm for the child has to be quietly neglected because no organiser can be found. All that can be done under the circumstances is being done. The secretary, Bro. Smith, has by correspondence given much help to country and other churches. The school visitor, Bro. Steer, has gone around and made a decided impression on the school life and methods. The help given in this way, by very busy men, just shows what could be done if an organiser was in the field. "Well," you say, "Why don't you get one?" That is the question, Why? The committee coheos, Why? Because we have to keep step with the brotherhood. The salary offered is £208 a year. The Home Mission Committee has guaranteed £100 per year towards it, and the brethren contributed £50. That leaves £58 short of the first year's stipend. Perhaps the reason may be found here.

However, we believe God is leading, and that in his time, not ours, he will direct the man for

the work. With the hour comes the man. Let us believe this, and trust and pray for the guidance of God. This is an important position, entailing a great deal of new and novel work, and will require a man of tact as well as knowledge. Therefore to rush in this matter is fatal. Given a good offering on December 1, it would put new life into the question and indicate afresh the confidence replaced in the committee.

Obituary.

COLLEDGE.—It is with extreme regret that we have to state that our much-esteemed Sister Mrs. S. Colledge was called to her rest on October 30, at the ripe age of 71 years, after a very short illness, which she bore with Christian fortitude. She was one of the foundation members of the church here. She loved the church as the place where the Saviour promised to meet with his children. She also took deep interest in the Lord's day School, and her delight was to try and lead the young to the Master whom she had served for the past 55 years. She had been an immersed believer for 50 years. She was indeed a mother in Israel, and was greatly beloved by all who knew her. We laid her remains in the grave at Wallumbilla on the 31st, the grave being surrounded by a great multitude of sympathising friends. Her end was perfect peace. The sympathies of the church are with Bro. Colledge, and the two sons, who are left to mourn the loss of a kind and affectionate wife, a true and loving mother, and we as a church, a faithful and devoted sister.—H.H., Wallumbilla, Qld.

REEVES.—On Friday, November 1, at the home of Mrs. Pringle, Subiaco, W.A., after a long illness, Sister Clarice Reeves passed away at the age of 18 years. She was a member of the church at Subiaco, and had attended the school there for about ten years. Her body was laid to rest at Karra Katta, in the presence of a large congregation. Our sympathy is with the stricken father, who has now buried five out of his six children. The Lord give him peace.—H. J. Banks, Subiaco, W.A.

CHRISTIE.—On the night of October 20 our esteemed Bro. Peter Christie was suddenly called away from life. On that date, having returned with his daughter from the station, where he had met her, he sat down, and asked for a drink of water. Before he could be supplied he had fallen forward and was gone. The cause of death was heart failure. The shock to Sister Christie and the rest of the family was very severe. They are sustained by their faith in God, and the knowledge that all are safe in his keeping. Bro. Christie had reached 60 years of age. He united with the church in Bendigo in 1895, during Bro. Houchins' time in Bendigo, and has ever proved a loyal disciple of Jesus. He was esteemed by his brethren, and respected highly in the community. In the Golden Square church, where for some years his work has been, he is greatly missed. His call was sudden, but he was ready to stay and serve, or go and rest. The Lord's will be done. To our Sister Christie and the family—four of whom are among us in the Lord's work here—we extend our Christian sympathy in their very deep trial. "Blessed are the dead that die in the Lord."—A. W. Connor, Bendigo, Vic.

VICTORIAN MISSION FUND.

Churches: Polkemmett, per Bro. Oliver, £26; per Miss Macdonald, 9/6; Taradale, £2; Horsham, £5; Richmond North, per Miss Graham, £1/11/-; Maryborough, Thankoffering, £4/5/8; Bet Bet, Thankoffering, £9; South Yarra, per Misses Crook and Blake, £2/13/11; Fairfield Park, Thankoffering, £2/7/6; Hawthorn, per Miss Rees, £1/2/-; Drummond, £4; Colac, £10/16/8; Maryborough and Bet Bet, £14/10/-; Kymeton, £2; Mrs. Somerville, £1/10/-; Mrs. Downis, 5/-; Bro. W. Hunter, £3.

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N.S.W. Home Missions.

By H. G. Payne.

State Evangelist.—T. R. Coleman has held short missions at Bungawalbyn, Casino, Upper Mongerrie. In addition, meetings have been held in Lismore, Keerong, and Byron Bay. Ten confessions and several restorations are reported.

Belmore.—G. H. Browne has been away on holidays, and has now resumed work.

Erskineville.—J. Clydesdale. Church is in good heart in view of the approaching erection of their chapel.

Hornsby.—H. G. Payne. Six baptisms. Church is considering ways and means of enlarging the chapel.

Junee-Marrar.—T. G. Mason has visited Comhanning, Ariah Park, Mirrool, Quandery, Marrar, Old Junee, Mimosa, Temora, Coolamon, Windchenden Vale. Three added by faith and baptism.

Merewether-Hamilton.—A. W. Jinks. One addition by faith and baptism.

North Sydney.—F. T. Saunders. Improved tone is manifested in the work. General conditions are promising.

Wagga.—A. Brown has visited Downside, Lake Albert, Dhulora, and Bruceedale.

Richmond-Tweed.—Casino circuit has been much helped by the work of the State evangelist. Bro. Rose has left this field to take up the work at Boonah, Qld. The District Committee is on the look out for a single man to take his place. Tynlum Circuit.—W. A. Strongman. Meetings are keeping up well. The building of the chapel has been delayed owing to a stoppage at the sawmill, but should be completed by the time these notes are in print.

No reports from Auburn and Rookwood-Canby.

General.—A pleasing feature of the work in New South Wales is the number of new buildings either being erected or whose erection is contemplated. No less than eight churches have definite building schemes before them at present.

The Home Mission Lantern Lecture has been given in Enmore, Erskineville, Merewether and North Sydney. Arrangements have been made for it to be given at Marrickville, Hornsby, Mosman, Auburn, Paddington and Petersham. Other places will be arranged later.

Finance.—Receipts for the month, £79/14/10. Expenditure, £123/16/1. Debt balance, £353/7/11. The income to date from Conference is the largest yet raised for that period. The debt is made up of increased expenditure. The Committee has incurred this expenditure in order to respond to some of the demands for help, and believes the brethren will justify their action by responding to their appeal for funds. Send to C. J. Lea, 45 Park-st., Sydney.

N.S.W. HOME MISSION FUND.

From Churches on account of their preachers—Merewether, to Oct. 20, £6; Canby Vale, to Nov. 2, £6; Rookwood, to Oct. 27, £6/10/-; Marrar, to Oct. 27, £6/10/-; Wagga, to Oct. 28, £2/8/6. From Churches per Collectors—Inverell, £1; Auburn, £12/10; North Sydney, £1/13/4; Petersham, £8 11/8; Hornsby, £1/3/4; Mosman, £1/15/-; Enmore, £5/0/10; Belmore, £1/14/3; Marrickville, £1/0/9. Mosman, Balance, Thankoffering, 8/3; Albany, Special Donation, £2/12/1. Individual Contributions—J. Stimson, Sydney, £7/10/-; Merewether Disciple, £1/5/-; C. J. Morris, Peak Hill, £5; Bro. and Sister W. Morgan, Mirrool, £1; Miss R. H. Nixon, Gunbar, 5/-; Sisters' Conference, 8/-; Repayments on Account Loans, £5; Church Meeting aids, £1/9/-; Sundries, £1/17/-; To Nov. 28, £79/14/10.

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Special Quotations for Advertisements for a term.

From the Field—Continued.

INVERELL.—Meetings fair last Lord's day. Bro. Cook presided in the morning, and Bro. Cust gave the word of exhortation. We were glad to receive into fellowship the young man who confessed his faith in Christ on the previous Lord's day, and was immersed on the following Thursday. Last Lord's day evening we held our annual children's service. In the afternoon Bro. Waters was at Delungra, and reports a good meeting. Two young men made the good confession. Band of Hope meeting last Monday evening, Nov. 18. Splendid attendance. A good programme was given, and prizes were given for best recitation. Band of Hope membership now stands at 144.—G.B., Nov. 19.

ENMORE.—On Wednesday, Nov. 20, the Governor and Lady Chelmsford attended the annual meeting of our Enmore "Brotherhood." There was a large attendance, and the Governor's address was highly appreciated. On Thursday, November 21, our choir, under R. K. Whately, provided the congregation with a musical treat at their invitation concert. The programme included six choruses, six solos, two quartettes, four recitations, and was of a very high order. At the mid-week service, Nov. 20, there were two confessions. By these functions our work has received a fine uplift, and we are rejoicing. At our Lord's day evening service we took up our annual offering in aid of the poor of the district, realising £9/12/2.—C.A.R.

SYDNEY.—Two splendid meetings to-day. Visitors present, Sister Collins, Grafton; Bro. Watt, Marrickville; Bro. Forscutt, Enmore. Four received into fellowship. Bro. Watt gave a fine exhortation, and said words of farewell to City Temple friends. His address on 1 Peter 2: 4-5 will be long remembered. The lily service at night was well attended. On Saturday, willing hands beautifully decorated the church building with lilies. The splendid address by T. Bagley, and the special singing by the choir, Mrs. Shearson, Mr. and Miss Keam and Mr. Donnelly, all had special reference to the subject of the address, "Consider the Lilies," Matt. 6: 28. Two came forward at conclusion of address.—J.C.

JUNEE-MARRAR.—Last Wednesday at Marrar a nice crowd came along to service, and listened attentively to an address by the evangelist on "Christian Baptism: its Place and Meaning." Two were immersed. They were received into fellowship last Lord's day; on this occasion the chapel was well filled. Arrangements were made to commence a Y.P.S.C.E. At night at Junee we held the best gospel service we have had here for a considerable time.—T.G.M., Nov. 25.

ROOKWOOD.—To-day we celebrated Children's Day, using the interesting and instructive service, "Children of China." We were assisted by Auburn school, and had a splendid audience. The offering, per boxes and collection, amounted to £2/15/3. To-night another good audience gathered to listen to Bro. Williams preach on "Reconciliation." We were pleased to have with us this morning A. E. Illingsworth, who spoke words of comfort and encouragement from Psalm 3. We also had Bro. Barret, of Auburn. We have joined with other Protestant churches in this district to hold an united mission about middle of January.—Mark Andrews, Nov. 24.

BANGALOW.—A splendid rally of the local members at the Coleman mission. A fair sprinkling of strangers to "our plea" also present. Sister Miss Dyer sang gospel solos each night during the first week, and Sister Miss Furlonger, from Lismore, on the final two nights. Bro. Walker also was a visitor. The results manifest are one decision for Christ; one sister—formerly a Baptist—will meet with us, and several folk set thinking hard about baptism and salvation. Bro. Coleman also paid a hurriedly-planned visit to Byron Bay, when eight members there broke the memorial loaf, and enjoyed his visit and words.—W.S., Nov. 22.

TWEED RIVER DISTRICT.—This district is ripe for a sustained evangelistic effort. At Palm

Vale the interest is good. At Tyalgum, gospel meetings have been held each instead of alternate Sundays lately. Attendances are just as large. Bro. Coleman—for whose mission we were trying to get the chapel ready—will conduct his services in the hall through a breakdown at the saw-mill preventing the delivery of the timber.—W.S., Nov. 22.

HURSTVILLE.—Lord's day, Nov. 17, good meetings all day. Another made the good confession. Lord's day, Nov. 24, two sisters who had put on Christ in baptism during the week were received into fellowship. Bro. Grant exhorted. The amount collected by the children together with offering for Children's Day, amounting to £3/2/6. Splendid gospel service this evening. Bro. Garden conducted a young men's service, several of our young brethren taking part.—Eleanor Winks.

NORTH SYDNEY.—On Wednesday, Nov. 20, we had a very instructive and interesting lantern lecture given by H. G. Payne, the H.M. Organising Secretary, who with the aid of a large number of slides, gave a good description of the work done in various parts of this State. On Sunday last at the morning meeting we were pleased to welcome into fellowship L. Methwell, from Hindmarsh, S.A. Enos Coleman, from Petersham, gave an address that was appreciated by all and very instructive. In the afternoon the scholars of the Bible School, under Bro. Tingate, rendered the programme prepared for Children's Day. A good number of musical items and recitations were given by the scholars, and a particular feature of the meeting was the parts taken by members of the Chinese Class. Several of these brethren took part by reading a portion of Scripture, in solos and choruses, and the son of Bro. Jame also sang a solo. The attendance during the afternoon was indeed good, and the whole occasion passed off successfully. The amount raised to date for Children's Day is £3/1/3. At the gospel service, to a very large audience, Bro. Saunders gave a fine address on the theme "Two Masters."—W.J.M.

PADDINGTON.—Last Lord's day, Bro. Crawford, from Petersham, exhorted, whilst our evangelist delivered the gospel address. This morning Bro. Franklyn treated on "The Letter to the Laodiceans." The address was intensely interesting. Sister Miss Cissie De Torres, who rendered many years' faithful service as organist to this church, has just returned home after an absence of five years, having spent that time in London and Paris. From Junee church we had as visitors Sister Mrs. Faith and her husband. The gospel address delivered by Bro. Franklyn to-night was on the theme, "The Changed Life." A cordial invitation is extended to all the brotherhood to attend our Bible School picnic on Saturday, December 14.—S. Goddard, Nov. 25.

Victoria.

STAWELL.—At the close of our meeting last Thursday evening, a young lady confessed her faith in Christ. It was our Sunday School anniversary day yesterday, and Bro. Payne, of Lygon-st., gave the scholars and teachers a very nice address. Bro. McFadden also said a few words, after which the writer presented the prizes to the children. Our school is growing. We will want two more teachers. The Bible Class is also growing nicely. Yesterday being the World's Temperance Sunday, the writer in the evening delivered a temperance address. Our friends of the Rechabite Order were also present, and two of the young men took part in the service.—J. E. Shipway, Nov. 11.

MONTROSE.—On November 9 we held our annual Sunday School picnic, when we had a fine muster of parents and children, and a thoroughly enjoyable time was spent. At our annual business meeting the reports of the various officers showed all departments of the work to be in a satisfactory condition. The church has decided to introduce the individual cups at an early date.

Our meetings are keeping up fine. We had with us on Lord's day, November 17, Bro. and Sister Millis, from the city, and we enjoyed a fine practical talk from Bro. Millis. We had the pleasure of welcoming into our membership the two Misses Ellis, from Surrey Hills, by letter. Bro. Noble finishes his labors with the church next Lord's day, November 24. We will miss him, as he has done a good work here. We wish him every success in his new and larger field of work in New Zealand.—Robert Langley, Nov. 18.

ASCOT VALE.—We regret to announce the loss of Bro. Albert Watson, who met his death, the result of a railway accident, on Tuesday, November 12. On the following Thursday his remains were interred in the Fawkner Cemetery. H. E. Knott conducted the funeral service. He was immersed on October 31, received into fellowship on Lord's day, November 3. Our sympathy goes out to the bereaved family. Lord's day morning and evening services are well attended. Mid-week prayer meetings are also growing in numbers and interest. At these meetings Bro. Knott is delivering a series of addresses on "The Sermon on the Mount." Last Lord's day evening the chapel was packed. An earnest and powerful discourse was delivered by Bro. Knott. Reference was made to the sad event already mentioned. Three made the good confession. Bible School is doing good solid work under the superintendency of W. A. Kemp, assisted by a faithful staff of teachers and officers. At the recent examination this school secured two first prizes together with a fair number of certificates.—J.Y.P.

PRAHRAN.—One baptised believer received into fellowship yesterday, and one young man made the good confession. Practice of combined choirs for great diamond jubilee celebrations, December 8 to 15, in full swing. We expect 70 voices or more.—P. J. Pond, Nov. 25.

COSGROVE.—Good meetings last Lord's day, Bro. and Sister Clipstone and Sister L. Gilmour visiting. Our aged Sister Thompson, who has been ailing lately, was also able to meet with us.—J.C.S., Nov. 25.

NORTH MELBOURNE.—The quarterly business meeting was held last Wednesday, when there was a good attendance. Members enthusiastic over the coming of Bro. Hutson, who arrives on Thursday. A fine exhortation from J. McKean on Sunday morning, and splendid attendance at the gospel meeting, when Bro. Peacock preached.—H.V.G., Nov. 25.

COLLINGWOOD.—Nov. 24, we had a splendid day. Bro. Hibbert was relieved by R. P. Clark for the day; in the afternoon the Bible School rendered the "Children's Day Exercise," which was very instructive. We are looking forward to the New Year, when J. W. Parslow, from Toowoomba, Qld., will be our evangelist.—W.A.

CHELTENHAM.—Good services all day. F. G. Dunn helped us much with an exhortation. On Saturday night the Calisthenic Club gave a splendid demonstration. G. Organ is slowly recovering from his accident. Sister Goldthorpe is very ill indeed, and is nearing the borderland.—T.B.F.

NORTH RICHMOND.—Bro. O'Brien gave a very impressive address on "Our Sonship with God," last Lord's day morning. In the evening the Endeavorers took charge of the meeting, it being their anniversary. The Ladies' Literary Society are preparing for a sale of work, to be held in December. The money gained by this enterprise is to go towards paying for the erection of a school hall, which is needed very much.—C.A., Nov. 25.

CASTLEMAINE.—Splendid meetings during the week. On Friday night five were baptised, and received into fellowship this morning. We had Bro. Nunn, and Sister Mrs. Batty, from Maryborough, with us. Bro. Barnard, from the College, was with us this evening. Splendid meetings afternoon and evening. The tent was crowded, about 500 being present. At the close of the meeting three confessed. Eight confessions for the week.—M. Kirkman, Nov. 24.

GEELONG.—Good meetings last Sunday all day. At the evening service the Sunday School Cricket Association held a church parade, which was attended by over 80 young men of the various Sunday Schools of this town. Gifford Gordon was in fine form, and gave a most excellent address on "The Career of a Fast Young Man," at the conclusion of which a married man made the good confession. We were sorry that in the report of the annual meeting the name of Bro. Bernard was omitted as being elected an officer for the coming twelve months.—E.B.

CARLTON (Lygon-st.).—Nice meeting on Lord's day morning. Bro. and Sister Bignell, of Blackburn; Sister Coy, from Castlemaine, also Sister Tole, from Launceston, fellowshipped with us. Bro. Enniss was the speaker, giving a fine address. Four were received into fellowship (two by letter and two by obedience). There was the fine attendance of 412 at the Bible School. At night the chapel was filled. Bro. Kingsbury's subject being "Jesus and Zacchaeus." At the close a fine young man, son of Sister Zelius, stepped forth on the Lord's side. The Bible School held their annual picnic at Ascendale Park on Saturday, and was largely attended. The Thursday evening prayer meeting, which is always well attended, reached its highest in point of numbers last week. This meeting is very helpful.—J.M.C.

MIDDLE PARK.—We had a splendid anniversary season, commencing our fourth year of work in this place on Lord's day, 17th inst. Bro. Allen, from Swanston-st., gave us a memorable address in the morning. Bro. More, from Footscray, charmed the children in the afternoon, and Bro. Main said the last word in the evening. It was a time of upbuilding, and the church was well filled at each service. A flashlight photograph was taken of the Sunday School choir in the evening just prior to service. The mid-week demonstration showed once more how inadequate is our accommodation, and the building could not hold nearly all the friends who wished to see the children's display. All our work is prospering, and Bro. Main is keeping the place full from week to week.—J.S.M.

SHEPPARTON.—We had a very good meeting to-night, Bro. Clipstone giving a splendid address on "Redeeming the Time." At the close, in response to the invitation, one young man made the good confession.—Florrie Knight, Nov. 24.

Here and There

December 1 is Church Extension Day in South Australia.

H. E. Knott's address is now 17 Athol-st., Melbourne Ponds, Vic.

S. G. Griffith commences a tent mission at Murray Bridge next Lord's day.

Great crowd at the service in the tent last Sunday night at Castlemaine, Vic.

Theo. Edwards, formerly of Narracoorte, is now preaching for the church at Stirling East, South Australia.

Last Sunday morning W. H. Clay addressed the church at Harcourt, Vic., while Thos. Hagger spoke at Castlemaine.

The N.S.W. Home Mission Secretary's lantern lecture on the work in N.S.W. is full of up-to-date information, and should be heard by all.

The *Mowat Alexander Mail*, the leading paper at Castlemaine, Vic., is giving daily reports of the tent mission now being conducted in that town.

Another item in the N.S.W. building boom. Enmore church is endeavoring to secure a site for further accommodation for their Bible School.

Tyalgum chapel is 28 x 20 feet auditorium, with seating for 100. Baptistry is set in the platform. Vestry, 20 x 8, goes full width of building at the back.

A. E. Langford's address is now Kotings, Takaka, N.Z.

Eight confessions up to Sunday night last in the Castlemaine, Vic., tent mission; five of these have already been baptised and received into fellowship.

The East Suburban monthly meeting is postponed to Tuesday, December 3, to enable officers and preachers to be present at the quarterly meeting of officers in the city.

The work of evangelising the homeland is of tremendous importance; every disciple should lend a hand in personal effort, and in contributing to the Home Mission funds.

The Northern Suburbs (Sydney) Conference proposes to hold a basket picnic at Hornsby on Jan. 27, with a business session in the chapel in the afternoon, and a public demonstration in the evening.

Reduced railway fares are available for all country visitors to the diamond jubilee at Prahra, Vic. Address A. E. Moody, 21 Perth-st., Prahra, and certificate will be forwarded to present at local station.

Members of Melbourne Musical Society will wind up the year's work with a social evening, to be held at Swanston-st. School Hall, Saturday, December 7. All past and present members are requested to be present and take this opportunity of saying good-bye to Miss Jeannie Dickens, who sails for New Zealand on December 11.

The N.S.W. Home Mission Secretary spent a few days in Newcastle in connection with the Merewether church anniversary. He paid a visit to the Maitland coal-fields, and is much impressed with the possibilities in the rising towns in that district. £100 spent there now would do more good than £1000 spent in ten years' time.

Bible School Union, Vic.—The next meeting of the general committee will be held on Monday evening, December 9, at 8 o'clock sharp, in the new hall, Church of Christ, Swanston-st. All delegates are asked to attend. The Executive will meet at 7 p.m. on the above date. Full attendance requested. For report of annual demonstration see next week's issue of the "Australian Christian."—J. Y. Potts, Hon. Sec.

The South Australian S.S. Conference at Grote-st. on December 10 promises well. In the afternoon session the Departmental School will be the topic, and the various departments will be introduced and discussed. In the evening the president of the General S.A. Union, Mr. R. J. Lavis, will speak on "The Benefits of Modern Sunday School Methods," and J. E. Thomas and G. T. Walden will speak on "How Parents can Help the School," and "The Sunday School as an Evangelistic Force." Tea arranged at 6.15.

At the last annual Conference in South Australia, a committee of the brethren was appointed to confer with a similar committee of Baptists, should they be appointed, with a view to closer union. The Baptists fell in with the idea, and the first meeting of the combined committees was held on the 15th, when Mr. Brainby, of the Baptist Church, gave an able address on points of agreement between the two bodies. The conference was of a most fraternal character. D. A. Ewers was asked to prepare an address or paper on points of difference to be discussed at the next meeting, to be held on December 19.

South Australian Churches of Christ C.E. Union.—On account of the very small number of statistic forms that have been returned to the secretary for the competition for the year's work for banners to be presented at the Hindmarsh Rally on Jan. 20, it has been decided that the date of closing will be altered from November 16 to November 30, and all secretaries who have not already sent in their statistic forms are asked to make a special effort to have them in by that date. Miss G. Spurr, of Moonta-st., Adelaide, has kindly consented to take up the position until recently held by Miss Fischer of Junior Superintendent, and all Junior Superintendents are asked to forward their names and addresses to the above address as soon as possible, as Miss Spurr wishes to get an early start in the work.

T. B. Fischer writes:—"I think I can fairly claim to be a very interested reader of the 'Christian,' and each week devour its pages with pleasure and profit, but I want to tell you, Bro. Editor, that never have I appreciated it so much as when on my recent tour of India. You were kind enough to send me copies to Bombay, Colombo, and the West, and every line seemed to breathe the right spirit, and filled me with intense joy. To live among the heathen is often depressing, and one feels sad, but the coming of the 'Christian' seemed to lift one into another world, and I feel I would like to tell you that whilst I received many other papers of different kinds, there was no paper so eagerly read and appreciated as the 'Australian Christian.' Long may it flourish to be a power in the land, and long may you, Bro. Dunn, as editor, be spared to write the thoughtful, stimulating, timely, leading articles from week to week."

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COMING EVENTS.

DECEMBER 2.—(Monday) A Grand United Christian Endeavor Rally will be held in the Lygon-st. Church of Christ at 8 o'clock. Speakers, H. H. Jeffs, of Baptist Union; Horace Kingsbury, President of Churches of Christ Conference. Song service, 7.45. Bring "Calvary's Praises." All welcome.—E. Davis, President; C. A. Timmins, Secretary.

DECEMBER 8 to 15.—Diamond Jubilee, Prahra 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., Prahra.

DECEMBER 12, 13, 14.—Sale of Gifts to be held in the Richmond Town Hall on December 12, 13, and 14, in aid of the new school building.

DECEMBER 14.—Paddington, N.S.W., Monster Picnic to Mortlake. Have you bought your ticket yet? 1/- each, obtainable from any church secretary in Sydney or suburbs.

IN MEMORIAM.

BEARD.—In loving memory of our beloved father, George Beard, who died at Euroa, Victoria, Nov. 30, 1911. Rev. 14: 13.

—Inserted by his loving daughter and son-in-law, M. & C. Walker and family, Balaklava, S.A.

HENSHAW.—In sad but loving remembrance of our dear friend, Mrs. Lucy Henshaw, who died at Medindie, South Australia, on Nov. 30, 1911. "With Jesus."

—Inserted by Mr. and Mrs. F. Thomas and family.

SANTWYK.—In sad but loving memory of my dear friend, who passed peacefully away at West-st., North Sydney, Nov. 27, 1910.

"Though lost to sight, to memory dear."
—Inserted by her loving friend, H. Phillips, Roseville.

TUCK—CARR.—In loving memory of my son, Clarence Tuck, who was called home Nov. 29, 1908; also my dear father, John Carr, who passed away Nov. 15, 1899; also dear mother, who died Feb. 2, 1908; also my dear sister, Lizzie, who died December 16, 1899. No burdens yonder.

—Inserted by M. & E. H. Tuck.

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The Pledge—Its Scriptural Foundation.

Topic for December 2.

Daily Readings.

My strength. Psalm 46: 1-11.
 My searcher. Jer. 17: 7-10; Job 34: 21.
 My Advocate. 1 John 2: 1-6.
 My confidence. Psalm 23: 1-6.
 My Comforter. John 16: 7-15.
 My desire. Psalm 25: 1-14.

Topic—Confidence. 1 John 3: 18-24 (R.V.).

May I expect a consecration blessing if absent?

Ask him whilst the meeting is being held—and see!

Did Jesus ever disregard a promise made to him—and kept?

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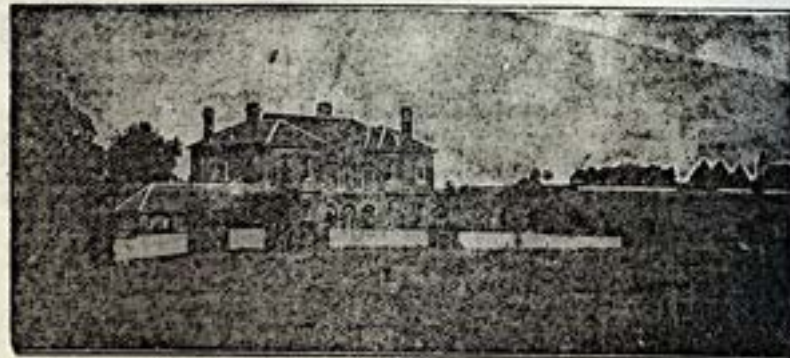
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